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# FRIENDS' REVIEW:

A

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AND

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EDITED BY

JAMES E. RHOADS.

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## For Friends' Review. NEW YORK STATE REFORMATORY AT ELMIRA.

It was my privilege to spend most of two days recently at this institution. It is situated in the beautiful valley of the Chemung River, two miles from Elmira, at the foot of a range of high hills, with a similar one on the opposite side of the valley, and commanding a view of several miles in extent, with a beautiful variety of hills and valleys. The building is a magnificent one, of fine proportions and good design, and constructed in the most approved manner for the purpose intended. The whole building is well

lighted and ventilated—the cells are large and comfortable, and everything is arranged with reference to the health of the inmates. The Superintendent, L. R. Brockway, has had thirty years experience as a prison officer, and has the reputation, both in this country and abroad, of very superior ability in that line. He was for many years Superintendent of the Detroit City Prison, and was able there to illustrate the practicability of making a prison pay its own expenses and have generally a large surplus over, while at the same time applying the most approved methods for the reform of the inmates.

The Reformatory is for young men from eighteen to thirty years of age, of whom there are about 500 within its walls. The object is *reformation*, and to effect this there is a well-arranged system of labor by which they are kept *diligently* employed,—a part in the manufacture of brushes, and most of the remainder in the manufacture of porcelain-lined iron ware. From these sources a large revenue is derived, with every probability that as soon as arrangements are fully perfected, the whole expenses of the institution will be paid by the work of the convicts.

The most efficient means of reformation is probably the educational. In this respect it differs from any prison I have ever visited. There is a large school-room, well lighted and furnished for the purpose. The best teachers in Elmira are employed three evenings in the week, and regular lessons are assigned which the inmates are *required* to learn. Their cells are well lighted so that they can study while in them. No prisoner is discharged without a *good common education*. Lectures from experienced lecturers on literary, scientific and other subjects, are frequent; and the prisoners are required to give such attention as to be able to repeat from memory the substance of the lecture. A good library affords them books for general reading as well as for reference in their studies. The educa-

*tional* is the really important and distinctive feature of the prison. Instead of the prisoners spending hours in their cells in listless idleness, or in evil practices and corrupt thoughts, they are diligently engaged in useful study; and a failure in this respect, as well as in accomplishing their allotted tasks in labor, subjects them to loss of grade and increased time of confinement. The religious care of the prisoners is in the hands of a Chaplain, who is expected to prepare sermons of a grade fitted to the advancing minds of his hearers. The Superintendent feels that this department is not yet perfected, and desires to introduce methods of reaching the hearts of the men, without simply exciting their emotion, and leading to the deception which frequently exists with convicts.

The principle of *indeterminate* sentences has so far been introduced that most of the prisoners are sent by the courts on *long* sentences, subject to discharge upon parole when it is considered proper. The prisoners are divided into *three* grades. When a convict is received, after a thorough examination as to his past history, antecedents, &c., and a kind but decided talk by the Superintendent as to his opportunities for the future and the intention of the discipline of the prison, he is placed in the second grade. The clothing is simple, not striped, nor peculiar, but of one color for each grade. If his conduct is good, and he performs his allotted tasks, he is in due season transferred to the first grade, where additional privileges are granted him, a somewhat better article of food is supplied, and more confidence is shown him. If his conduct is objectionable, he is degraded to the third grade, where still fewer privileges are granted, but all the time, with the fact impressed upon his mind that his elevation is in his own hand, and hope is continually kept before him. It was pleasant to observe that nearly one third of the convicts were in the first grade, and a better looking, more intelligent, and well-behaved set of men one rarely sees either in prison or elsewhere. A small residuum, about forty, have sunk to the third grade, many of whom from inherited traits of character and lives of great sinfulness, it will be difficult, if not impossible, to reform. When a prisoner gives satisfactory evidence of reformation he is discharged on *parole*. A suitable place is found for him, and he is required to report frequently and definitely as to his employment, wages, &c. If anything unsatisfactory occurs he can be at once recalled, or if he finds difficulty in obtaining employment or resisting temptation, he can return of his own accord, as some have done.

The institution is new, having been in operation about five years, but the result, so far as the men discharged are concerned, has been highly satisfactory, and most of those discharged are doing well. The favorable results of the experiment are largely due to the ability, tact and judgment of the Superintendent, who is emphatically the *head* of the institution, and oversees all its departments.

It is exceedingly gratifying to the friends of prison reform to see worked out into successful practice a theory which they have long been advocating, namely, the separation of the younger and more hopeful convicts from the older and more hardened, with an opportunity given to apply to them thoroughly reformatory measures, and yet keep up the discipline and order of a prison, making it at the same time both penal and reformatory. May we not hope that the example will be followed in all the States ere long? C. F. COFFIN.

Richmond, Indiana, Seventh mo 30th, 1880.

#### A LESSON OF FAITH.

BY PROFESSOR G. B. WILCOX.

Among the officers of a church in New England, of which the writer was pastor, some years ago, was Deacon C. Though he has long since passed away, his face was of the sort that photographs itself on one's memory. Deeply chiseled with lines of decision, with a pair of keen, restless, gray eyes that would scrutinize you, through the spectacles, as if he were taking your weight and measure, the face of Deacon C. would have struck you as that of a shrewd and energetic man of business. He was that—and a man of keen quiet humor as well. I remember that, in the course of his work as a land surveyor, he had constructed a measuring-rod on which he had bestowed no little labor. "Pshaw!" said a friend, looking at it, "Much Ado About Nothing!" "Not at all," was his quick answer, it is "Measure for Measure!"

But he was more than a man of either business or wit. For years of his Christian life, he had frugally maintained his little family on a portion of his moderate salary. The remainder he had sacredly devoted to Christian uses, living a life of child-like and absolute faith. The precept, "Lay not up for yourselves treasures upon earth;" the promise, "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself,"—he received in their most literal sense, and acted accordingly. He was himself a systematic beneficence society in efficient

working order. As a consequence, while his living was on a modest scale, his giving was done in princely style. From his charities you would have supposed him to be a millionaire. He did a larger business for the world's welfare with the Lord as "silent partner," and on a smaller capital, than any other man I ever knew.

Of course he was profoundly respected. Of course, when he spoke in church meetings of Christian consecration, his words carried weight. A life like his behind the words was what the gun is to the ball.

But there was much querying over this bold policy of Deacon C. It seemed like suicidal folly to live on with no provision for the future. The young men in his Bible class used to ask, "Now, Deacon, would you advise us to go on in your style, spending or giving every dollar, and never taking death or old age into account?" "Why," he would answer, "according to your faith be it unto you. Can you *enjoy* this kind of life? That is the question. Can you rest on God, with nothing else on which to rest, as you would on fifty thousand dollars' worth of bonds? Can you believe, clear down to the bottom of your soul, and without a quiver of doubt, that the Lord will take care of you? If you can, then do it, and God bless you in it, as I know He will. But if you are going into this way of living as you would into a lion's cage, trembling all over; if you see nothing but starvation at the end of it; if you are to be scourged into it by the lash of conscience,—to have no peace or joy or liberty in it,—then I advise you not to make the venture."

And there were few or none who did make the venture. They looked on the good Deacon somewhat as the citizens of Palos looked on Columbus sailing from their harbor out into the dismal perils of the western ocean. The question often went from mouth to mouth, "How will the Deacon come out with his experiment? How will it strike him when too old to work?"

I removed from the town while Deacon C. was in the prime of his powers. When I parted from him he was as strong as ever in his faith that God would fulfil His promise and supply his wardrobe and his larder.

Years passed on, and I heard nothing of him or his fortunes. But at last, shortly after his death, came a letter from an excellent lady, in the same church, which read substantially as follows:

"By the way, it will interest you to know how Deacon C. came out at last with his life of faith. Some two years before his death he was struck with paralysis, and rendered helpless. The E. Company, (a

large corporation in whose service he was) esteemed him so highly that, for a year, they continued his salary. Then it fell off to half-pay for about the same period. At last his income ceased altogether. But his cheerfulness never abated; his confidence that God would provide for him never seemed clouded. He was brought finally to his last hundred dollars, when the time arrived for his annual contribution to the American Board. Without hesitation he divided the amount with the Lord, giving fifty dollars to the cause of missions. So matters stood when an aged aunt of his, who had died suddenly, was found to have left him eleven thousand dollars, which provided for him through the remainder of his life."

These are the facts. Each reader will judge them, probably, from his own point of view. "The man was foolhardy," one will say. "He was morbid in his credulous rashness." To which I answer that, at least, his disease was *not contagious*. There is no sort of danger of the spread of it.

And, again, whether or not it is the Divine plan that every man shall deny himself to this extent—or that every orphan-asylum, for instance, shall be carried on like Mr. Muller's, at Bristol, England—there is, at least, a value in a monumental example of faith like this, that may wake us out of our dead incredulity.

Most of us talk faith and act unbelief. The fact was illustrated at the mint in Philadelphia, a few years ago. It is well known that when the hand has been first moistened in water, melted metal may be poured on it with impunity. A party of ladies and gentlemen were visiting the mint, and one of the workmen was pouring molten silver into his hand for their entertainment. As they stood surprised and wondering, he said to one of the ladies, "Do you believe this would burn your hand any more than it does mine?" "No," she answered. "Then, madam, let me try it." Back flew her hand. "No, sir, I thank you!" Laughing, he said to another, "Well, do *you* believe it would not hurt you?" "Yes, I do; and here is my hand to try it upon." "Ah!" said he, "that, now, is faith!"

How many of us believe the promises of God with that sort of assurance? How many say and do not?"—*S. S. Times*.

ONE of our great difficulties in the present day (speaking with great tenderness), is the danger of losing our distinguishing characteristics in the attempt to be universal. It is not given to any one man, or to any one church, to be universal. We are finite. As finite beings we must be willing to abide, to work, to serve within the limits

of our own finiteness, and also within the limitations of the circumstances in which it has pleased our Father in heaven to set us.—*J. B. Braithwaite in London Yearly Meeting, 1880.*

For Friends' Review.

## GOOD AND BAD DRINKING WATER.

NO. II.

In discussing this whole subject of water supply we should thoroughly understand that by far the greatest part of the danger of its pollution lies in the *dissolved* and therefore often *invisible* organic matter. When the amount of it is excessive it does indeed give an evident color, yellowish, amber or brown, to the water, while at the same time the latter retains its transparency to a greater or less degree. In the case of a well water which I examined, and which was proved to contain about as much dissolved organic matter as the liquid part of the sewage of street sewers, the water was of a light yellow color but entirely transparent, and the small amount of floating solid matter was chiefly composed of small white-colored flakes. It had an exceedingly disagreeable odor, and a single drop placed on the tongue had a decidedly bad taste. The color was proved not to be due to iron. This water was of course not used for drinking, but had been a few years before until the taste became too bad, and then it was used for general washing purposes, including cleaning potatoes. This and other cases of a similar kind which I have investigated, show the ignorance and indifference of our laboring population on this important subject. Scientific and medical men in New England and in other parts of the country testify to the same, and that it is not confined to the day laborer, but that an astonishing amount of ignorance is found among well-to-do farmers and otherwise intelligent and cultivated men.

Water which contains suspended, solid, organic matter is unmistakably bad, and although soldiers on the march have been forced to drink it, it is difficult to believe that any one in his senses would do so unless it were filtered, if he had the choice of another which was purer. Ordinary filtration through sand or charcoal will render such water sufficiently clean to the eye to be taken without disgust; and ordinary mud suspended in water can thus be removed; but the latter impurity will probably do no more harm than tend to obstruct the visceral passages of the body. The suspended whitish mud of the Red River in Arkansas, however, is said to cause intestinal irritation.

To get rid of the *dissolved* organic sub-

stance is a far more difficult question, which is not yet satisfactorily settled. Neither sand, gravel, nor wood charcoal, nor all of them combined, is an entirely efficient filter for this purpose. Spongy iron has been advocated, but has been found to be useless. Animal charcoal, used alone, is the best agent so far discovered, as was proved some years ago by Wanklyn, the London chemist, who found it acted as a chemical purifier by converting the whole of certain artificially-introduced organic substances into ammonia, and thus being a powerful oxidizing agent. No reliance whatever can be placed in the clearness, color, taste, or sparkling character of a well water, observed alone without chemical tests—that is to say, a bright sparkling appearance, pleasant taste and absence of color do not prove the water to be wholesome. There are many instances on record to prove this, of which one of the most remarkable was the celebrated case of the Broad Street pump, London, in the cholera epidemic of 1854. In this case more than five hundred deaths occurred within a short time from the use of a pump water which had a high reputation in the neighborhood for good qualities—was clear, sparkling, and sweet to the taste, but was proved to have been polluted by means of a broken drain-pipe with the morbid matter of a patient who had died of choleraic disease.

The actual amount of organic matter in water requisite to produce disease can never be known, for it will vary extremely with the general state of health and occupation of different individuals, and a person whose system is depressed from any cause will be more likely to be promptly affected. In the case of typhoid fever, however, this disease appears frequently to assume a more violent and fatal type with patients who have been apparently strong and robust. Moreover, the water may contain but a small proportion of organic substance, and yet it may have received, by means of a broken or choked-up drain, matter from a typhoid or cholera patient. Some authorities in England, among whom is Dr. Frankland, the chemist, still take the very extreme position that because we have no means of knowing whether a water contains any disease germs, or particles in any way capable of communicating disease—when even all other organic matter may be abstracted by means of filtration,—that therefore all river water is dangerous for public use for drinking, and ought to be abandoned, if the river has in any part of its course received the sewage of a city. It appears to be a fact, as yet unexplained, that the same degree of pollution which would cause serious outbreaks of disease in England, often does not have any effect in

this country which is brought to public notice. Perhaps this may be due to a cause analogous to the greater prevalence in Europe of hospital diseases of a fatal character. Obscure disease of a mild type may exist among the poor population, more especially, in consequence of drinking such water, but which may not become known to physicians. Vegetable contamination of a peaty character, in comparatively small amount, has been known in the moorlands of England to produce diarrhoea. But at Fort Bridger, in the west of our country, water containing naturally about four times that amount of vegetable organic matter has been lately pronounced wholesome as proved by actual experience. The effects of peaty water need a more thorough investigation by both chemists and medical authorities.

It is well for us to realize fully these hidden dangers to which we are exposed, but from which we may free ourselves to a considerable degree by a little prudent forethought. If there has been any sickness of the kinds referred to in this article, in any establishment, we should carefully examine the drinking water. If there is any suspicion we should disinfect it before using it, by thorough boiling for half an hour, and then allow it to stand open to the air for some hours; or we may put a very few crystals of permanganate of potash in it, then boil briskly for some time, and filter through charcoal. Permanganate of potash in pure crystals costs only twenty cents an ounce, is easily carried in the traveller's medicine box, and can do no harm after filtration.

REUBEN HAINES.

Germanstown, Pa.

**CORRECTION.**—On page 821 of last number, for Dr. Franklin read Dr. Edward Frankland.

#### “ROCK OF AGES, CLEFT FOR ME.”

In the pleasant county of Devon, in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn in which an illiterate layman was preaching—but preaching reconciliation to God through the death of his Son. The homely sermon took effect, and from that moment the gospel wielded all the powers of his brilliant and active mind. During his illness, Augustus Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry, he answered with a sparkling eye: “Oh, my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My

prayers are all converted into praise. I enjoy a heaven already within my soul.” And, within an hour of dying, he called his friends and asked if they could give him up; and, when they replied in the affirmative, tears of joy ran down his cheeks as he added, “Oh, what a blessing that you are made willing to give me over into the hands of my dear Redeemer and part with me; for no mortal can live after having seen the glories which God has manifested to my soul!” And thus died the writer of the beautiful hymn, “Rock of Ages, cleft for me.”—*Selected.*

#### For Friends' Review. SEED.

**Definition:** “That from which anything springs; first principle; original; as the seeds of virtue and vice. The principle of production, as, ‘Praise of great acts he scatters as a seed.’” Webster's 3d and 4th def. Also *Seminal*, its equivalent, “Holding the relations of first principle; holding the first place in a series of developed results or consequents; germinal; radical; rudimental; *original*; as *seminal principles* of generation; *seminal virtue*. ‘The idea of God is, beyond all question or comparison, the one great *seminal principle*.’”

We must accept the doctrine that we are by nature *dead* to holiness through the fall, and that Christ is the Life and Light of men—the Resurrection and the Life—that He quickens the dead souls as well as the bodies of men. John v. 25, 28; Rom. viii. 11, 23; Ps. lxxx. 18; Eph. ii. 1, 5; Col. ii. 13; 1 Pet. iii. 18; John vi. 63; Rom. iv. 17; 2 Cor. iii. 6; 1 Tim. vi. 13; 1 Cor. xv. 45.

Each of the above references clearly shows that we are awakened to a sense of our lost condition in the fall by the Spirit of God, who will also “change our vile bodies that they may be fashioned like unto Christ's glorious body according to the working whereby He is able even to subdue all things unto Himself.”

As the *Source* from which we derive life; as a *First Principle* which brings salvation to the soul of man; as an *Original* in redemption; as the *Principle of Production* by which we are regenerated and made new creatures; as the Creative Power above man who has the *First Place in a Series of Developed Results or Consequents*; as the true and only *Germinal Power* in changing the nature of the graft from the old olive tree to the new; as the *Radical* from which all good springs; as the *Seminal Principle* in our new life; as the *Seminal Virtue* which must be infused, sown into all believers, and leaven them into its nature, the term *Seed*

becomes beautifully distinctive and descriptive in teaching the offices of Christ and the nature of His kingdom.

A seed is no part of the soil. It is distinct from it, as God is from man; yet the soil and seed are brought into relations such that both must perform a respective and distinctive office to bring about a definite result.

A seed cannot be *divided* and perform its functions. Neither can God be separated into parts and incorporate His substance thus separately into each soul. His work is done by the universal *presence of His Holy Spirit*, according to the perfections of His blessed *oneness*. (See Rom. iii. 30.) Let us ever remember that He is omnipotent, omniscient and *omnipresent*. As such a *Principle* He is the Light of the world. Many, I think, commit a great error in supposing His *light* is found in the hearts of the unconverted when He is not there. *He is the Light—i. e., His spiritual presence* gives light to the soul.

I read all our early Friends' writings as plainly teaching these cardinal principles concerning the *Seed* of which they so often speak, and which is so often found in the Old and New Testaments. Many in our day seem never to have gone to the dictionary to get the full meaning of the word, and therefore fail to take in the thought of the writer.

I will close by giving a part of Cruden's Scripture definition of "Seed :—"

"Gen. iv. 25, God hath appointed me another seed; *He hath given me another son. Also of Jesus Christ*, Gen. iii. 15. I will put enmity between thy seed and the woman's seed. Gal. iii. 16. He saith not, And to seeds as of many; but as of *one*, and to thy seed, which is Christ. *For works of mercy*. Eccl. xi. 6.

*The word of God is compared to seed, (Luke viii. 5, 11) which is sown in the heart, as the husbandman casts his seed into the ground. The word is called an incorruptible seed (1 Pet. i. 23), because continuing still the same, and being immutable in itself, it changes and renews the hearts of those that by faith receive it. Or it may be understood of its being incorruptible effectively because it leads and tends to immortal life; it begets in the soul an abiding life which shall continue forever. Hence it is said. (1 John iii. 9) Whosoever is born of God doth not commit sin; for his seed remaineth in him; the new or Divine nature, the principle or habit of grace or holiness in the heart remaineth or abideth in him."*

B C. HOBBS.

Bloomington, Indiana.

#### OUR LONDON LETTER.

The two branches of Friends' Syrian Mission continue to grow and increase. The work at *Brumana*, Lebanon, is now a complex system of different agencies, all working in harmony, and directed to one end, the spiritual and temporal elevation of the people. The meetings are well attended; the Scripture readers, three men and one woman, are actively occupied in visiting the villages around; and the ten branch schools and the three First-day schools are reported as in full operation.

At the Training Home, just now the boys are working hard for the annual examination, after which the first class will leave the Home and go out into the world to earn their own living. It is a great object with the teachers that they shall be well qualified, after their three years' training, not only in various branches of school education, but each one also in some trade or handicraft in which he has been instructed. Weaving has lately been added to the other arts practised, an English Friend visiting Brumana having presented the first loom to the Home. The boys when they enter the Home are steeped in many superstitions, and it is very interesting to watch their young minds becoming enlightened, and to hear them sometimes conversing together on better things. It is the primary aim, both with the two earnest teachers at the Home, Ibrahim Tasseo and Lotfallah Riskallah, as well as with all the teachers of the day schools, to bring the children to the knowledge of the simple truth of the gospel. And thus each child may be made a little missionary, repeating at home what he has learnt at school, and often finding access for the truth amongst parents or neighbors, where no other means would do so. The Medical Mission work, during the absence of Dr. Beshara in England is almost in abeyance. During the spring and early summer there is less sickness; now, however, that the heat has begun and proves this year to be more than usual, the illness is increasing, and they are longing to get the doctor back again; a physician from Beirut kindly comes up once a week to see cases. Theophilus Waldmeier was appointed five years ago by one of the school teachers, guardian of his widow and orphan child; this has lately caused some contention at law, owing to fanatical opposition on the part of other relatives, and Theophilus Waldmeier has had to maintain his position, both at the District Court and on appeal at the Central Court for Mount Lebanon. On both occasions he gained the suit, (no pecuniary though a great moral gain), and had a valuable opportunity for

conversing with members of the tribunals upon true religion. In that country each court consists of representatives of the different religions, and each, of course, defends his own party. The death of our friend Hannah Stafford Allen was much felt by the circle of Friends at Brumana, met at their Monthly Meeting on 27th of Sixth month. "She was like the mother of Friends' Mission on Mount Lebanon" writes Th. Waldmeier; she was one of the Secretaries from its foundation, and doubtless no one Friend in Europe has been more instrumental in helping the mission, both at its origin and in its progress since. Dr. Beshara, the trusted medical officer and a native Syrian, is still in England; he has enjoyed the privilege of visiting the hospitals in London, and thus increasing his medical experience; he has also visited Friends in many parts of England and Ireland, holding meetings and giving information about the Mission. He expects to leave for Paris, en route for Syria, on 30th of Seventh mo., equipped with a new stock of instruments and appliances for his medical work. The Committee of the Syrian Mission have decided, in order to meet a need that is much felt, to start a small hospital at Brumana, containing a few beds. Often they have cases at the dispensary which need closer care, and very often it is good food and rest as much as medicine that they require. Then again, the care of patients in a hospital, when they are sick in body, affords so good an opportunity to come near to their souls, and to lead them to the Great Physician. The hospital will, of course, add considerably to the expenses of the Mission, both in outlay and annual cost; but, although funds are not abundant, the Committee felt that they could not refuse to try the experiment for a few months at least.

London, Seventh mo. 22.

**CONSECRATED LIPS.**—In my early seeking days I never could understand why sometimes, a good man whom I heard preach or speak as if he loved Christ very much, talked about all sorts of other things when we came back from church or missionary meeting. I did so wish he would have talked about the Saviour, whom I wanted but had not found. It would have been so much more interesting even to the apparently thoughtless and merry little girl. How could he help it, I wondered, if he cared for that pearl of great price, as I was sure I should care for it if I could only find it! And oh, why didn't they ever talk to me about it, instead of my lessons or their little girls at home? They did not know how their conversation was observed

and compared with their sermon or their speech, and how a hungry little soul went empty away from the supper table.—*Frances Ridley Havergal.*

#### NEVER KILLED A BIRD.

"Thanks that I can say that I have never killed a bird. I would not crush the meanest insect that crawls upon the ground. They have the same right to life that I have; they received it from the same Father, and I will not mar the works of God by wanton cruelty.

"I can remember an incident in my childhood which has given a turn to my whole life and character. I found a nest of birds in my father's field, which held four young ones. They had no down when I first discovered them. They opened their little mouths as if they were hungry, and I gave them some crumbs which were in my pocket. Every day I returned to feed them. As soon as school was done, I would run home for some bread, and sit by the nest to see them eat, for an hour at a time. They were now feathered and almost ready to fly. When I came one morning I found them all cut up into quarters. The grass round the nest was red with blood. Their little limbs were raw and bloody. The mother was on a tree, and the father on the wall, mourning for their young. I cried myself, for I was a child. I thought, too, that the parents looked on me as the author of their miseries, and this made me still more unhappy. I wanted to undeceive them. I wanted to sympathize with and comfort them. When I left the field they followed me with their eyes and with mournful reproaches. I was too young and too sincere in my grief to make any apostrophes. But I can never forget my feelings. The impression will never be worn away, nor can I ever cease to abhor every species of inhumanity towards inferior animals."—*Memoirs of Channing.*

For Friends' Review.

#### JUSTIFICATION AND SANCTIFICATION.

The soundness of a large mind appears in these words of our late venerable friend, Richard Mott, written in 1847 and probably never before published:

"Permit me to express the belief that where vital Christianity prevails there will be very little polemical discussion and distraction, so fatal to the best interests of man; there will be no contention about justification and sanctification, no creaturely curiosity indulged which of them has the first operation on the soul: we shall be blessed

with clearness of mental vision to see by the light of truth that they are joined together by our Heavenly Father and can never be dissevered—that both will have their true operation upon us if we are but humble enough to submit to it.”—*T. C. Haverford College.*

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## FRIENDS' REVIEW.

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PHILADELPHIA, EIGHTH MO. 14, 1880.

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WITH this number of FRIENDS' REVIEW, the paper enters upon its thirty-fourth year. Many changes have occurred in the Society since its first publication. The steady decline of London Yearly Meeting in numbers has ceased, and a gain of several hundred in the last ten years has occurred. In 1848, Iowa Yearly Meeting was established; in 1857, Western; in 1867, Canada, and in 1872 Kansas Yearly Meeting. Large numbers of Friends have removed from the Eastern to the Western States, but the total gain in numbers has probably not been large.

The missionary work of the Society has sprung up within this period, and a spirit of evangelizing which now pervades almost all parts of the Society. Bible-schools have spread the knowledge of the sacred Scriptures, and the use of the Bible in preaching has been restored to the position it held when our Early Friends often preached Bible in hand. Great discussion and agitation have marked this third of a century. Many changes of discipline and custom have occurred, but the great body of the membership remains steadfastly attached to the great principles of Christianity as understood by our forefathers in profession.

And now, the most fitting word seems to be that of Paul to Timothy, “Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel.” Jesus Christ, in all the fullness of His character, the Word made flesh, God manifest, the Light and Enlightener of men, the Example and Pattern of believers, the Teacher of truth in word and life, the ascended Lord, the ever-living Mediator, the life-giving Spirit, the indwelling Saviour to hearts open to receive Him, the wisdom, righteousness, sanctification and redemption of His people. He is the object of the Christian's faith, and the centre to which all hearts return.

May devotion to Him bind all our members together, and His spirit be allowed so to pervade every one that all may be showing forth His purity in thought, word and act.

THE history of the New York State Reformatory indicates that public sentiment as to the right treatment of convicts advances; that a large percentage of those of them who are not hardened by a life of crime, can be reclaimed; that this fact demands that the State itself should care for them in proper institutions, and not commit them to the charge of contractors; that this can be done at very little cost where the labor of convicts is made at once the means of their moral training and of their support. Such a system, after full trial shall have proved its success, should be as universally adopted as there are men qualified to carry it into effect. It is sensible, economical, humane and Christian. But whatever gain is to be noted in our higher penal institutions, and they are not a few, a herculean task remains in improving the condition of our common jails.

We have repeatedly referred to their disgraceful condition, generally, in our country; but, if the statements of the New York *Tribune* and other prominent papers are to be relied on, the convict contract system of Georgia and some other Southern States is far worse. To the evils of promiscuous intercourse among prisoners are added, degrading hardships, work and toil, and sometimes brutalizing cruelty. Especially do the colored people suffer long sentences for slight offences, and the severest lot among prisoners.

There are many indications of an improved social and civil condition in the South since the devastations of the war; but the Christian people of those States, as well as of the Northern, need to feel their responsibility for the criminal classes, and endeavor to remedy the great evils of our convict system.

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WILMINGTON COLLEGE, at Wilmington, Ohio, is under the management of Friends of Southwestern Ohio. It has a Preparatory and Collegiate Department, a Business Department and a class for instruction in Methods of Teaching. Last year it had 131 students, a number much larger than the preceding year. The expense of a course in the institution to students is moderate, and it proves a useful educational institution to many who would not otherwise secure so good an education.

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### DIED.

BENBOW.—On the 22nd of Seventh mo., 1880, at Oak Ridge, Guilford Co., N. C., Ella Cummings Benbow, wife of Wm. E. Benbow, in the 31st year of her age, took leave of earth and loved ones below to join the redeemed above. She was a devoted wife, an affectionate mother. She was an earnest worker in the Bible school, often expressed a desire to do some good for her Saviour, and was exceedingly anxious to train her little ones for Him. During

the last two days of her brief illness she frequently spoke of hearing the most delightful music she had ever listened to. She said she learned the pieces, and would sing them as soon as she was stronger. Now she sings them in Heaven. Nothing but the religion of the Lord Jesus can make an affectionate mother willing to die and leave her dear little ones in the world, and feel that God will take care of them. Blessed forever be His name.

**JAY.**—At his residence, near Marion, Ind., Fifth month 15th, 1880, Isaac Jay, in his 70th year, having been a minister for about thirty years. In the death of this dear Friend his neighborhood has lost a useful citizen, and the Society of Friends a valuable member. From accounts which he left it appears that he was early visited by the Holy Spirit and convicted of sin, though there was no decided change till after he settled in married life. During a protracted illness he became so fully given up that he called his wife and little children to his bedside one night, and told them that if permitted to recover, he was determined to live a Christian life. Soon after, and while yet weak, he called his family around him and told them that he thought it right to adopt the practice of the daily reading of the Holy Scriptures in the family, a practice not then common in that part of the country. Shortly afterwards, in one of these precious seasons, he bowed the knee in vocal prayer. It can hardly be understood at the present time how much of a giving up to the Divine will and guidance was indicated by this act. Some of these occasions will never be forgotten by his children, and they feel that they owe much to his faithfulness in this Christian duty. In his thirty fifth year he appeared publicly in the ministry, and his friends acknowledged his gift by recording him a minister, four years later, in 1850. In the autumn of this year he removed with his family from Ohio, his native State, to Marion, Indiana, where he spent the remaining thirty years of his life, except when he traveled abroad in what he believed to be the service of his Master. He took a deep interest in everything connected with the welfare of our religious Society, and made himself widely acquainted with its condition and its needs. He visited all the Yearly Meetings on this continent except one, most of them more than once, traveling more or less within the limits of all of them, having, during the period of his ministry, visited all the particular meetings belonging to them except a very few of the most isolated and remote. He was a man of firm convictions of the truth, and an earnest lover of the principles of the Society of Friends. At the same time he was liberal and charitable, and recognized the gifts of those who might be called to labor in a different way from himself. He took a deep interest in those young in the ministry, and bestowed on such much encouragement, wise counsel and loving care. He was careful of the reputation of others, had large sympathy for his friends and neighbors, encouraging the despondent, and ready to assist the unfortunate and the afflicted. His means were devoted to the service of the Master, and he was always ready to make liberal contributions of money for the use of the church, to bear his own expenses while traveling in the ministry, and to help the poor and needy. His house was always a home for Friends, as well for the stranger as for the wide circle of his acquaintance; and his thoughtful attentions and instructive conversation made it a place much loved by the large numbers who availed themselves of his generous hospitality. His life of active usefulness, which the infirmities of age had begun to impair, was virtually closed more than a year before his death, by an attack of paralysis. This affected somewhat his power of speech, and though his mind continued clear, and he recovered so as to enjoy to a limited extent the company of his

friends, yet he was a constant sufferer. He bore his sufferings with becoming patience, and often expressed his readiness and his desire to be gathered home. After a second attack, three days before his death, his difficulty of speech mostly passed away. He was conscious to the end. During these days his intercourse with his family and friends was sweet and consoling, and his hope through the crucified Saviour clear and sustaining, leaving those who mourn his loss no doubt that he has entered into everlasting rest.

**OVERMAN.**—At his residence, in Marion, Ind., on the 26th of Third month, 1880, Anderson C. Overman, in the 43rd year of his age, a member of Mississinewa Monthly Meeting. He was much interested in the prosperity of the church, and was for years a constant worker in the Bible School. Death came to him as an expected and a welcome guest. He died in the hope of a blessed and glorious immortality.

**JAY.**—At Marion, Ind., on the 28th of Sixth mo., 1880, Caroline C., wife of Abijah C. Jay, in the 33rd year of her age, a member of Mississinewa Monthly Meeting. As she approached the solemn change she told her friends that she saw nothing in her way; and while they mourn her early loss to her family and to the church, in which she gave promise of much usefulness, they sorrow not as those who have no hope.

[These last were son-in-law and daughter-in-law of Isaac Jay, whose death is noted above.]

**TOWNSEND.**—On the 30th of Sixth mo., 1880, at his home, near Ashley, Ohio, Dr. Clayton W. Townsend, in the 33rd year of his age, a member of Alum Creek Monthly Meeting. His health failed whilst attending Haverford College, and although hopeful of a restoration to health, yet he often expressed a resignation to the Lord's will, and bore his lingering sickness with cheerfulness and Christian patience, saying a few hours before his death, while suffering much physical pain, "I am happy," and "Better is the day of death than the day of one's birth."

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#### RELIGIOUS INTELLIGENCE.

On the 21st of Seventh month, the American Board of Commissioners of Foreign Missions gave a farewell meeting at Boston, to fourteen missionaries. Of these one man and four women went to Central Turkey; one woman to Eastern Turkey; one to Western Turkey; two men to Bihé, Central Africa; a man and his wife to Umzila's country, Eastern Africa; a man and wife to the Zulu mission, South Africa. The rest went to the Dakota and other Indian missions.

THE new Viceroy of India has ordered that all labor in the departments of Civil Service shall cease on the First-day of the week. It was left to a Roman Catholic to do what should long since have been done.

PASTOR CHINIQUY proposes to start a Converted Priests' Home in Illinois for the many priests who desire to do as he has done—leave the Roman communion.

SPURGEON has no instrumental music in use at worship at the great tabernacle.

ONE of the most interesting meetings in celebration of the centenary of Sunday-schools in London was the gathering of 25,000 children in the grounds of Lambeth Palace. The Prince and Princess of Wales, the Archbishop of Canterbury, the mayor of London, and other dignitaries inspected the army of little soldiers, in their gala dress and with their beautiful banners.

THEOPHILUS WALDMEIER writes from Brumana, Syria, under date Fifth month 3rd, 1880, says the *Monthly Record* :

Im Joseph (the Bible-woman at Brumana) has been on a visit to her married daughter at Nazareth. She gave an interesting but not encouraging account of that sacred spot, where Christ spent His early days. She told us that the women are exceedingly ignorant there, and that she had a meeting with them, and explained the gospel to them; that some would not listen, but others said they wanted more instruction, and some became softened in their hearts, and the word made impression upon some souls.

Im Joseph interfered with the wild, fearful customs of lamentation practiced after death, and she brought the people on one occasion to silence, and spoke gently of the hope and comfort of eternal life in Christ Jesus.

#### TEMPERANCE NOTES.

AMONG the papers read at the recent national convention of the Eclectic Medical Association, held in Chicago, was one of exceptional interest by Dr. McMaster, of Michigan, on "The Influence of Inebriety on Vital and Criminal Statistics." He states as the result of extended inquiry that forty-two per cent. of men in this country and sixty per cent. of women are total abstainers; that of the prisoners in the penitentiaries, seventy-eight per cent. were freely addicted to liquor-drinking before their imprisonment. It was shown, from eminent insurance authorities, that total abstainers were "the best risks;" that liquor-drinking increased the social evil and disqualified many for productive labor. "The paper throughout," says the Chicago *Inter-Ocean*, "was an unusually able presentation of the temperance side of the question." It is an encouraging sign of progress when members of the medical profession take hold of the drink problem with the discriminating intelligence and earnestness shown by Dr. McMaster in the treatment of his chosen theme. May his praiseworthy example be followed by many others in kindred medical and scientific bodies. —*Nat. Temp. Advocate*.

ONE of the newspaper organs of the brewers, commenting upon the action of the Iowa Legislature in passing a joint resolution to provide for a prohibitory constitutional amendment, presents very gloomy forebodings, and says: "If these prohibitory measures should become a law four grain distilleries and nine fruit distilleries will be destroyed." "That loss," it says, "small as it is, might be borne, but," it adds, "there will also be one hundred and fifty breweries stopped, which paid into the United States Treasury last year over \$2,000,000 taxes for nearly as many barrels of beer produced by them, and two millions of capital invested therein destroyed." To brewers, as business men, this picture has of course a formidable look. But there is another side to it. To the people of Iowa, as a whole, the stopping of the thirteen distilleries and of the one hundred and fifty breweries foreshadows great gain in many ways. The millions of bushels of grain and of fruits destroyed by the liquor-making process, and far worse than wasted, would be husbanded for wiser and better uses,

and the greater general abstinence from liquor-drinking, as among the people of Maine in like circumstances, would greatly promote the public welfare and prosperity. —*Nat. Temp. Advocate*.

THE Screen Law, passed by the last legislature of Massachusetts, giving power to licensing boards to remove the blinds and screens from the saloons, so that the business transacted inside shall be as open to the public as all other trades, has been put into operation in various places. In Cambridge the liquor dealers are complaining of the "failure" of the law. The screens have been removed and the dealers say that their trade has fallen off fully fifty per cent. This is about as bad a failure as the "Prohibitory Law." A daily paper reported one of the drinkers as saying: "Do you suppose I can go into a saloon and drink with no screens at the street windows, so that my little boys can have a chance to see me?" But he wouldn't be ashamed to have his children see him buying shoes, flour or potatoes without screens before the door.

#### THE INTERNATIONAL LESSON.

##### THIRD QUARTER.

LESSON 8. Eighth month 22nd, 1880.

THE COVENANT WITH ABRAM. Genesis xv. 1-18.

GOLDEN TEXT.—"Abram believed God, and it was counted unto him for righteousness."—Rom. iv. 3.

The history is continuous, nothing intervenes between the last lesson and the present.

Verse 1. *In a vision.* Although Abram was permitted to have much converse with God, we know not how it was effected, but as the word here signifies *sight*, we may understand that, like the prophets afterwards, he seemed to be conscious of the Divine presence to the exclusion of all else, and thus to have the future revealed to him.

*The word of the Lord.* A phrase used here for the first time, afterwards often employed by the prophets.

*Fear not, Abram; I am thy shield and thy exceeding great reward.* God chooses times when discouragements arise, although duty may have been done faithfully, to speak words of comfort and hope. Lot had left Abram and settled in Sodom, and did not appear to appreciate Abram's kindness. Abram had gone into battle against powerful chieftains, and provoked their resentment. He had no relatives to cheer him; his large wealth exposed him to envy. The people about him were strangers to true religion. At this time came God's cheering words, *Fear not, I am thy shield.* God would protect him like a shield. He would Himself bless Abram abundantly. The meaning of this sentence would probably more correctly be, "And thy reward shall be exceedingly great."

2. In reply Abram refers to his loneliness and childless state,—that his steward would be his heir. The expression, *Eliezer of Damascus*, shows that Damascus, the lovely city, was well known at this time. Damascus is mentioned in chapter xiv. 15.

3. The idea of being childless is reiterated by Abram: *One born in my house is mine heir.* Eliezer was a servant in whom Abram placed full dependence, still he was not his son.

4. Abram had addressed the Almighty (v. 2) by a word (Adonai) which had not been used previously. It has the meaning of perfect or supreme authority. The word of the Lord came to him, *This (man) shall not be thine heir, but thine own son.* Abram's words had not been expressive of unbelief, but were rather a question, how is it possible for this to be? Abram had not forgotten nor disbelieved the promises to his seed.

5. God led Abram forth. This would seem to imply, taken in connection with the twelfth verse and the context, that Abram was not asleep, but rather coming out of an ecstatic state. The firmament, in the East so clear and beautiful with bright shining stars, was selected as a seal or token of the promise; as the stars for multitude so should his seed be.

6. *He believed in the Lord; and He counted it to him for righteousness.* This wonderful verse is the keynote of the lesson. The Apostle Paul chose it as the basis of his argument in regard to faith in the fourth chapter of Romans, saying of Abram, verse 18, "Who against hope believed in hope that he might become the father of many nations, according to that which was spoken, so shall thy seed be." Again in Galatians iii. 6 this verse is quoted to show that the promise to Abram was before the law, and that those who have faith like him shall receive the reward; saying in the eighth verse "and the Scripture foreseeing that God would justify the heathen, through faith, preached before the Gospel to Abram," showing that the promise of the blessing to all through his seed could only be fulfilled in Christ.

James in his Epistle, chapter ii. 33, quotes this verse to show that Abram's faith was made perfect by works, for the same faith which accepted the promise enabled Abram to offer up Isaac afterwards. But what kind of faith was this? The Hebrew word has the signification to *rely upon, to be firm, steadfast*; the word being the same as the Greek *amen*, which means *so be it*, giving the idea of certainty. Abram believed God's word; that He was kind and true, and able to do what He said. Do we quietly rest in God's word to us? When He says, "Whosoever shall call on the name of the Lord (Jesus) shall be saved," do we believe it and call on Him and be saved? The verb *counted* is rendered *imputed* in James; whichever word is used the sense is not varied, except that *impute* has a rather stronger signification than *count*.

7. God refers Abram to the first call, when he was yet in Ur of the Chaldees, and again states the promise given on calling him from his home and country, that He would give him this land. In the word *inherit* we see how Abram received it, as from his Heavenly Father. If we are faithful to Christ we are joint heirs with Him. "All things are yours."

8. Abram now asks for a token: *Whereby shall I know that I shall inherit it.* Not because he doubts God's word, but that the covenant here made may be sealed, so that he may be assured that the whole is real, and may be strong in assurance afterwards, should doubts present themselves.

9. Abram was called upon by God to offer sacrifice, and the animals were a heifer of three years, a she goat three years old, a ram three

years old, and a turtle dove and a young pigeon. These were the only kinds of animals offered under the Levitical dispensation. The law required the Israelites to offer sheep, oxen and goats at one year old. But the animals here offered were perfected in growth. The sprinkling was not needed to constitute a sacrifice, which was essentially the shedding of the blood, or slaying of the victim. The whole sacrifice was a seal to a covenant.

10. This act is only referred to in one other passage of Scripture, (see Jer xxxiv. 18), but from this we see the force attached to this manner of sealing a covenant. The two parts of the animal were laid parallel, the heads pointing the same way, with some distance between them, and it was customary for those making the covenant to pass between them. The birds were not divided; the reason is not given, but probably these were only to complete the sacrifice.

11. The carcasses of the slain animals were sacred to the Lord, and Abram guarded them from any injury by vultures or other unclean fowls of the air, which in the Bible are often compared to spirits of evil.

12. Abram waited reverently upon God's time, and when the sun went down, a deep sleep fell upon him, and a horror of great darkness, as if a presentiment of sorrowful tidings.

13. *Know of a surety.* This that I tell thee must come to pass, that thy seed shall be a stranger, serve others as slaves, and they shall be afflicted four hundred years.

14. *That nation whom they shall serve will I judge.* This prophecy was fulfilled in the ten plagues of Egypt. The Israelites received from the Egyptians jewels of silver and jewels of gold when they came out of Egypt.

15. *And thou shalt go to thy fathers in peace.* It would appear that Abram at this time was fearful of attack from the marauding tribes, so the promise was made to him that he should die in peace, and be buried in a good old age.

16. The fourth generation should come back to that country. We may consider that this was fulfilled in Caleb though possibly the words are not to be taken rigidly.

17. After the sun went down, *behold a smoking furnace and a burning lamp that passed between those pieces.* In this remarkable passage we have the first manifestation of the *shekinah*, or light of the Divine presence, unless we consider the sword at the garden of Eden as the first. The smoking furnace may represent the hardships of his posterity, and the lamp symbolize God's promise and blessing. The covenant is now completed.

18. The lesson closes with the promise that the seed of Abram should inherit the land from the river of Egypt unto the great river, the river Euphrates. The promise was to be fulfilled if his descendants obeyed the word of the Lord.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. God's people are safe; His presence compasses them about on every side, and He is their shield, so that nothing can reach them but what He permits. Children can trust Him to keep them night and day.

2nd. God Himself is the reward of His children. "The Lord is my portion." Having Him we have all He sees best to give us. He who

took children in His arms will give them all they need.

3rd. Eliezer was a servant, but not a son. When we give our hearts to the Lord Jesus we are sons of God by adoption. Children can trust their Heavenly Father.

4th. Abram proved his faith by obedience, and by obedience his faith grew stronger.

5th. Abram trusted God, yet like a child told Him his difficulties. So should we "go and tell Jesus" our troubles, our wishes, our wants.

6th. It pleases God when we trust Him, and believe that what He promises is true. He counts or reckons this heart confidence in Him and in the Lord Jesus as righteousness in us. Such faith always leads to right action. When children love and trust their parents they also obey them.

7th. Often God's promises are not fulfilled at once. But like Abram we should believe and wait. Abram waited all day, unto the going down of the sun, on the Lord. Parents often have to say, "wait, it is not the best time yet."

8th. When a token of His covenant is asked for in entire submission to the Divine will, it is often given. God's covenant of mercy and salvation with us in Christ is sealed to us upon repentance and trust in the Lord Jesus, by the witness of the Holy Spirit, giving us secret assurances of Divine love, pardon, and that we are God's dear children.

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## CORRESPONDENCE.

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To Friends:—"The effectual fervent prayer of a righteous man availeth much."

Do we not neglect the first part of that verse too much? Are we humble minded enough; willing to acknowledge mistakes one to another?

Have we that charity that "thinketh no evil," without which our works will profit us nothing? 1 Cor. xiii. I know from experience how difficult it is to work with those who do not feel it required of them to walk as I feel it is right for me to do. An earnest, prayerful walk will have influence; standing firm for every thing which we believe to be right; expressing our views when we feel called upon to do so; if not heeded, leaving those whom we feel to be mistaken in some of their views in the care of Israel's unslumbering Shepherd; continuing in prayer to Him that their eyes may be opened to see more clearly the way of life and salvation. Remember Christ's answer to the disciples about those who followed not with them; also, what Paul writes in Phil. i. 18.

I do not think there is one in our Society who desires more earnestly than myself to see the members of our branch of the church return to first principles, consecrating all to the Lord, not feeling that our time or our money is our own. These are only lent to

us to be employed in the advancement of Christ's kingdom on the earth.

How can we answer the solemn question as to how the talents have been employed? Are we sure of receiving the reward of, "Well done, good and faithful servant, enter thou into the joy of thy Lord." M.  
New York State.

Springdale Monthly Meeting was held at West Branch, Iowa, Seventh mo. 24th, with a very large attendance. No strangers with us, but the Lord overshadowed us, and our hearts were refreshed together. Many testimonies were borne for Christ, prayers ascended from many hearts and lips, and songs of praise arose to Him who is worthy of all praise.

Our business meeting was conducted with a good degree of harmony, and many hearts were ready to adopt the language of the psalmist, "Bless the Lord, O my soul."

J. Y. H.

At Bloomingdale Monthly Meeting held in Seventh mo., much concern was felt for the welfare of the church and for the interest of the young people. Barnabas C. Hobbs was liberated to attend Ohio Yearly Meeting and some of the meetings composing it, also to appoint some other meetings in the course of his visit as the Spirit may indicate. The business of the Monthly Meeting was transacted in much harmony and good feeling.

E. T. COLEMAN.

MUDLICK, N. C., Eighth mo. 3, 1890.

By adjournment, Western Quarterly Meeting was held on the 31st ult., and proved to be a time of refreshing to many souls. Business transacted in harmony, although the reports from the Monthly Meetings still showed that we are "not all clean" in the eyes of the Head of the Church. On First-day an interesting meeting was held at 9.30 A. M., in which several testimonies were borne in witness of the power of Jesus to forgive sin. At 11 A. M. a larger meeting in the grove, and in the house also, in which the gospel was preached to the melting of many into tears.

In addition to our own ministers we had the acceptable company of our friend Albert Peele, from New Garden Quarter.

In love, thy friend, ISHAM COX.

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THERE cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the Cross of Christ, you will be constrained to confess him before men.—*M'Cheyne.*

## A CATECHIST'S REPORT.

The *Friend of Missions* has a letter from Bal Mukand, a native preacher attached to the Friends' mission station at Hoshangabad, India, and the fresh, artless way in which he writes can scarcely fail to interest readers:—

Let it be known that on the 9th of April, David (the colporteur) and I started in the direction of Bhopal. We stayed all night in Jarpore, and preached the name of Christ to many women and men. One man was so pleased with what he heard that he said to me, "If you will come with me to Nursinghur it will be very nice, because everybody will very gladly hear you." I said to him, "Brother, we will come some time."

The following morning, in the watch-house of Najar Gunj, we met eight men, to whom we preached the Lord Jesus Christ. Several giving their ears heard, but there was a Gond amongst them who said there was no God, and that man is born of himself and dies of himself. Whilst he was speaking thus the people who were with him became displeased, and said "you are sinning, because there is a God, who made heaven and earth, and he gives food and drink to all." I said, "Brother, that very God, in mercy to save sinners, became incarnate, and whatever punishment was due to us, He took upon Himself, even to becoming a sacrifice for us, shedding His blood for our sins, so that they may be forgiven." There were many more things said, which the people heard with great attention, and the Gond became ashamed and confessed before the others that there is a God.

At another watch-house we met two Mussulmans, who had come tiger hunting, and were sitting with their guns. Christ's name was also preached to them. They loved us very much, giving us water in the jungle where it was difficult to get it.

We stayed all night at Kelwand, where we preached the name of Jesus Christ to about thirty Hindus and Mohammedans, who came to us. I sang a hymn. The people were very much pleased and said, "that is a beautiful hymn." It was bright moonlight, so we read John iii, and on hearing that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," they were very much pleased, and praised the Lord. After much conversation, we each went to our own place and went to sleep. At midnight, when we were sleeping soundly, a tiger came amongst us. Those who were awake made a great noise, and we also, getting up out of sleep, began to make a noise. We

did not know why we made a noise, but afterwards became aware that a tiger passing close to us had fled. On account of this fright we stayed awake and continued singing hymns and talking. In the morning, making a salaam to all, we went away.

Then we came to the village of Chouka. Formerly there were a great many people in this village, but many have fled for fear of the Mussulmans. Going amongst these people we read Matt. v., and declared to them that the Lord Jesus Christ came into the world to save sinners. Afterwards some people began to say, "You want to make everybody of one caste." I said to them, "Brethren, it is written in your books, 'Ask no one their caste, for whoever worships God belongs to Him.' God acknowledges no caste, but wishes every one to believe on Jesus Christ and find salvation."

Being mid-day when we arrived at Jamanghore, we sat down on the bank of a stream, under some trees. Many people were resting there, and unyoking our cart, and sitting down, we began to converse with the travellers. I sang the hymn, "I'm a pilgrim and a stranger," and preached about it as follows: "As we shall leave this place to-day, in like manner we shall have to leave the world, but there is only one way to heaven, and that is by Jesus Christ."

We came early next morning to Deep. The Lord was with us there, for many Brahmins and merchants gladly heard the name of Christ, and some poor people took the book of the Lord. The people said to me that two years ago a pundit came here who was selling books and preaching the name of Jesus Christ to the people, but he had the idolatrous mark on his forehead, and the string worn by Brahmins, and he also said this, "Acknowledge caste, but don't worship idols." I said to them, "Brethren, it is proper to preach the name of Jesus Christ; but whoever acknowledges Jesus Christ will never acknowledge caste, nor put on idolatrous marks with sandal-wood, nor wear the Brahmin string, because no man can serve two masters. Therefore, whoever wishes to save himself will leave these things and works. So, brethren, we should leave all evil, and believe on Jesus Christ and He will save us."

At Nayepura, the poor people who heard the name of Christ, said, "We never heard like that before." Two men began to ask, "How are we to worship Jesus Christ?" I said, "Brothers, give Jesus your hearts; despise the world, and do not worship any other God or any created thing. Consider every one your brother; and preach Christ's name to others, that they also believing may

obtain eternal life. Whoever acknowledges Jesus Christ must not observe caste."

Near Misrod, a Mohammedan priest came up to us on horseback and said, "I have petitioned the Begum of Bhopal that no Christian may be allowed either to sell books or preach in Bhopal." We said to him, "Brother, great kings wished that God's religion might be destroyed, but it has spread day by day, and those who persecuted became Christians; and the same is happening now-a-days." On this he began to say, "*Toha, Toha*," and went away. *Toha* means repentance, or, I repent, and is a common expression among Mohammedans when any untoward event happens.

We stayed at Bhopal about a week, and the Lord was with us both. David sold a great many books and preached the name of Jesus Christ. Sixty or seventy men came every day to our shop, conversed with us, and were very much pleased. No one quarrelled with us. Some people stayed hearing the name of Christ until midnight. One day a *moulvie* came to me and began to converse. He knew both the Old and New Testaments, and said, "Doubtless Jesus Christ is God's Son and God." He sat with me a long time talking about Moulvie Sabdar Ali and Moulvie Imad ud Deen, both learned Mohammedans who have been converted. He also preached the name of Christ to Hindus and Mussulmans, and said, "The religion of Jesus Christ is true." Two other men, Ram Prasad and Kanbi Prasad, also came to me every day asking about Jesus Christ. May the Lord do so that both of them may believe on our Saviour and obtain eternal life. Another man came to us one day whose name is Kishand Chand. He is one of the great merchants and money-lenders of Bhopal. He bought some books from David, and heard the name of Christ with great attention. He also said to the people, "Jesus Christ is the incarnation of the true God, and those who speak evil of Him cannot be servants of God." Kishand Chand sat with us all day, hearing the name of Christ and preaching to others. Several people from this began to say, "You have become a Christian," but he took no notice of their words.

We also met the Roman Catholics of this place, and an Englishman who has become a Mussulman. He has got very thin by reason of sorrow, and on seeing us was ashamed. I said to him, "This is Satan's work. He tempts all; but we should be watchful, and put true trust on the Lord Jesus Christ, then He will cause him to flee from us." He acknowledged that this is true. He wishes to confess Christ, but is afraid of the Begum of Bhopal.

We stayed three days at Sebare, and preached in the *mela* (fair), one hundred men or more coming every day to the preaching. I went one day to old Sebare and preached to some Mohammedans. I went one morning to the barracks for native infantry, and preached the name of Jesus Christ, and distributed books to the soldiers. We wished to see the Christian brethren in that neighborhood, but did not meet one of them, because several of them had died and several of them had fled. We went to see the Sebare catechist, but we heard that he had gone to Calcutta to become a deacon.

We preached the name of Jesus Christ on the road and in many other places. On the 23d of April we came to Hoshangabad, and seeing our brethren were rejoiced, and praised the Lord.

BAL MUKAND.

Hoshangabad, May, 1880.

#### SCIENTIFIC NOTES.

*Electric Sun*.—Lontin has been exhibiting in the building of the Industrial Exhibition, in the Champs Elysees, Paris, a circular electric light formed by four voltaic arches. He uses four carbons placed radially, the two which are in the same diameter being connected with the same pole, so that an arch extends from each of the carbons to each of its neighbors. These four arches unite to form a complete circle and produce a light of extraordinary brilliancy.—*Dingler's Jour.*

The introduction of magnets into all the great flouring mills has been a revelation to the millers who complained of wire in wheat. Not only have the magnets captured all the stray pieces of iron bands, and thus removed the last objection urged against wire-binding harvesters, but they have revealed the startling fact that, of the scraps of iron and steel that find their way to the mill mixed with wheat, fully one-half are something beside pieces of wire, and are of such a nature as to be even more dangerous to mill machinery.

A Savoy paper states that M. Quarterly has received instructions to make a preliminary study of a project for tunneling Mont Blanc. It is further affirmed that the French Government is giving its serious attention to the expediency of laying down a railway from Andermatt to Chamouni. The making of a line from Andermatt to Sallanches has already received the sanction of the Administration. This line will join at St. Gingolph, near the head of Lake Leman, the railway from that place to Collonges and Annecy now rapidly approaching completion, and which will bring Savoy in direct communication with Paris and the south of France.

**Tin Mines.**—The mines of Cornwall, for a long time thought to be the only tin mines in the world, are finding serious rivals in the deposits of Tasmania. Four years ago the value of exports of tin and tin ore from this island was \$35,000, while last year it amounted to nearly \$1,500,000. One of the most productive regions is the Mount Bischoff district. But this has now been eclipsed by the discovery of a tin mountain at Mount Heemskirk, on the west coast. The "wash-dirt" is some twenty feet thick, and produces twenty-five per cent. of tin; but the existence of solid seams of the metal, traversing the mountains in veins several feet in depth and width, has been demonstrated.

Some "nuggets" weighing several hundredweight each have been found, yielding a large percentage of pure metal. Mixed with the tin, too, is a small quantity of gold, about ten ounces to the ton—not sufficient in itself to render it worth seeking, but adding considerably to the tin-miner's profits. *American Architect.*

**Coal in India.**—Theodore W. H. Hughes begins a paper on the coal fields of India by saying: "It will doubtless surprise many to learn, that both in the superficial extent of its coal measures and associated rocks, and in the actual amount of its coal, India is surpassed by few countries, and that with respect to the size of some of its seams, it stands pre-eminent in the history of mining." Even the United States cannot boast of seams 100, 120 and 160 feet thick, like some that occur in Bengal. He calculates that the coal fields of India cover 35,000 square miles, and according to estimates drawn up by W. Oldman there cannot be less than 20,000,000,000 tons of coal in the Empire. Much of the material, however, is of an inferior quality and fit only for very rough use. —*L'Ingen. Univ.*

## ITEMS.

THE Baldwin Locomotive Works of Philadelphia turn out ten locomotives a week.

THE Baltimore and Ohio Railroad Company are trying a patent form of cattle cars, which will allow the cattle to be watered from troughs suspended from a frame-work erected for the purpose. This will facilitate giving the poor creatures water, but will not allow them a chance to lie down on being turned out of the cars, as the present method does.

JUDGE HILTON, and the widow of the late Alexander T. Stewart, of New York, have made endowments reported at \$3,000,000 for a college for both sexes at Garden City, L. I. The college will be under the charge of the P. E. Church.

LIBERIA has a population of 1,500,000, including that of its newly-annexed territory.

PERU is the paradise of the Greenbacker. At Lima, the capital, he will find lots of paper money, but no gold or silver. He can buy eggs there for forty cents apiece, cabbages for a dollar and a half, and onions for five dollars a dozen. An ordinary suit of clothes costs two hundred dollars, and if a man is economical and has a small family, he can manage to keep from starving on twenty thousand dollars a year. The advantages of paper money are brought out very prominently in Lima.—*Ledger.*

## DAY BY DAY.

If I were told that I must die to-morrow,  
That the next sun  
Which sinks should bear me past all fear and sorrow  
For any one—  
All the fight fought, all the short journey through,  
What should I do?

I do not think that I should shrink or falter,  
But just go on,  
Doing my work, nor change nor seek to alter  
Aught that is gone;  
But rise, and move, and love, and smile, and pray,  
For one more day.

And lying down at night, for a last sleeping,  
Say in that Ear  
Which hearkens ever, "Lord, within thy keeping,  
How should I fear?  
And when to-morrow brings Thee nearer still,  
Do Thou Thy will."

I might not sleep for awe; but peaceful, tender,  
My soul would lie  
All the night long; and when the morning splendor  
Flashed o'er the sky,  
I think that I could smile—could calmly say,  
"It is His day."

But if a wondrous hand, from the blue yonder,  
Held out a scroll  
On which my life was writ, and I with wonder  
Beheld unroll  
To a long century's end its mystic clew,  
What should I do?

What could I do, O blessed Guide and Master!  
Other than this:  
Still to go on as now, not slower, faster,  
Nor fear to miss  
The road—although so very long it be—  
While led by Thee?

Step by step, feeling Thee still close beside me,  
Although unseen—  
Through thorns, through flowers, whether the tempest  
hide Thee,  
Or heavens serene—  
Assured Thy faithfulness can not betray,  
Thy love decay.

I may not know, my God; no hand revealeth  
Thy counsels wise;  
Along the path no deepening shadow stealeth;  
No voice replies  
To all my questioning thought, the time to tell;  
And it is well.

Let me keep on, abiding and unfearing  
Thy will always;  
Through a long century's ripening fruition,  
Or a short day's;  
Thou canst not come too soon, and I can wait  
If Thou come late!

—Selected.

SUSAN COOLIDGE.

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#### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 10th inst.

**GREAT BRITAIN.**—W. E. Forster, Chief Secretary for Ireland, said in the House of Commons on the 5th, that he deeply regretted the rejection of the Irish Compensation bill; that he did not think the government can bring in another bill on the subject at this session; and that they will protect the officers and courts in the execution of the laws. He hoped a plentiful harvest would alleviate the sufferings of the farmers. Members of all parties should use their influence to assist the government in maintaining order. About 1,000 troops have been ordered to Ireland, and this fact gave rise to a rumor that the government feared a rising in consequence of the rejection of the Compensation bill; but W. E. Forster declared in the House on the 6th, that the report was unfounded. Outrages on individuals had occurred in some places, and it was thought necessary to increase public confidence by placing small military detachments in those districts. Some of the troops sent were for this purpose, and others to relieve those ordered thence to India. A meeting of Irish members of Parliament has unanimously adopted a resolution condemning the rejection of the Compensation bill, and declaring it the duty of the Irish members to endeavor to induce the government to abandon the rest of the estimates for the equipment of the Irish constabulary as a military force.

Troops for India, to reinforce those in Afghanistan, are being dispatched from England. The London *Times* states that without counting the recent additions the total number of troops occupied by the Afghan war is 60,000, of whom 40,000 are in Afghanistan.

A resolution was offered in the House of Commons on the 6th, declaring that the compulsory slaughter at ports of landing of fat stock from the United States, restricts the supply and increases the cost of food; and recommending the modification or removal of the present restrictions, having regard to the freedom from disease of the cattle-producing States. An amend-

ment declaring it inexpedient to change existing regulations until the United States government shall have adopted effectual means to prevent the spread of contagious and epizootic diseases, was presented, but was rejected by a vote of 194 to 20.

Sir Hercules Robinson, present Governor of New Zealand, has been appointed to succeed Sir Bartle Frere as Governor of the Cape of Good Hope.

**IRELAND.**—Heavy rains within the last fortnight have caused fresh anxiety respecting harvest prospects. Potatoes are said to be generally sound, but blight has appeared in many fields. Green crops promise an abundant yield.

**FRANCE.**—Elections for Councils General have just been held, and the reactionary party have been signally defeated. The Republicans previously had the majority in 55 Councils General; now, it is said, they will control at least 70. *Le Temps* asserts that the distinguishing character of the elections was anti-clerical, and that the attempt to move the voters by representing the decrees respecting religious orders as an attack on liberty, wholly failed.

The Jesuits have announced their intention to reopen their colleges at several places, after the vacation. This announcement is regarded as a challenge to the government, which the latter, it is said, will meet by repealing the law of 1850, which law, the *Republique Francaise* asserts, rendered the surveillance of the Jesuits illusory, gave the superior instruction into their hands, and encouraged a faction hostile to the nation.

The concession for the preliminary works of the proposed tunnel under the English Channel between England and France for five years, has been renewed by the French government for three years.

**GREECE.**—A correspondent of a London journal says that the order for mobilizing the Greek army does not necessarily forebode war, since the army is so small that it would have to be much increased even for the peaceful occupation of the territory awarded.

**TURKEY.**—The Minister of War has been ordered to Dulcigno, and promises to transfer the district to the government of Montenegro within the time stipulated in the identical note presented by the Powers, and the town of Dulcigno a few days later. The Sultan has directed that a proposal be submitted to the Powers, showing the Greco-Turkish frontier which Turkey will accept. It is said that the Powers have declined the proposition of the Porte that they should authorize their ambassadors at Constantinople to negotiate for a new line of this frontier, and consequently the Porte has resolved to enter on direct negotiations with the Powers.

**AFGHANISTAN.**—A dispatch to the London *Times* from Candahar, dated the 3rd instant, said that there were no signs of the enemy. The British troops had demolished all buildings around the city, and all Afghans had been expelled, in anticipation of a possible siege or attack. There were 3,500 infantry and 1,000 cavalry present. Private accounts received in Bombay agreed that the inhabitants of the country between Candahar and Chaguan Choki had risen in arms. Gen. Roberts, with 8,000 men, had left Cabul for Candahar, which he hoped to reach in twenty-five days. No opposition was expected to his advance as far as Ghuzni, nor to the withdrawal of General Stewart from Cabul to Gundamak, nearer the frontier of India. The new Ameer, who was recognized by the British only as Ameer of Cabul, has appointed a new religious (Mohammedan) head teacher of Afghanistan, answering in position nearly to the Sheikh ul Islam at Constantinople. He has also appointed new governors for some districts. The governor for Ghuzni will accompany General Roberts to that place. Advices from Simla, India, to the 5th inst., stated that Candahar had not been attacked, but Ayoob Khan was said to be only four miles distant.

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For Friends' Review.

## rites under the new dispensation JOHN vi. 63.

BY MARY ELIZABETH BECK.

"The spirit and not the letter of the law  
is the essence of every great and good utter-  
ance."

"These noble words," as they have  
been called, contain the key-note of the  
protest uttered by the Society of Friends  
for more than two hundred years against  
all ritualistic observances under the New  
Dispensation. Whilst on the one hand  
they have been condemned by many for

acting in direct opposition to the express  
commands of our Lord, there are others in  
different sections of the Christian church  
who, under widely varying influences of  
habit and education, have arrived at the  
same conclusion as themselves, with regard  
to the non-binding import of the words in ques-  
tion. It is, therefore, only fair to give these,  
though in the minority, a fair hearing before  
pronouncing them in the wrong. "Vox populi"  
is not always "vox Dei," and sometimes the  
deepest, though less obvious truth becomes  
first the possession of the few, as in the  
cases of Socrates and Luther; and we see  
now that wisdom dwelt with the little band  
of followers who calmly examined into their  
doctrines, and not with the multitude who  
condemned them unheard on the points un-  
der consideration. Let us then weigh the  
evidence on the points under consideration  
on its own ground.

Many attempts have been made to prove  
by detailed circumstantial arguments,  
founded upon isolated texts, that it was not  
the intention of our Lord to perpetuate any  
ordinances or to introduce any "sacraments,"  
as they are incorrectly called, into His  
church; but this analytical method of in-  
vestigation has too much the character of  
special pleading to be altogether satisfactory,  
and text may be met with counter-text with-  
out much result.

It is on a far deeper basis than that of  
mere verbal exposition that the root of the  
matter lies; it is on the genius of the New  
Covenant as contrasted with that of the Old  
that the strongest argument rests; and it is  
on this ground that the Society of Friends  
takes its firmest stand in asserting its honest  
conviction that no outward rite, whether of  
Baptism or the so-called Eucharist, was in-  
tended to be established in perpetuity by  
Christ, or to find a permanent place in His  
new kingdom.

Let us look at the way in which it has  
pleased God to educate the human race  
from its very beginning.

First, during its very infancy, in the patriarchal age, the father of the family became, in some sort, a priest to his household, as in the case of Noah and Job. Then, under the Law, this primeval worship gave place to the more elaborate system of a Levitical priesthood with its ritual of ceremonies, in which God condescended to the weakness of a people who for nearly 200 years had been held in slavery, surrounded by gross idolatry, and who could have had little conception of abstract spiritual truth. Therefore they needed to be taught as we were taught in our own infancy, through pictures or signs. It was only as our minds became gradually developed that we cast aside the picture book and gained ideas from written words. Thus, also, when we were children we know how literally we understood everything that was said to us, and how we had to be told in each minute particular what we might do and what we might not do. How analagous is this to the precise laws laid down in the books of Leviticus and Numbers for the direction of the people, and how forcibly the varied punishments attached to the infringement of these laws remind us of their infantile condition. They were led in those days of spiritual ignorance by the presence of Deity manifested in the cloudy pillar, so that they could have no possible excuse for disobedience from want of knowledge. It was a walk by sight and not by faith. But the very clearness of the revelation made to their senses, the very precision of the laws by which they were guided, was in itself a striking evidence of their period of tutelage. The establishment of the synagogue, which is supposed to be contemporaneous with the return of the people from Babylon, doubtless opened a new era of development. Having been deprived, during the captivity, of the Temple services, there must have been a necessity, if they were not to relapse altogether into heathenism, for some sort of religious meetings; and though, after their restoration to their own land, the synagogue probably existed side by side with the restored sacrifices, there was, for the first time, the public recognition that worship could be carried on independently of sacrificial rites and of an outward priesthood. This was a great step gained in favor of spiritual religion.

Again, throughout the Psalms and the Prophets we have indications of something better in store—the underlying idea of the spiritual symbolized in the typical, for which alone the typical existed. Notice the following: "Sacrifice and offering Thou didst not desire . . . burnt offering and sin offering hast Thou not required. For Thou de-

sirest not sacrifice, else would I give it, Thou delightest not in burnt offerings." "The sacrifices of God are a broken spirit," &c. And again in the supplementary history of Balaam, as recorded by Micah, he is represented as saying, "Wherewith shall I come before the Lord or bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? . . . He hath showed thee, oh, man, what is good, and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

Thus step by step the Lord was preparing the way for that long expected period, when in the fulness of time the Messenger of the Covenant should suddenly come to His temple, to abolish forever the priesthood which had been vested by Divine command in the line of Aaron, and to establish in His own person an everlasting priesthood after the order of Melchisedec. The Epistle to the Hebrews, from first to last, is a glorious exposition of the priesthood of Christ, and of the new covenant established upon better promises, wherein the writer speaking of the\* old covenant with its ceremonies, (marginal reading) of Divine service and worldly sanctuary, characterizes it as "that which decayeth and waxeth old and is ready to vanish away."

"That great law," says the late Frederic Myers in his striking work on "the Bible and Theology," "which had been the wonder and worship of ages, was never authoritatively repealed or expressly commanded to cease, it was only superseded by being surpassed, made to melt away as the dawn does into the day, abrogated in the letter by being more than fulfilled in the spirit."

"The Lord's own devotion," says Macdonald, "was that which burns up the letter with the consuming power of love, fulfilling and setting it aside. High love needs no letter to guide it. Doubtless the letter is all that weak faith is capable of, but it is ill for those who do not outgrow and forget it, forget it, I say by *outgrowing it*. The Lord cared little for the letter of His commands. He cared all for the spirit; for that was life." Bold words these, yet they contain the kernel of truth. How many times must the Saviour have sighed in spirit because His followers were slow to understand the true meaning of His words. Looking at everything from an outside standpoint, they literalized His deepest expressions, and even when He spoke of eating the

\*Imaginary grace from outward ceremonies will never serve the true saint of God, he knows that the Lord will not be satisfied with rivers of such oil.—*Spurgeon*.

flesh of the Son of Man and drinking His blood, they said in their utter dullness of perception, "This is a hard saying . . . How can this man give us His flesh to eat?"

Thus again, when, under the figure of heaven, He had wished to caution them against the doctrine of the Scribes and Pharisees, the immediate comment amongst His disciples was, "It is because we have no bread!" Whilst we marvel at such obtuseness of comprehension on their part, should it not be a lesson to us lest we too mistake the real intent of our Lord, and lessen, to our own deep loss, the force of His injunctions by taking a carnal instead of a spiritual view of His teachings? We need, as the disciples needed, to grow out of the letter into the spirit, and this we shall do only in proportion as we grow into Him who declared, "The words that I speak unto you, they are spirit and they are life."

(To be continued.)

For Friends' Review.

### THE PHILADELPHIA MINT.

On Chestnut Street near Broad is a large marble building of the Grecian style long so much in vogue for public buildings in our republic. This is the United States Mint. There are others at San Francisco, California; Carson City, Nevada; and Denver, Colorado. Also assay offices at New York; Boise City, Idaho; and Charlotte, N. C.

But the Philadelphia Mint is the oldest, and was long the only one. It was founded by act of Congress in 1792, and the first coins were copper cents made in the following year. The machinery, and even the metal used at first, were brought from England. The work was then done by hand, afterwards horse-power was employed, while now there is exquisite machinery driven by powerful steam engines.

The Mint is open every day for visitors from 9 to 12 o'clock, and we enter first a small rotunda, furnished with seats, where civil ushers are at hand ready to take you through the building. On either side of the entrance are offices, to the left that of the Treasurer; to the right that of the Cashier. Beneath the latter a new vault is being constructed to hold the silver dollars which by the laws of our enlightened Congress are being coined at the rate of \$2,000,000 a month, while the people want them so little that new storage has to be provided for them at great expense. But then it pleases the imagination of the lovers of silver currency, and helps to make the rich owners of the bonanza silver mines still richer.

Passing into the working part of the es-

tablishment, the first apartments to the left is the Deposit Room. Here all the precious metal is received and weighed, whether bullion, plate or jewelry, and it is estimated that about \$600,000,000 of gold alone has been weighed in this room. At first the gold came from North Carolina and Georgia, which latter has furnished the purest gold. But since 1848 the Rocky Mountain region has been the great source of native gold. Most of the gold for this Mint comes from Montana; but for the last four or five years Nova Scotia has supplied considerable quantities of gold of fine quality.

The silver used to come from Mexico and South America, but is now derived from the rich mines of our own Rocky Mountain region. The copper is brought from the Lake Superior mines, which also furnished the supplies for the ancient Mound Builders of the Ohio Valley. The nickel is chiefly produced in Lancaster Co., Penna.

Such precious materials require accurate scales. The largest in this room will weigh from 6000 ounces to the one hundredth of an ounce; and the scales are examined and adjusted on alternate days. But the most delicate scales are in the Assay Room, the smallest weight being scarcely visible to the naked eye except upon a white ground, and marking only the thirteen-hundredth of a grain.

Gold, as it comes from the mine, is in size from fine dust to that of a pea, and in lumps from this latter to the size of a hand. The largest nugget ever received was worth nearly \$6000. After weighing, the metal is put into iron boxes furnished with locks, and taken to the Deposit Melting Room. Here two men, each having a key, open the boxes, and the crude metal, after being mixed with borax or other proper flux, is placed in pots and melted. Then it is poured into moulds, the masses are again weighed, a small part of each is assayed, the value of the whole calculated, and the depositor paid. The assaying is carried on in rooms not open to public inspection, the processes being chemical and too complicated to be followed by any but a chemist's eyes.

After purification, the gold and silver are brought back to the next room shown to the visitor, the Melting Room proper. Here the gold is placed in one department, the silver in another. In the Assaying Room the gold has been alloyed with one part of silver to nine of gold, and the silver has been alloyed with copper in a like proportion. The gold is now again melted, poured into iron moulds, and when cool comes out in ingots, dull and lustreless, almost black. These ingots are of different sizes according to the coin to be made from them. One end of each is

wedge-shaped to facilitate passing it through rollers preparatory to coining. The usual size of a gold ingot has a value of \$1900. The silver is brought down in large masses, so heavy that it is difficult to lift one, and shaped somewhat like a "vegetable dish" for a dinner table. They are melted, mixed with a due alloy of copper, and also cast in ingots with wedge-shaped ends. It was a pretty sight to see the men take the glowing crucibles from the fires and pour the liquid silver into the moulds.

These Melting Rooms have a false floor made of iron in small sections, which scrape off the dust from the workmen's shoes. This dust falls through, is swept up, and has yielded as much as \$82,000 a year, an usher told us.

We next come to the Rolling Room, on one side of the corridor, with a beautiful eighty horse-power engine on the other, which drives the rolling machines. These latter are grooved so as to allow the ingots to pass through, at each time making them thinner and longer, but keeping them just the width required for cutting out the coin from them. They were rolling silver for dollars as we passed, and the long, bright strips were carried to the back part of the room, where a man stood by a cutting machine. There are nine of these machines, each capable of cutting 225 pieces per minute. One man supplies the strips, another seizes them and passes them through the machine much as a woman runs the hem of a dress beneath the needle of a sewing machine. The little round pieces—"planchets" is the proper name—fall into boxes, and the remnants of the strips are carried away to the melting room to be again formed into ingots.

The planchets are now annealed in proper furnaces, to make them soft and tough instead of brittle, and taken to the Adjusting Room overhead. Here each is examined carefully and weighed on very fine scales. If too light the planchets are put aside to be melted over again; if slightly too heavy they are filed to the proper weight. This weighing and assorting is done by machines which throw the light ones aside in one direction, the heavy in another, and thus try the planchets at the rate of eighty a minute. The planchets are now cleaned with nitric acid, and taken to the Coining Room. Here the planchets are passed through the milling machines, which turn up their edges as is seen in all gold and silver coins. The machines are tended by women and mill from five to twelve hundred pieces per minute.

Lastly, we stand before the beautiful, brightly polished coining machines. A woman has a box of planchets beside her, of

which she grasps a handful and fills an upright brass tube. At each revolution of the machine two arms of a steel "feeder" slide rapidly out, grasp a planchet at the bottom of this tube, and place it in a "collar" exactly over the undermost die, which has been fastened with screws to a heavy bed of steel. On this die is the print of the reverse of the coin, cut in the most delicate manner. Above is another die, engraved with the "obverse" (the head) of the coin. This die is raised and lowered by a portion of the machine, and just as the planchet reaches the right spot, down comes the die, squeezes the planchet with a force of eighty tons, rises instantly, the feeder carries it off, drops it into a box, and there it is, a glittering, beautiful coin. At the moment the planchet is pressed above and below by the dies, the "collar" cuts the fine nicks in the edge observed in all the coins of higher value.

The coin is now again weighed, counted by a wonderful machine, and put up in bags; these are packed in kegs, which are stowed in the vaults. The visitor is now shown into the second story of the building, where is the cabinet, with its collection of United States and foreign coins. But of this, more anon.

#### TALKING TO GOD.

A few years ago, Dr. Leonard Bacon, the venerable patriarch among Congregationalists, was travelling with one of his sons in the far interior of Asia, on their way to the ruins of ancient Nineveh. I believe it was along the same path which the prophet Jonah took, ages ago, to that famed city. They had passed safely through many perils along that dangerous road, and had crossed a large river which intervened, and were proceeding on their way to Nineveh. Suddenly they were met by a band of robbers which roam over that wild country, and who took them captive,—prisoners, at the mercy of these marauders.

The little helpless caravan was placed under the shade of a large tree to await their destiny or doom. The band of robbers were a few rods off, deliberating on their fate. The captives were in momentary expectation of hearing the crack of the gun whose balls would end their pilgrimage on earth, and they were anxiously watching the looks and movements of the robbers, who often turned their eager eyes toward their victims.

In these moments of deadly peril their only resource was the power and providence of God for protection. They all knelt down in the attitude of prayer and looked

up, and Dr. Bacon prayed earnestly, while the robbers were watching. "What are they doing?" said the robbers among themselves.

The guide and interpreter of the caravan replied, "They are talking to God!" The robbers, doubtless influenced by a Divine power, thought it was not best to shoot and kill persons who could talk thus to God. The captive prisoners were released and saved. Dr. Bacon and his son faced about and made the best of their way back to Europe and to London, where the writer of this met them at the dinner-table of an eminent American, and heard from the lips of Dr. Bacon this exciting narrative, which is now written with some exactness from the memory of by-gone years.—*Boston Christian*.

For Friends' Review.

#### A LITTLE MIXED.

Not long since a young man, when asked if he was a Christian, replied, "No, I want to know the truth and do what is right, but the fact is I am a little mixed; there are so many different beliefs in the world that I do not know which to follow." Now, he seemed sincere, but he was looking to the wrong source for that which would satisfy his soul, and the consequence was he had become "a little mixed." He was looking for human wisdom to give that light which none but Christ can give.

"Looking unto Jesus," says the inspired writer, Heb. xii. 2, using the figure of the Grecian or Roman foot-racer. He who ran in a race did not only strain every muscle and nerve of his body to win, but his eye was steadily fixed on the goal before him. He could not look to one side or the other for in so doing he might stumble and fall, or get out of the track, and thus become so hindered that he would fail to win. Just so with the Christian. He must run "looking unto Jesus;" for when he looks away to any other object he gets "a little mixed."

Much of the existing confusion in regard to religious matters is due to the unfaithfulness of professing Christians. Christ prayed the Father "that they may be one, as we are." When all Christians get so that each will recognize the other as enlisted under the same banner and fighting in the same cause, although they may belong to different divisions, or different arms of the service, or be detailed to different kinds of duty, then the knowledge of the glory of the Lord will spread much more rapidly. There will then be less confusion among those seeking the light of Divine wisdom.

The responsibility resting upon those who are placed in contact with the Indians

is very great. A faint idea of this may be gathered from the sentiment expressed by one of the Shawnee chiefs when addressed on the subject of the Christian religion. He says: "If all white men accepted this religion and agreed about it, then I might accept it. As it is, I know my religion well, and I am old, and if I were to change I might not get to understand it well enough, so that I might get mixed, and miss my way entirely. I fear to give up the religion of my forefathers which my parents taught me. Teach the children, it may be that they will be Christians after a while." Because of existing confusions he is confused. Aye, he is a representative character in this regard. Thanks be unto God there is a remedy free and effectual, one to whom the Christian may confidently look and point out to the wandering wayfarer, Christ "the light of the world."

FRANKLIN ELLIOTT.

Shawneetown, I. T. Eighth mo. 6th. 1880.

For Friends' Review.

#### THE GOSPEL OF CHRIST.

Without the light and love of the Gospel, man's prospects for the infinite future are a cheerless uncertainty. All the light that earth and the starry heavens can give; all the knowledge that man can spell out of the great Book of Nature; all the philosophy, and power, and wealth and glory, and scholarship of man, in his broadest and loftiest amplitude of strength, exercised with the most watchful diligence, and with perseverance unto the day of his death, can cast but the dimmest ray beyond the deep and frightful darkness of the grave. Oh, then how precious is the salvation by our Lord Jesus Christ! He hath abolished death, and brought life and immortality to light through the Gospel. Blessed be God, our Redeemer! the Gospel affords us all we need for the repose of our restless, immortal souls, both for time, with all its cares and sorrows, and for eternity, with all its mysteries and glories. The Gospel renews the man—gives him a holy temper, holy desires, holy enjoyments. It is not only a great salvation for heaven, but a great salvation

"Before we reach the heavenly fields  
Or walk the golden streets.

"Then let our songs abound,  
And every tear be dry;  
We're marching through Immanuel's ground  
To fairer worlds on high."

The Gospel is to be judged, if we would see its true and full beauty, by the life and character of its Divine Founder, Jesus Christ, and not by the imperfect lives of its professed believers. Some, who have professed to be controlled by the spirit of

the Gospel, have been base hypocrites; others have not correctly understood its holy and peaceable nature, and have, therefore, fallen into great errors of conduct. Some have manufactured and sold ardent spirits, and other things injurious and useless to their fellow-beings; some have been slave-traders and slave-holders by choice; and, sadder still, many have taken the sword and rushed to the field of slaughter, and often, under the dreadful delusion that they were doing God and man good service, not seeming to see that Christ is always the Prince of Peace, and never the Prince of War. Now, such practices are all contrary to the Gospel, and by such deeds our blessed Saviour is grievously wounded in the house of His friends.

Many who, we would hope, wish to be considered true followers of Christ, are in great blindness in regard to conformity to a vain and sinful world, and appear to be "lovers of pleasure more than lovers of God." They do not appear to be careful to crucify "the lust of the flesh, the lust of the eye and the pride of life." Many who profess to be governed by the principles of the Gospel, are not strictly unselfish and honest in trade. Many who, it is charitably to be hoped, love the precepts of the Gospel, are often light and trifling in their words, and appear much to neglect the command, "Be ye sober and watch unto prayer." The faulty lives of the professed disciples of Christ, put powerful arguments into the mouths of infidels, and vile persons, and self-righteous moralists, against the Gospel as illustrated in the deeds of its professed believers. How careful Christians should be, not only to "depart from *all* iniquity," but also "to abstain from *all* appearance of evil;" and, as the ministers of the Gospel should give "no offence in any thing that the ministry be not blamed," so should all Christians be always careful to live holy lives in all things, being thus bright ornaments of the Christian name, so that they who profess to disbelieve or who disregard the Gospel may "be ashamed, having no evil thing to say of them." I will now close with this too often and too much forgotten truth of the Christian system, which is, that the letter of the Gospel, as made known to us in the sacred Scriptures, will and can have no power over mankind unto a holy renewing of fallen human nature and everlasting salvation in Heaven, without the power of the Holy Spirit, which, blessed be God, our Father, He is more ready to give to all who sincerely ask it than parents are to give good gifts to their children.

JOHN HEMMENWAY.

## THE COUNTRY WEEK.

CROWMER'S VALLEY, ORANGE CO., N. Y.  
Eighth mo. 11th, 1880.

Dear friend:—I think the enclosed article from the *Philadelphia Ledger* would be of interest to most of the readers of *Friends' Review*. The reference to the Girard College boys is a good one, and I hope it will take hold of our Board of City Trustees. Nevertheless, I think it will be hard work to persuade the lads to desire to be farmers, whilst they are daily taught the military drill.

The channels thus opened through the "Country Week"—now being established in connection with all the great cities—afford desirable outlets, it appears to me, for the class of would-be newsboys and boot blacks. Very praiseworthy are the efforts being made for their moral and material betterment, yet so beset with every temptation to evil are those employments, that it would seem wise on our part to seek safer occupations for the boys, by relegating the sale of newspapers to the news offices, stores and stands, and boot-blackening to the barber shops or other suitable places.

There are those who think they must have news early—they must have plenty of it, and at whatever cost. It seems to me that, upon many grounds, professing Christians should not be forward to encourage this spirit. If the active dispositions of these street Arabs or of those who might be likely to become of this class, were exerted in clearing up brush, breaking the sod, raising crops, and in the various interesting duties of an intelligent farmer's life, there is not a doubt but that the most of them would make better and more useful men and citizens than they possibly could after serving an apprenticeship so terribly exposing as at present.

My usual daily walks in the city are in the neighborhood of the newspaper establishments, where the newsboys are constantly brought together whilst obtaining their supplies. To pass near a group of these and hear the shocking profanity which so many of them constantly indulge in; to see many of these waifs (some of them not ten years of age) chewing tobacco, and others smoking the stumps of segars, and others again, a little out of sight in the alley, playing at pitch-penny or other games of chance, is surely enough to make one heartily desire other fields of work for the boys, and now to hail with pleasure and feelings of gratitude and hope, the outlet which the "Country Week" seems to have providentially opened. Thy friend,

J. W. LEEDS.

## OUT ON THE FARM.

Again the Country Week Charity comes asking, in the bodies of its remaining little Olivers, for "more." It has sent out nearly a thousand children and a few grown people to the country. Two dollars is not a very large sum out of the purse of the well-to-do, but these indefatigable women of the "Country Week" make it open to such poor city children the entrance to Paradise—to a new world and health. All contributors may know that one small or weak person is made happy by precisely the amount of their contribution, multiplied a hundred fold by the delights of the country to a city child. It is worth reading the letter alluded to for another reason—the interest which grows up between the farm-house families and their guests. The Grand Jury did not take this sort of thing into account at all in its comments as to what was to be done with Girard College boys, upon leaving that institution. All through the cities there is the one outcry, what is to be done with all those boys and girls, who are growing up and who leave the primary schools at nine years old or thereabouts? They cannot all learn trades, or go into factories or behind counters. In the country, too, was there ever a time when the farmers had enough help, either on the farm or in the kitchen, steady help of the kind that can be depended on to stay and not to fly off in the midst of harvest, or when a heavy spell of work is on hand? The "country week," though it is only incidentally, does bring the city surplus of young hands out to the country, for notice, at least, in all these farm homesteads. The children who are helpful and willing, as little visitors, both boys and girls, do stand, some of them, a right good chance of getting permanent homes.

There is a good deal of account made of the Children's Aid Societies that send out parties to the West, of boys and girls both, to find their homes among far Western farmers. But there is no necessity for sending Pennsylvania little folks so far, and out of their own State. There is room in this State alone for most of the boys and girls who have but small chances in the city, and journals in the interior might well take an interest in some of these young excursion parties, that are not trumpeted as they start out and as they return. These ladies are doing more than they promise, when they give the city child an ambition to live on a farm. That is one of the outlets that cities need.

If it seems like Paradise to the boy or girl who has never seen a cornfield or a chestnut tree, nor driven home the cows, and a high privilege to share and be part of the

farm life, just so much is the ambition of those small persons and their efforts shaped towards getting back again. They are diverted from city life, the poor business of standing behind a counter or driving a sewing machine or a horse-car, to the healthier business of making butter and tending cattle.

## THE REVISED ENGLISH NEW TESTAMENT.

The new version of the New Testament will probably be completed in England in the course of about six months. The long and often repeated work of going through the books, verse by verse, in the original Greek, is quite over. The revising committees are now working upon the concordances. They take a Greek word, find out how often it is used, and then take care that the translation of it in every case expresses its shade of meaning. One word is used wherever the Greek has one uniform word and the same thing is meant. It is hoped that this work will take no more than five months, and then the revised version will be ready for issue.

Perhaps the most important part of the work of the revisers has been the determination of the text. Herein they have really made a new edition of the Greek Testament. It was not to be expected that they could blindly follow any one of the existing critical editions, each of which has its defects as well as its merits. The text on which the Committees have united, after a careful comparison of every passage, will be of great interest to Greek scholars and theologians. It is now being prepared for the University Presses by Archdeacon Palmer and Prebendary Scrivener, and will appear early in 1881, simultaneously with the new version.

It cannot be denied that the joint Revision Committees represent the very best Hebrew, Greek, and Biblical scholarship in the Church of Christ in England and America. They contain all the most eminent masters of textual criticism in the two countries, and a good representation of the best exegetes. Nor has accomplishment in the English language been left out of view in their selection. On any disputed point of reading or translation, there is no man nor body of men who must not yield in authority to a committee thus constituted.

It was hoped that the revised New Testament would be ready by midsummer of this year. But for the perfection of the work there are as many "last things" to be done as there are in building a house. The first edition of our present authorized version was disfigured by many inconsistencies and misprints. We cannot complain of any delay

necessary for the avoidance of similar errors. The American Committee, as well as the English, is actively engaged in these final labors, and each imparts to the other the results of its work.

**TIME CONSECRATED.**—There is always danger that just because we say "all," we may practically fall shorter than if we had only said "some," but said it very definitely. God recognizes this and provides against it in many departments. For instance, though our time is to be "all" for Him, yet He solemnly sets apart the one day in seven which is to be specially for Him. Those who think they know better than God, and profess that every day is a Sabbath, little know what flood-gates of temptation they are opening by being so very wise above what is written. God knows best, and that should be quite enough for every loyal heart.—*F. R. Havergal.*

**WHEN** Samuel Budgett, a distinguished English merchant, was dying, he said: "Riches I have had as much as my heart could desire, but I never felt any pleasure in them for their own sake, only so far as they enabled me to give pleasure unto others."

**SALVATION** from doubts that I am now and forever wholly the Lord's, this is the most astonishing triumph of grace over a temperament naturally melancholic, an introspecting, self-anatomizing and self-accusing style of piety, characteristic of my ancestors.—*David Brainard.*

## FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MO. 21, 1880.

A CORRESPONDENT justly says, that the term "Seed" is applied to our Lord in Scripture, as the Word made flesh. Christ only as the incarnate Word, the Man Christ Jesus, "is the seed of the woman;" the seed of Abraham, of David. While He is called the *Son*, He is not in Scripture called the *seed* of God. And if it be proper to call Him so, it could only be with reference to His manhood once on earth, now glorified in heaven, where He is our one Mediator, 'the man Christ Jesus.'" God sends forth the Spirit of His Son into the hearts of believers. Thus he is said to dwell in our hearts by faith. "What, know ye not how that Jesus Christ is in you, except ye be reprobates."

THE same correspondent suggests that, "being born again, not of corruptible seed, but of in-

corruptible, by the word of God, which liveth and abideth forever," (1 Peter i. 23), means that Christians are born of God, born of the Spirit, through faith in Christ Jesus; "for ye (Galatian Christians) are all the children of God by faith in Christ Jesus." Of the Lord Jesus Christ they had heard by the "word of God," by the mouth of Peter or others; used in the sense of Acts vi. 2; Acts xiii. 7; 1 Thess. ii. 13. "Of His own will begat He us with the word of truth," says James. Any real message of God spoken under the immediate authority of the Holy Spirit, is living. Moreover, God's word abides forever. "My word shall not pass away." Mark xiii. 31. It is not words spoken alone, nor truth alone, but these in connection with the life-giving power of the Spirit.

THE term "seed" in the Parables is used in two meanings, differing and yet closely related to each other. In Matthew xiii. 3-23, the seed is the "word of the kingdom," preached, heard, understood, received into the heart and cherished, made vital and effective to the changing of man's nature by the operations of the Spirit of God.

In the parable 24-30, the "seed" are "the children of the kingdom," v. 38; those who have received the seed of the word, and have kept it. In this case the Lord Jesus is spoken of exclusively as the sower: "He that soweth the good seed is the Son of man." In the former Christ is indeed the sower, as Head over all things, but He also sows by the means of His servants.

"Carefully considered," says the same correspondent, "it is plain that the word seed will not admit of being explained as 'something implanted within us by nature, ready to expand with the opening faculties of the soul.'"

FRIENDS' QUARTERLY EXAMINER for Seventh month has an editorial on London Yearly Meeting. "Two Women," by Matilda Sturge, gives a discriminating sketch of "Sister Dora," and Mary Carpenter, reviewing their recent biographies. "Our Privileges and Responsibilities," by Anna E. Fox, dwells upon the benefits Friends derive from the inheritance of truth in teaching and example left us by our fathers, and presses the question, "Whether there is not equal reason now, as when the Society first arose, for maintaining the trust so evidently committed to us,—and whether, indeed, there is not *greater* cause than for a century past, to plead for the abrogation of all types and ritual observances, as non-essential under the new covenant dispensation."

P. H. Pumphrey writes "On Affliction," that it may be accepted so as to be "for our profit." "The Law of Love in the Law of Moses," is an instructive article by Thomas Harvey. He shows that to the lower animals, strangers or aliens, criminals and offenders, debtors, hired servants, widows, orphans, the blind, &c., and to

bond-servants, tenderness and just regard were enjoined according to their respective claims. Polygamy and divorce, war, sanitary regulations and administration of justice are passed in review, and the beginnings of the higher precepts of the Gospel in the laws of Moses on these subjects pointed out.

"Folk Lore in Devon," by John T Wilkey, tells of curious popular superstitions, such as abound among almost all uneducated people.

Mary L. Cooke writes of the "Influence of Thomas Carlyle;" A. M. Ransom of Stein and Arndt, the German statesman and poet who did good service for Prussia in the first half of this century. "Is Man a Fighting Animal?" is answered in the affirmative by Hannah Maria Wigham, who yet holds that a Christian should be something better.

George Gillett treats of "Gospel Preaching." Jane Budge has one of her usually interesting biographical notices, "A Successor of the Apostles." This was Nicholas Pavillon, the saintly Bishop of Al  t, France, in the last half of the seventeenth century, when George Fox was stirring England with his trumpet tones.

#### MARRIED.

DIXON- POPE.—By Friends' ceremony (at Friends' Institute), London, Seventh month 14th, 1880, Sarah N. Pope, of Philadelphia, to Robert Dixon, of Crook, Darlington, England.

STUBBS—SWETMAN.—On the 2nd of Sixth month, 1880, at Friends' Meeting-house, Huntingdon, John W., son of Edward and Anna Stubbs, (both deceased), of Scipio Monthly Meeting, New York State, to Phoebe, daughter of Edward and Margaret Swetman, of Cold Creek Monthly Meeting, Ontario, Canada.

#### DIED.

HOCKETT.—On Fourth mo. 9th, 1880, William Hockett, in his 81st year, a member and Elder of Centre Monthly Meeting, Guilford Co., N. C. He was exemplary in his deportment, honest in his transactions in life, punctual in fulfilling his engagements, laboring much for the good of others, and the upbuilding of the truth in and out of the Society of which he was a faithful member. He has left the comforting evidence that his day's work was done in the day time, and that he was gathered as a shock of corn fully ripe, frequently saying that he saw beautiful prospects before him; that he had no fear of death, for he felt that he was ready and waiting the Master's call. At his close, we beholding the serenity and calmness in which he passed away, could but say, "Mark the perfect man and behold the upright, for the end of that man is peace." Now we would not assert that the departed had no shortcomings, natural to man, but that he was a full believer in the Scripture that saith, "If any man sin we have an advocate with the Father, Jesus Christ the righteous;" and that by confessing our sins and asking forgiveness in the name of Jesus Christ, He would intercede for us and blot out our transgressions, and present us in a spotless condition before His Father in Heaven.

MARSH.—On the 10th of Sixth month, 1880, at her residence, in Northbridge, Worcester Co., Mass., Phoebe S. Marsh, in the 87th year of her age, an elder of Uzbridge Monthly Meeting. This dear Friend exemplified in an eminent degree during her long and useful life the spirit of her Divine Master. Very

simple in her habits of living, yet her hand and heart were ever open to the cry of distress, and her charities, like the gentle dew, were distributed quietly and refreshingly on the various objects of her care. With a meek and loving spirit, yet firm in the adherence to our Christian principles, she filled the station of Elder most acceptably. In her last very painful illness she often exclaimed, "It is nothing to what my Saviour bore for me," and though in her anguish at times she was brought into near sympathy with our blessed Saviour's suffering when He exclaimed, "My God, my God, why hast thou forsaken me;" yet we have the comforting assurance that His grace was sufficient for her, and in humble dependence on the mercy of God in Jesus Christ she has entered that rest which remaineth for the people of God.

RUSSELL.—In Philadelphia, on the 30th of Fifth mo., 1880, Jane R., wife of Henry C. Russell, and daughter of the late Thomas and Elizabeth Wright, of Dublin, Ireland, in her 39th year, a member of the Western District Monthly Meeting.

RUSSELL.—On the 19th of Sixth month, 1880, at Westtown School, Thomas W., son of Henry C. and the late Jane R. Russell, aged 9 years and 7 months. He was accidentally drowned while bathing, three days after entering the school as a pupil, and three weeks after his mother's death. "They were lovely and pleasant in their lives, and in their deaths they were not [long] divided."

TABER.—At her residence, Sandwich, Mass., on the 28th of Third month, 1880, Lydia R., widow of the late Joseph Taber, in the 90th year of her age, an esteemed member and elder of Sandwich Monthly Meeting of Friends.

UNDERWOOD.—In Fall River, Mass., Seventh month 10th, 1880, Elizabeth M., daughter of Leonard Underwood, aged 36 years.

#### NEW GUINEA MISSION.

At the Annual Meeting of the London Missionary Society, S. Macfarlane gave an account of the Mission to New Guinea. This is the largest island in the world, "as long as from London to Constantinople, and 500 miles wide in some parts." With a low swampy coast line in many parts, the centre rises to the height of a mile or more.

"It was the darkest and most neglected island in the world." Its people were cannibals; constantly attacks were made by one village on another in the night; spears and poisoned arrows were the weapons used, and the captives were carried off to be eaten. Thus it has been reveling for ages in cannibalism and idolatry. The island is beautiful, with magnificent forests; splendid mountains; fertile villages; rich plains; sunny slopes; green-clad hills, and grand rivers; with its groves of cocoanut trees and well-cultivated gardens; with its spices, masooi bark, and betel nut.

A brave band of Dutch missionaries began a mission on the north end of the island, but all died except one, and the mission was broken up. The English missionaries learned by their experience, and took natives of other islands to do much of the work. They can bear the climate better than whites, and they work among the people to better advantage, because having been cannibals themselves, they understand the New Guinea people, and succeed in imparting truth where whites would fail.

Landing on the island, was at first most dangerous. At each new spot touched the missionaries took their lives in their hands when they went ashore.

In seven years, six hundred miles of coast have been traced, thirty stations formed, landings effected at one hundred places where friendly relations have been formed, and one river has been explored for two hundred and sixty miles. Four languages have been reduced to writing; school books have been translated into them; a catechism has been given to the people, and the Gospel according to Mark in their own tongue.

S. Macfarlane concludes:

"I shall never forget the first night I landed, and I should like to compare it with the last night before I left. It is all very well for the captains of our vessels and those on board. Their work is out at sea. But when they bring the vessel to a certain point and the anchor is dropped, they have their evening's chat and turn in; when very often the missionary paces the deck in great anxiety, because he is to go on shore the next morning amongst a number of savages. I remember the feeling that came across me that night. I could see the fires through the grove of cocoanut trees; I could hear the drums beating; and I heard sometimes the shrieks of women. I knew that there was heathenism and cannibalism all round. Ah! but, as I sat on the verandah of my little house at Murray Island, the night before I came to this country, you must try and understand what my feelings were then. I was coming home to my own country and family. The opening up of the mission had been mostly accomplished, and here I was sitting on the verandah of this house, and I saw a fire in the cocoanut grove, just as I had done on that night before I landed. And as I sat there and thought of the work that had been accomplished during the six or seven years, there was a sound that came warbling up the hill. It was not the shrieks of women; but it was one of Moody and Sankey's hymns. These people were engaged in their evening worship; and after the singing of the hymn and prayer, and the talking of the teacher, then came about two hours of singing, for they are very fond of it. They know nearly all Moody and Sankey's hymns. All this has been accomplished within eight years. It was twenty years before the missionaries of Tahiti had their hearts cheered by knowing that a native was praying to the true God. We have not had to wait twenty years for that in New Guinea. There were two young men down at Dauan, about a mile and a half from the main. One of them was speared by the young chief, to follow his father's spirit into spirit-land; but the other one became very serious and anxious, and made many inquiries from the teacher about the progress of Christianity in the South Seas. One day he walked out very thoughtfully; and the teacher, suspecting that he was going out to pray, and being very anxious to know if there was a man in New Guinea who had begun to pray, went after him, and followed him until he came to a banana plantation. There he saw him kneel down under one of those trees. He clasped his hands and this was his prayer. 'O God, we hear that thou art the great God, the true God, the only God.

My heart is dark, the hearts of my countrymen are all dark. Have pity on us and give us light.' I was exceedingly touched when I heard it, and greatly delighted, because I look upon that as New Guinea on its knees asking God for the greatest of all blessings—that he would give light. You remember that, when the world was without form and void, the very first step toward order and beauty and life was the divine command, 'Let there be light.' And now there is darkness brooding over New Guinea, and, if we are only faithful, as we ought to be, we shall soon have that light spreading over that land."

This account of Christian labor in New Guinea thoroughly justifies some of the last public words of the veteran Dr. Calhoun. "If any church puts the work of missions in a corner, the Lord will put that church in a corner."

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON 9.

Eighth month 29th, 1890.

ABRAHAM'S INTERCESSION.

Genesis xviii. 16-33.

GOLDEN TEXT.—"He ever liveth to make intercession for them."—Heb. vii. 25.

We read in Genesis xii. 4, that Abram was seventy-five years old when he left Haran. The events recorded in chapters xii.-xv. occurred within ten years afterwards, for from chap. xvi. 3 we find that Abram had lived ten years in the land of Canaan when Sarai gave Hagar to be his wife. In this transaction we see that a lack of faith caused Sarai to resort to artifice. God had promised Abram when he entered Canaan that his seed should inherit that land, yet it was to be twenty-five years from Abram's leaving Haran before Isaac should be born. (See chapter xxi. 5.) As might be expected, Sarai herself suffered for what she had done, and Hagar was driven forth into the wilderness because of Sarai's severity. But the angel of the Lord commanded her to return to her mistress; and after she had been told that her posterity should be multiplied exceedingly, she called the name of the Lord, "Thou God seest me," and named the place in the Hebrew, "Well of living vision."

This narrative would prove that as far as she knew, Hagar was wishful to do right, but she was an Egyptian, and hence the Apostle speaks of her as the bond-woman, not only on account of her position in Abram's house, but also on account of her character, which could not endure suffering.

In the seventeenth chapter the account is given of the change in Abram's name to Abraham,—Abram signifying "exalted father;" Abraham, "father of a multitude." The covenant is again renewed, God speaking of Himself as the Almighty God, and commanding Abraham to perform the rite of circumcision on all that were in his house. He was now 99 years of age. Circumcision was God's command, but as many other like commands under the Mosaic law, was fulfilled by spiritual realities after the day of Pentecost. This rite for a time stood in the way of Christian unity and charity among Jewish and Gentile converts. The name of Sarai was changed to Sarah; the first meaning my princess, as of one; the second, princess of a multitude.

The opening of the eighteenth chapter portrays a thoroughly Eastern scene. Abraham was sitting at the door of his tent, and when he saw three men standing by him he bowed himself to the ground in true Oriental style. He only addressed one at first, and after asking them to be his guests, he offered that luxury to sandal-shod travelers in a hot and dusty land, water to wash their feet, inviting them to rest under the trees. How noble is Abraham's hospitality! After they were cared for, he hastened to Sarah, but he *ran* unto the herd to fetch a calf tender and good. Whilst they partook of his bounty he stood by them. After the meal the chief speaker, whom we know to be "the angel of the Lord," even Jehovah, whether Abraham knew him or not, informed him that he should have a son. The laugh of Sarah, and her denial afterwards that she had done it, show her lack of faith. The name Isaac (laughter) may have been a reminder of her weakness at this time.

## THE LESSON.

Chapter xviii. verse 16. The men showing that they were going toward Sodom, Abraham as a kind and courteous host went with them to escort them on their way. It would appear that Jehovah, the Lord, had not told their mission to Abraham whilst sojourning in his tent, for the information would cause Abraham much sorrow.

17, 18, 19. These verses unfold, as it were, the thoughts of the Almighty, with His reasons for telling Abraham the object of His visit to Sodom.

There is something in this part of the narrative which strikingly shows how the Almighty did in the various ages before Christ condescended to take on Himself the appearance of a man. The first reason for unfolding His purpose was, that Abraham's posterity should be a great nation. The second that all nations should be blessed in him, because he would command his children, and not only them, but his household after him, so that they should keep the way of the Lord, and be the custodians of God's truth for the world. God could also trust him; he was His friend, and in true friendship one will not conceal from another anything which concerns his welfare.

20. There is ever and anon noted in the Old Testament the cry of evil ascending to God, as from the blood of Abel, the cry of the oppressed, &c. God would teach Abraham and his descendants that He was not a God of mercy only, but of judgment also, who will not clear the guilty, such as the people of Sodom, whose sin was very grievous.

21. *I will go down now and see whether they have done altogether according to the cry of it.* God does not come to seek out evil; the cry of that has ascended, but to see whether there might not be some good mingled with the fearful evil.

22. *The men*—two, the angels, seem to have moved on, but the Lord, whom Abraham now knew to be Jehovah, seems to have staid behind for awhile, speaking with Abraham.

23. *Abraham drew near.* After what he had heard, his soul must have been overwhelmed with sorrow for his nephew, even if Lot had become a fellow-citizen with evil men. He humbly asks, "Wilt thou destroy the righteous

with the wicked?" Abraham trusts that Lot is a righteous man, and there may be more than he.

24 and 25. As an intercessor Abraham, impelled by love, asks if fifty righteous persons would save the city from destruction. In loving trust, speaking as to a friend, he added, *Shall not the Judge of all the earth do right?*

26. The Lord promised that if he found fifty righteous he would spare the whole city for their sakes. Probably Abraham had hardly faith that God would do more than spare the fifty.

27 and 28. Emboldened by the answer, Abraham again asks, reducing the number one-tenth, but asking that the place be spared for their sakes.

29. Again the number is reduced five, and Abraham's loving prayer for the inhabitants of Sodom is answered at once.

30. Abraham, before he ventures for the fourth time to intercede, asks of the Lord that He will be patient with him.

*Oh! let not the Lord be angry, and I will speak.* He now reduces the number by ten, and still the answer is, *I will not do it if I find thirty there.*

31. Abraham again ventures to speak, for the Lord has promised that which he asked; will He spare it for twenty's sake?

32. This is the saddest verse, in some respects, in the lesson, and yet in others the most cheering. Abraham intercedes for the sixth and last time. He can only ask God not to be angry with him,—if only ten can be found will He not spare?

His loving intercession was of no avail. Sodom and Gomorrah had not even ten righteous.

33. The Lord went His way, and Abraham returned to his tent. Jehovah is not spoken of as going to Sodom; only the two angels are mentioned in the next chapter, not three.

## TRUTHS TAUGHT AND SUGGESTED.

1st. God's condescension in visiting men, and communing with them. Christ is Emmanuel—God with us. He dwells by faith in the hearts of believers.

2nd. Abraham showed hospitality, was very polite, and entertained angels unawares. We should be kind to strangers. Boys and girls should show attention to schoolmates or others who, as strangers, may need it.

3rd. God confides His mind to those who are His friends. We are Christ's friends if we do whatever He tells us. "The secret of the Lord is with them that fear Him."

4th. God expects fathers to order their families, and that children should keep their good teaching. He blesses such families, and makes them a blessing to other people.

5th. Sin is grievous to God. He hears all wicked words and thoughts, and sees all wicked acts. He not only is kind to all, and bears long with sinners that they may repent and be saved, but at last He judges and punishes terribly the impenitent.

6th. God listens to us when we pray for others. He has said, "Pray for one another."

7th. Few lessons are so cheering as this, for we have a wonderful illustration of the power of prayer on the person offering it, and of the privi-

lege of intercession. But if we would pray for another, if we would come to the mercy-seat, pleading for God to forgive a brother or a sister, or for His blessing upon them, there are certain pre-requisites :

1. We must not knowingly have injured or defrauded that brother or sister in reputation or otherwise, or we must have made amends to them.

2. We must not have seen them suffer without helping them, when we had the means.

3. We must have done what we could to show to them and to those around us, that our prayer is no pretence, and that we are not seeking to make up for moral turpitude in any way by professing to have power with God.

4. There must be no spirit of boastfulness or of assumption of superiority, in interceding for others, for that is hateful in the sight of God.

8th. Abraham had gone at the risk of his life to rescue Lot and the people of Sodom, when they were taken captive, and had surrendered to Lot the best of the land. He had proved his love, and his prayer was heard.

9th. Abraham ceased pleading when the Spirit ceased to give him utterance. So Christians in their loving intercession for others will watch the guidance of their Lord.

10th. The Lord Jesus ever lives to make intercession for us, and we need to remember this for our encouragement.

11th. Ten righteous would have saved a city. So a few devoted, spiritual Christians may be a blessing to a neighborhood, a congregation, or even to a city or nation.

12th. Abraham had great faith that God would always do right. So we should trust Him fully.

#### NORTH CAROLINA YEARLY MEETING.

Friendsville, Tennessee. Eighth mo. 11th, 1880.

The Representative Meeting convened at 10 o'clock this morning, and after a time of precious silence, vocal prayers were offered invoking the blessing of God upon the meeting while engaged in the transaction of the business of the Church, and the guidance of His Spirit in all that we undertake.

Allen Jay quoted the words of Joshua, "Only be thou strong and very courageous," &c., "As I was with Moses so I will be with thee: I will not leave thee nor forsake thee." "Be strong and of a good courage." Said he believed Christian courage is a virtue. Notwithstanding we have met here under peculiar circumstances, the same God that promised to be with Joshua, and that has been with us in other Yearly Meetings, will be with us now. We should ask Him for faith for the present and not for the future—the present only is ours. We ought to expect His blessing. Let us go up at once and possess the land, for we are well able to overcome it. This is faith. If we had to trust only in our own strength, we might well mourn; it would be a failure. Let us rejoice that God is with us.

The Clerk being absent, the meeting was opened by the Assistant Clerk, and Franklin S. Blair was appointed Clerk. The names of the members being called, a quorum was present. The subject of a place of safety for the valuable papers and records of the meeting, was intro-

duced by a minute made at a previous meeting in the appointment of a Committee on that subject. After due consideration of the subject, in which Allen Jay, Samuel Morris, and Daniel Hill took an acceptable part, the Committee was instructed to procure a fire-proof portable safe of suitable capacity, and draw on the Treasurer for the expense.

The subject of Capital Punishment was introduced, but referred to the next sitting of this body.

Adjourned to meet Sixth-day morning at 8 o'clock.

*Meeting on Ministry and Oversight.*—The meeting on Ministry and Oversight met at 2 P. M., and after a time of silent waiting on the Lord, vocal prayer was offered.

Dougan Clark spoke from the words, "And look that thou make them after their pattern, which was showed thee in the mount." Alluded beautifully to the building and construction of the Tabernacle, and though this had passed away it was succeeded by the Temple, &c. The Society of Friends is a church of God, and the church is compared to a vineyard in which every one is a laborer,—to a house in which every one is a stick,—to a vine in which every one is a branch, and indeed is as a house fitly builded together, every one filling their proper places. He has shown us a pattern and we are bound to make all things according to the pattern He has left us. Let us study that pattern. He is a pattern for us in poverty of spirit. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." In meekness. "Blessed are the meek, for they shall inherit the earth." In mercy. "Blessed are the merciful; for they shall obtain mercy." In purity. "Blessed are the pure in heart, for they shall see God." We should be like the Apostolic Christians, rejoicing evermore and praying without ceasing. The promise is to us and to our children, and to those that are afar off, even as many as the Lord our God shall call. As ministers and elders, before we can bring the flock up to the pattern, we must become men and women full of faith and of the Holy Ghost. He hath said "as many as received Him to them gave He power to become the sons of God." "Be filled with the Spirit," is just as strictly a command as "Do not steal." Paul said, "This one thing I do." Amid labors and cares and persecutions and burdens, (no one did more than Paul,) and yet he could say, this one thing I do; "I press toward the mark for the prize of the high calling of God in Christ Jesus." What a difference it makes in all the affairs of life with those who leave God out of the account, and those who take Him in. Christ lived the doctrines He taught, &c.

Daniel Hill spoke on the same line of thought, followed by Wilson Spray reminding us what had been done for us, and how many times we are invited in the Scriptures to come. Look not to that man or this woman but to the Lord Jesus.

The Representatives were all present but nine, and reasons rendered for these except three. When the name of Sarah H. Blair was called as representative from New Garden Quarter, the meeting was brought into very deep feeling and tenderness when it was stated that in a few days after her appointment she was called home to be with Jesus and the angels—"And unto the city

of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Several loving, touching testimonies were given of her sweet Christian spirit, her faithfulness to Christ and her devotedness to His work and service. Her short life was devoted to God, having been converted when young in years.

Minutes were then read for Dougan Clark, Rachel Hopkins and Elizabeth White, ministers from Indiana Yearly Meeting; also for Josiah T. White, an Elder and companion to his wife Elizabeth White, and Mary C. Hopkins, a member from same Yearly Meeting. From Western, Wilson Spray, a minister, and his wife, Anna B. Spray, a member. From Iowa, Catharine N. Smith, a minister. From Philadelphia, Samuel Morris, a minister, and Philip P. Dunn, his companion, from Trenton, N. J. Daniel Hill, Allen Jay and wife, Robert B. Haines and wife, Elizabeth H. Farnum, Anthony M. Kimber, Clarkson Davis, and others were acceptably with us, without minutes, and received with a cordial welcome.

Near the close of the meeting Allen Jay spoke of Pastoral Work, the different gifts, &c. Timothy Harrison spoke of Family Visiting, and the need there is of encouraging one another, and being each other's helpers in the Lord. Samuel Morris spoke in sympathy with this work in words of encouragement and comfort to us,—said his labors here were drawing to a close—had been deeply impressed with the need of nursing fathers and mothers—believed if we were faithful such would be raised up.

*Fifth-day morning, 12th.*—Meeting met at 10 o'clock. After a time of silence before the Lord, vocal prayer was offered. Rufus P. King quoted the text, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves," and spoke some words fitting the occasion. Jeremiah A. Grinnell quoted, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another," and added some words suitable to the opening of the Yearly Meeting. Another touching and tendering vocal prayer was offered by Rufus P. King, after which the Clerk read the opening minute.

The Assistant Clerk being absent, Ervin Taber was appointed for the day. Upon the call of the Representatives, it was found that, notwithstanding by far the largest number had to come from the six Quarterly Meetings in North Carolina, only 17 were absent, and reasons rendered for 13 of these.

In addition to the reading of the same minutes that were read yesterday, we have the acceptable company of W. G. Johnson, a minister from Western Yearly Meeting. All these friends again received a hearty welcome among us, and a committee was appointed to prepare returning minutes for all those having credentials from Yearly Meetings with which we correspond, and the Clerk was directed to note on our minutes the acceptable attendance of Samuel Morris, a minister, and Philip P. Dunn, an Elder, both of Philadelphia Yearly Meeting.

Then adjourned to 10 A. M., to-morrow.

Our correspondent adds, "We are having an

exceedingly good meeting, the attendance large considering the circumstances, with a good working force from the six Quarterly Meetings of North Carolina. Devotional meetings are held each morning at 8½, well attended, and very interesting."

## CORRESPONDENCE.

### CHEYENNE AGENCY.

DARLINGTON, I. T., Eighth mo. 2, 1880.

Dear friend:—The past month we have done but little in the mission work. The children after leaving school soon resume the old habits of life, seem shy and very reticent. The wild life is apparently enjoyed by them more than the life at school. This is partly hereditary and partly from association. Those who went to Carlisle write back most encouraging letters, and several of them have made profession of Christ.

The most advanced in school learning have been the ones chosen for the eastern schools, hence we cannot at present look for much from those who are just beginning. An order has just been received by John D. Miles to take twenty-five more children to Carlisle. (They will start in about two weeks.) Of this number, fifteen will be Cheyennes, ten Arapahoes. The brightest and most hopeful will be chosen. We think it is better for them to go, at the same time we are loth to give them up. There will probably be fifty children whose parents will urge us to make way for them to go East and learn the "Bible road."

This also we regard as an omen of good; showing that an increasing interest in education is being felt. The distribution of the cattle referred to in a former letter, I think has tended to increase confidence in the general government and in those at work here for their common good. A considerable number take pride in talking about and caring for their herds.

During the past month the Indians have hauled over one hundred loads of freight from Kansas. Thirty wagons started yesterday, and as fast as supplies arrive at the railway terminus, other teams will be in readiness at a few hours notice. This is another indication of improvement over any former year.

The general health of both tribes is good. I am quite well; Irena's health is poor, but is probably as good as it would be at Winchester. Affectionately, E. BEARD.

FRANKLIN ELLIOTT writes from Shawnee-town, Eighth mo. 2, 1880: That many or

the Shawnee Indians have been absent, visiting other tribes. His wife had kept up the Bible-school, and some of the children who had been at the government school attend and seem interested.

The interest in religion among the Pottawatamies increases. Two more have been received as members of the church, making eleven in all. They keep up their Bible-school regularly, and it is well attended.

Many of the people in that community are hungering and thirsting after righteousness.

There is a great deal to encourage us. The children both in the Shawnee and Pottawatamie schools have made commendable progress in their books, manners and morals. In the Shawnee school, the girls particularly have improved greatly in the various departments of household work. Part of the time the boys did well in farm work.

Among the Pottawatamies there are quiet unostentatious Christian workers, to whom a great deal is due.

At the Shawnee Mission, the matron and teachers have been faithful co-laborers with us in the Lord, as also others. We have found a great many warm sympathizing friends, who have by deeds of kindness and words of encouragement, shown that they desire our success.

LUKE WOODARD and wife, after closing the series of meetings at New Bedford, returned to New York to attend Purchase Quarterly Meeting. They expected to attend Ferrisburg Quarterly Meeting in Vermont, to be held on the 7th instant.

Letters to care of Thomas W. Ladd, 115 Broad St., New York, will be forwarded to them.

#### CAN MEN BAPTIZE INTO THE NAME OF THE FATHER, SON AND SPIRIT?

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost. \* \* \* And, lo, I am with you always, even unto the end of the world." Matt. xxiii. 18. But canst thou understand how men can thus baptize? No! not if I undertake to compass the Almighty with the limits of my puny reason; to measure the possibilities of the infinite with the capacities of the finite. Neither can I, in that way, understand how faith in Jesus can cause the Holy Spirit to flow forth from men, as "rivers of living water." But I can believe the words of Jesus, John vii. 38, &c. "He that believeth on me, out of his belly shall flow

rivers of living water." ("But this spake he of the Spirit which they that believe on him should receive"). And accepting this, I can understand how He, who has all power in heaven and in earth, can use those through whom, by faith in Him, He causes the Spirit to flow as rivers of living water, to teach His gospel, baptizing into the name of the Father, and of the Son and of the Holy Ghost. Acts x. 42, &c. Peter says: "He commanded us to preach to the people, and to testify that it is he which was ordained of God to be the judge of quick and dead, &c. \* \* And the evangelist adds: While Peter yet spake these words, the Holy Ghost fell on all them which *heard* the word." Here the baptism of the Holy Ghost is coupled with and made an immediate *consequence* of the teaching, of hearing the word as it fell from Peter's lips.

W. H. LADD.

Brooklyn, Eighth mo. 6th, 1880.

FRIENDSVILLE, TENNESSEE, Eighth mo. 11th, 1880.

A little company of us, about thirty in number, left North Carolina on the morning of the 9th inst., to attend our Yearly Meeting, which will open here to-morrow. At Lynchburg, Virginia, we were joined by our dear friends Allen Jay and wife, Robert B. Haines and wife, Elizabeth H. Farnum and Anthony M. Kimber.

At Knoxville, Tennessee, our company was largely increased by dear friends from the West, among whom were Dougan Clark, Daniel Hill, Timothy Harrison, Clarkson Davis, Catharine N. Smith and others whose names I have not learned. Friends here have exerted themselves in making provision for the meeting, and we are hopeful of a good meeting and a rich blessing. The Representative meeting convenes at 10 A. M., and the Meeting on Ministry and Oversight at 2 P. M. to-day. Thy friend,

B. F. BLAIR.

#### BAD BOOKS.

It is the case with literature as with life; wherever we turn we come upon the incorrigible, whose name is legion, swarming everywhere, damaging everything as flies in summer. Hence the multiplicity of bad books, those exuberant weeds of literature which choke the true corn. Such books rob the public of time, money, attention, which ought properly to belong to good literature and noble aims, and they are written with the view merely to make money or occupation. They are, therefore, not merely useless, but injurious.

Hence the paramount importance of acquiring the art not to read; or in other words, of not reading such books as occupy the public mind, or even those which make a noise in the world, and reach several editions in their first and last years of existence. We should devote the ever-scant leisure of our circumscribed existence to the master-spirits of all ages and nations, those who tower over humanity, and whom the voice of Fame proclaims; only such writers cultivate and instruct us. Of bad books we never read too little; of the good never too much. The bad are intellectual poison, and undermine the understanding.

No INNOCENT prejudice was ever roughly treated by St. Paul. To the Jew he became a Jew, to the Gentile a Gentile: he "was all things to all men, if by any means he might gain some."—*Conybeare & Howson*.

LINCOLN UNIVERSITY of Pennsylvania, a Presbyterian college for colored men, has received a donation of \$20,000 from a gentleman of New York State, who had just become acquainted with it. The gift is to found a professorship in the classical department.

#### ST. JOHN THE AGED.

I'm growing very old. This weary head  
That hath so often leaned on Jesus' breast,  
In days long past that seem almost a dream,  
Is bent and hoary with its weight of years.  
These limbs that followed Him—my Master—oft  
From Galilee to Judah; yea, that stood  
Beneath the cross and trembled with His groans,  
Refuse to bear me even through the streets  
To preach unto my children.

E'en my lips  
Refuse to form the words my heart sends forth.  
My ears are dull; they scarcely hear the sob  
Of my dear children gathered round my couch;  
My eyes so dim they cannot see their tears.  
God lays His hand upon me—yea, His hand,  
And not His *rod*—the gentle hand that I  
Felt, those three years, so often pressed in mine,  
In friendship such as passeth woman's love.

I'm old, so old! I cannot recollect  
The faces of my friends, and I forget  
The words and deeds that make up daily life;  
But that dear face, and every word *He* spoke,  
Grows more distinct as others fade away,  
So that I live with Him and holy dead  
More than with living.

Some seventy years ago  
I was a fisher by the sacred sea.  
It was at sunset. How the tranquil tide  
Bathed dreamily the pebbles!

How the light  
Crept up the distant hills, and in its wake  
Soft purple shadows wrapped the dewy fields!

And then *He* came and called me. Then I gazed  
For the first time on that sweet face. Those eyes,  
From out of which, as from a window, shone  
Divinity, looked on my inmost soul,

And lighted it forever. Then His words  
Broke on the silence of my heart, and made  
The whole world musical. Incarnate love  
Took hold of me, and claimed me for its own.  
I followed in the twilight, holding fast  
His mantle.

Oh, what holy walks we had  
Through harvest fields and desolate, dreary wastes;  
And oftentimes He leaned upon my arm;  
Wearied and way-worn. I was young and strong,  
And so upbore Him. Lord, now I am weak,  
And old, and feeble; let me rest on Thee!  
So, put Thine arm around me—closer still!  
How strong Thou art! The twilight draws apace!  
Come, let us leave these noisy streets and take  
The path to Bethany, for Mary's smile  
Awaits us at the gate, and Martha's hands  
Have long prepared the cheerful evening meal.  
Come, James, the Master waits; and Peter, see,  
Has gone some steps before.

What say you, friends?  
That this is Ephesus, and Christ has gone  
Back to His Kingdom? Ah, 'tis so, 'tis so.  
I know it all; and yet, just now I seemed  
To stand once more upon my native hills,  
And touch my Master. Oh, how oft I've seen  
The touching of His garments bring back strength  
To palsied limbs! I feel it has to mine.

Up! bear me once more to my church—once more;  
There let me tell them of a Saviour's love;  
For, by the sweetness of my Master's voice  
Just now, I think He must be very near,—  
Coming, I trust, to break the veil, which time  
Has worn so thin that I can see beyond  
And watch His footsteps.

Raise up my head.  
How dark it is! I cannot seem to see  
The faces of my flock. Is that the sea  
That murmurs so, or is it weeping? Hush,  
My little children! God so loved the world  
He gave His Son; so love ye one another.  
Love God and man. Amen. Now bear me back.  
My legacy unto an angry world is this.  
I feel my work is finished. Are the streets so full?  
What call the folk my name—the Holy John?  
Nay, write me, rather, Jesus Christ's beloved,  
And lover of my children.

Lay me down  
Once more upon my couch, and open wide  
The eastern window. See! there comes a Light  
Like that which broke upon my soul at eve,  
When, in the dreary Isle of Patmos, Gabriel came,  
And touched me on the shoulder.

See! it grows  
As when we mounted toward the pearly gates.  
I know the way. I trod it once before;  
And hark! it is the song the ransomed sing,  
Of glory to the Lamb. How loud it sounds!  
And that unwritten one! Methinks my soul  
Can join it now. But who are these who crowd  
The shining way? Say! joy! 'Tis the eleven!

With Peter first; how eagerly he looks!  
How bright the smiles are beaming on James' face!  
I am the last. Once more we are complete  
To gather round the Paschal feast. My place  
Is next my Master. Oh, my Lord! my Lord!  
How bright Thou art, and yet the very same  
I loved in Galilee. 'Tis worth the hundred years  
To feel this bliss. So lift me up, dear Lord,  
Unto Thy bosom. There shall I abide.

—*Advocate of Christian Holiness.*

**WANTED.**—By a young woman, a member of the Society of Friends, a graduate of the State Model School, Trenton, N. J., and with a year's normal training in addition, a situation as Teacher. A school under the care of Friends preferred. Address M., office of *Friends' Review*, Philadelphia, Pa.

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### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 17th inst.

**GREAT BRITAIN.**—The iron-masters of the West of Scotland met at Glasgow on the 11th, to consider the condition of the iron and coal trades. They agreed that said condition does not warrant an advance in wages at present; and as the strike of miners and colliers is general throughout Lanarkshire, it was resolved that the furnaces in that county belonging to firms represented in the meeting, be "blown out" forthwith.

In the House of Commons, on the 13th, an Irish member called attention to the medical reports by the Irish Local Government Board respecting the fever-stricken districts in the West of Ireland, and moved a resolution declaring it essential that effective sanitary arrangements be immediately made, in view of the spread of contagious diseases. W. E. Forster, Chief Secretary for Ireland, said that the distress in this particular had been exaggerated, and the government had sent an efficient medical staff. He proposed a resolution, that the present condition of the agricultural population of Mayo, Sligo, and other parts of the West, demanded the immediate attention of the government. The mover accepted this modification, and the resolution was adopted.

Bullion to the amount of £100,000 was withdrawn from the Bank of England on the 13th, for shipment to New York.

**IRELAND.**—Some portions of the island are said to be somewhat disturbed. Near Limerick, illegal drilling is practiced, and some well known Fenian emissaries are reported to be attempting to stir up the peasantry. In some parts of the West, arms have been smuggled into the cabins of small tenants.

**FRANCE.**—The final results of the elections for Councils General show that 1,052 Republicans and 405 Reactionaries have been elected, being a gain of 300 members for the former.

It is stated that the steamers sailing from Havre for New York the past week were expected to take out the sum of £300,000 in specie. One steamer from Hamburg took \$275,000.

**TURKEY.**—It is asserted that one of the Powers proposes to reply in another collective note to the Porte's last answer on the Greek boundary question, but that the other Powers hesitate to assent, lest it should render coercion inevitable. Probably a long period of negotiation will ensue, in order that the Powers may agree as to the best means of obtaining a result by which all interests may be protected.

"The National Council of the Albanian League," composed of delegates representing the Albanian and Mussulman population of various parts of the province, at a meeting held last week at Pristend, decided to throw off all allegiance to Turkey, and claim complete independence. The League, however, it is asserted, is not an affair of Albanian nationality, but its action

is rather a revolt of Mohammedans against Ottoman rule. The composition of the League does not promise harmony in its councils. It has two centres of influence, at Soutari and Pristend, and two armies, one of Mohammedans and the other of professed Christians. These armies are composed of true Albanians, Greeks and Slavs, and each of these nationalities is internally divided in religion, comprising Mohammedans, Roman Catholics and Greek Church. The Berlin treaty does not allow independence to Albania. The cession of one portion of its territory to Montenegro and another to Greece, as provided in that treaty, has been strongly opposed both in the province and by the Turkish government, though the latter now professes its purpose to carry out the cession to Montenegro.

The Porte has been informed that the Powers will not consent to any change of the Greek frontier as fixed by the Berlin Conference, consequently the new line proposed by Turkey cannot be accepted.

**CHINA.**—The Chinese Minister to this country has transmitted to the Secretary of State a circular issued by the Chinese government, announcing that it has revoked the ancient decree which prohibited natives of China from engaging in commerce with foreign ports, and that in future Chinese merchants may trade with foreigners at will. The effect will be the entrance of Chinese vessels into foreign trade. Indeed it is stated that a steamship owned by Chinese merchants and with Chinese officers and crew, is on the way to San Francisco.

**AFGHANISTAN.**—The English forces withdrew from Cabul on the 11th inst. Tranquility prevailed in that district. The new Ameer, Abdurrahman Khan, visited the British commander before his departure, and the interview was satisfactory to the latter. Gen. Roberts had encountered no opposition thus far in his march to Candahar.

**SOUTH AMERICA.**—Advices from Lima to the 20th ult. said that no important military operations had taken place, but the Chilean fleet before Callao was increasing; foreign residents were leaving Lima in large numbers, and the mustering and drilling of the citizens for the defence of the capital was actively going on. The Chilean Legation in Washington has received information that after the defeat of the allies at Tacna and Arica, the Bolivian authorities opened negotiations for peace with Chili.

**DOMESTIC.**—During the fiscal year ending Sixth month 30th, the number of post offices in this country increased 2,134, making the total number 42,989. Five years ago there were 35,547, and in 1870 only 28,412. In 1866 the whole number was 23,888, showing an increase of a little more than 80 per cent. since the war. Of the Postmasters, 1,761 are appointed by the President, the others by the Postmaster-General.

On the evening of the 11th inst. a frightful disaster occurred on the Atlantic City branch of the West Jersey R. R., causing the loss of several lives. The "excursion train," returning from Atlantic City to Philadelphia, being very large, was in two sections, which started only five minutes apart. At May's Landing, about 17 miles from Atlantic City, that train waits on a side track for the passage of one in the other direction, and the foremost section had halted accordingly. By a fatal mistake, the second section was not checked soon enough, and its locomotive ran into the rear car of the first. The collision broke some part of the steam cylinder, and the crowded car was filled with steam. About 40 persons were more or less injured, most of them being scalded. One was killed on the spot, and up to the 16th, 16 more had died, while some others were in a critical condition. Most of the sufferers resided in the north-eastern part of Philadelphia, in the district formerly called Richmond.

# Friends' Review.

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For Friends' Review.

## rites under the new dispensation JOHN vi. 67.

BY MARY ELIZABETH BECK.

(Continued from page 19.)

The very idea of a sacrament contains in itself that of a priest to administer it, but the atoning death of Christ strikes at the root of all human priesthood, except that common to all believers who offer spiritual sacrifices. This is a very important point. Dr. Arnold, with his usual far-sightedness, perceives a tendency to a serious error in this direction. He held that the main truth

of the Christian religion barred for all time the very notion of a mediatorial or sacrificial priesthood. He held there was and could be but one priesthood, that of Christ, and that there was no point of the priestly office, properly so-called, in which the claim of the earthly priest was not absolutely precluded. A priesthood (in the sense in which that word is used by some modern ritualists), he regards as a high dishonor to our true Priest, the Lord Jesus Christ. But Dr. Arnold went still farther, and the following remarks will bear an application perhaps beyond his own intention, while refuting all attempts to stereotype the words of our Lord, as though they were intended to be a binding statute to be literally observed to the end of time. "He laid down," says his biographer, "the broad principles that commands given in the Bible to one man or to one generation are, and can be, binding upon other men and other generations only so far forth as the circumstances in which both are placed are similar, and that the revelations of God to man were gradual and adapted to his state at the several periods when they were successively made. This principle of accommodation is distinctly recognized by Christ Himself, and it will always be applied by strong and honest natures." We must ever bear in mind that Christianity was distinguished from every other religion by its universal character. The veil of the temple rent in twain at Christ's death, signified the "opening of the kingdom of heaven to all believers," and for this very reason nothing of a merely local type could circumscribe it. "Its catholicity and demand for unity forbade its being encumbered with a ceremonial law." Herein lies, as we conceive, the strongest part of our argument when we suggest that those passages in the New Testament, whether derived from our Lord or His Apostles, which appear to many to indicate a permanent obligation in the celebration of Baptism and the Supper,

have been misunderstood and diverted from their true meaning. Nor is the Society of Friends alone in this view. Hibbard, the Methodist writer on Baptism, says: "God sent forth His Son, the great Teacher, to abolish the elemental system, to mature the conceptions of truth and to complete the illumination of the human mind. These elemental principles, once mastered by the mind, could be easily applied to various subjects at will, while the external machinery, which was the means of imparting them, could be dispensed with."

This "external machinery," like the shell that encloses the embryo bird, or the covering that protects the tender germ, might have had its use in the transition days of the Christian church, when the first promulgators of the new faith were scarcely emancipated from their Jewish ceremonies into the glorious liberty of the gospel. But that which during the period of immaturity acted the part of the shell, would be burst into fragments by the pressure of the young life within, when the bird was ready to soar untrammelled into the skies.

How slow were the disciples in learning their own freedom. It needed a vision from heaven to teach Peter that "to the Gentiles also God had granted repentance unto life." With the Apostle Paul this liberation from all Jewish bondage and every ceremonial rite seems to have been as complete as his conversion. "Ye observe days and months and times and years," he said sadly when writing to his Galatian converts. "I am afraid of you lest I have bestowed on you labor in vain." Even in his allusions to what is called the "Lord's Supper," his principal aim seems to have been to blame them for holding a professedly religious feast with such shameful abuses. The very expression, "As often as ye may drink of it," implies, as has been remarked by a clergyman, the author of the pamphlet called "The Two Sacraments no Institution of Christ," an indefinite limited period of time during which, when they ate the *passover* bread or cake, they were to do it in remembrance of Christ as being the antitype involved in the *passover*, and when they drank of the *passover* cup to do it in remembrance of its representing the New Covenant in His blood. There seems to be no necessary reference by the apostle to a new institution here, but merely the transference of new associations to an old feast shortly to pass away. It is an interesting confirmation of this view to find that a sect existing in Western Asia from 600 to 900 A. D., called the Paulicians, held that the eating of the flesh and drinking of the blood of Christ consisted simply

in the coming into vital union with Him through His doctrines, His word, which were His true flesh and blood. They also maintained that it was by no means Christ's intention to institute baptism by water as a perpetual ordinance, but by baptism He meant only the baptism of the Spirit, for by His teachings He communicated Himself as the living water for the thorough cleansing of the entire human nature. We are told by Neander that all dissenters from the Romish Church from 500 to 1100, rejected water baptism. Schwenkfeld, a Silesian nobleman, in the time of Luther, who studied the Scriptures day and night, expresses the belief that it was not intended that the spiritual eating of the Lord's Supper should be tied to such outward eating and drinking, and he never partook of it himself or recommended it to his followers, though he left them to their liberty. His words are, "The eternal High Priest, Jesus Christ, invites the believing table-guests unto holiness, and it is tied to no outward thing. As often as a man receives Divine sweetness in Christ, so often he keeps the Lord's Supper with Christ. We shall also strive that we may keep it daily with Him."

Erasmus says, "Read the New Testament through, you will not find in it any precept which pertains to ceremonies. Ceremonies give rise to differences, from love flows peace. Love alone Christ calls His precept." J. C. Ryle, the well-known clergyman, who compiled "Hymns for the church on earth," while mentioning that out of the twenty-seven books of the New Testament, only two say anything which can be adduced in favor of the continuance of the Supper, further remarks, "I want you to observe that you will not find the Lord, in any of these Epistles (viz., those of John and the Revelation), dwelling upon church covenants or ceremonies. He says nothing about sacrifices or ordinances. He makes no mention of liturgies or forms. He does not instruct John to write one word about baptism or the Lord's Supper." Myers, too, from whom we have before quoted, justly observes, "Except in that passage in St. Paul's letter to the church at Corinth, where excess called forth rebuke, the Lord's Supper is not mentioned in any one of the Apostolic epistles. Continually have the holy Apostles to exhort to a renewing of the mind, and to encourage to increase of faith by a display of Christian resources, and yet in no one solitary instance do they hold forth the act of the commemoration of the Lord's death as among the chiefest. Most remarkable is it that he who was considered the likest to his Master, and knew best His will, never once, either in his Gospel or his three Epistles, alludes to the

Lord's Supper whether as a rite of worship or as a means of grace."

(To be concluded.)

For Friends' Review.

### THE PHILADELPHIA MINT.

A previous account gave some description of the processes through which gold and silver pass in being converted into coin, and ushered us into the Cabinet of the Mint. This occupies two large adjoining rooms in the second story of the building. Here is a collection of modern coins from almost all parts of the world, as well as very many specimens of ancient coinage. That the Cabinet should have a complete set of U. S. coins would of course be expected, but those who had not thought of the matter will be surprised at the great number and variety of them. Every year has varied the date, at least, for every kind of coin used, while the designs, inscriptions and weight of the respective pieces have also been frequently changed. One set of silver dollars was struck in 1804, and not approved by authority, so that but few specimens were produced. Being so rare they have a fabulous price assigned them by collectors.

A set of Japanese coins shows the old styles, among which is a large gold piece, perhaps three and a half inches long by two wide, and marked with black ink by the coiner to indicate its genuineness. Others are small oblong pieces of metal stamped to fix their value. But beneath these is a set of beautiful coins, nearly similar in size and value to U. S. coins, and of admirable designs prepared under a native officer, whose photograph surmounts the case.

Gold, silver and copper have been used as a means of exchange for land and merchandise from a very remote period. The metals were often made into rings, and weighed when used as money. On old Egyptian monuments are pictures of persons weighing money in this form. The ancient Celts had similar rings of gold, which are believed to have been used for money. On the clay tablets of Assyria and Babylon are references to money being weighed to pay for lands. Abimelech gave Abraham "a thousand (pieces) of silver," called shekels, apparently from the weight of that denomination, used to weigh them, but the pieces were not coins of fixed worth and name. Again when Abraham bought the cave of Macpelah, he paid Ephron, the Hittite, four hundred shekels of silver, and weighed it in the presence of the sons of Heth. The silver was "current with the merchants," but not stamped to mark its value,—it was uncoined money. Jacob also

bought a parcel of a field at Shalem, for "an hundred pieces of money," or in the margin "lambs."

Weights were often cast in the form of animals in ancient days, and it may be that the sum given by Jacob balanced one hundred of these weights in the shape of a lamb.

Coins, however, are pieces of metal of fixed weight and value, and stamped with some mark by government authority, to certify this fact. Such coins cannot be traced further back than the 9th century before Christ.

The Greeks, and among them the Lydians, are supposed to have been the first people who coined money, about 700 or 800 before our era, and they carried the art to as great perfection as any people of antiquity. The Mint collection has a series of old Greek coins, of which one of Ægina is supposed to be about 2500 years old. Another of this series is a silver tetradrachm of Athens. The device is a head of Minerva, and the reverse a large owl with the initials of Athens around it. It is from 21 to 23 centuries old. Another has on its reverse the ground plan of a labyrinth. A fine series of Roman coins is also shown.

The earliest coins mentioned in the Bible are referred to by Ezra and Nehemiah, and were the daric of Persia. Specimens of this coin are in the Mint collection.

A specimen of the "Mite," such as was thrown into the treasury by the poor widow, is an interesting object. It is a small copper coin, black with age and rust, but recalls a touching scene. Another curious piece is the famous one struck at the Mint of Philadelphia, in Asia Minor, at least two thousand years ago. It bears a picture of Diana as a huntress, with a bow in the right hand, and the left drawing an arrow from the quiver on her shoulder. The inscription is, "Diana: friend of Philadelphians, (her) temple-sweepers." This has a singular interest in connection with the story recorded in Acts xix. The Town-clerk at Ephesus in quieting the tumult raised against the Christians, said, "What man is there that knoweth not how that the city of the Ephesians is a worshipper (margin, *temple-sweeper*) of the great goddess Diana." It was esteemed an honor to be even called a sweeper of the temple of this great idol, which, after all, was "nothing in the world." Another curious coin is a Maueh of Ptolemy Philadelphus, king of Egypt, B. C. 284—246. It bears a head of Arsinoë, his wife and sister, and the niece of Alexander the Great. It was found in Assyria in 1856. A penny of Ethelbert, king of Kent and brother of Alfred the Great, who died in 866, has interest for us as descendants of English ancestry; while a series of Siamese coins, lumps from the size of a large bullet

down to that of a small bird-shot, illustrates how some nations have lacked inventiveness, or they would not have used such inconvenient coins for long periods.

The Cabinet has also a fine collection of medals, commemorative of distinguished persons or important events.

All the engraving for medals and cutting of dies for the several U. S. Mints are done at this establishment. This art is older than that of coining. The signets or seals of kings were engraved at a very early period in Egypt, and when Moses made the Tabernacle, the jewels which adorned the High Priest's garments were engraved with the graving of a signet. One of the assurances of God's undying love to Jerusalem as representing faithful believers, was, "I have graven thee upon the palms of My hands."

Christians should be purified like refined gold; their character not spurious but stamped with the imprint of their King; and they should have the double impress of assurance that "the Lord knoweth them that are His," and that "every one that nameth the name of Christ departs from iniquity."

#### JACOB SCHOONERHOVEN ON SANCTIFICATION.

"It is forty years," said he, "since my brother Theodore and myself experienced religion. Soon after our conversion he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, and shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive higher wages than others for public service or mechanical labor; what he sells ought to bring a higher price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy, as cheap as possible, young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work

not of one moment but of a life-time; agreement, union, and harmony with God; self lost in humanity; self lost in God; living for the honor of God and for human welfare, at all times, seven days in a week, three hundred and sixty-five in a year; at all places, at home and abroad; in the sanctuary, at the mill or at the market; in all business; laboring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said, 'Jacob, dost thou love My will, My law, and My government with all thy heart?' I said, 'I do, Lord;' and the Lord said, 'Dost thou love thy neighbour as thyself?' I answered, 'I do, Lord.' The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.' A week after this I took down a book on military science, and was reading, having a great ambition for martial fame. The Lord said, 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book, and never took it up again. I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said, 'Jacob, remember thy word.' I saw that my desire to be a mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said, 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on, and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said: 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now, Schoonerhoven, the fact is, I must sell them to save my house and land, which is mortgaged.' 'I will lend you the money.' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price he offered, when the Lord said, 'Jacob, remember thy word.' I said, 'Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for mine own increase and wealth. It was evident to me that no man could gain wealth

by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the Lord, 'Jacob, arise and be sanctified. Remember thy word.' I arose, and coming from my lodging room I met a committee of three, informing me that for the part I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood by my trial and was excluded. To be separated from the church of my early choice, tore my heart. The Lord said, 'Jacob, lovest thou Me more than these?' I answered, 'Yea, Lord, I love Thee more than all.' The cause of temperance long before caused me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stopped in my barn and cried, 'Speak, Lord, for Thy servant heareth.' The Lord said, 'Jacob, art thou ready to be sanctified in the loss of all?' I said, 'Yea, Lord, take all. Thou gavest, and if Thou takest away blessed be Thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said, 'Will you send us back?' And the Lord said, 'Jacob, wilt thou obey My laws or the laws of man?' I answered, 'I will obey Thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to gaol, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure is in heaven."

"I believe, Brother Schoonerhoven, that you do not profess sanctification. I never heard you speak of it."

"I never speak of it," said Jacob; "the word has become a term of reproach. Selfish, wilful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine law, and has gone with the most profane

and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy professions. We should, however, be sanctified every day in our volitions, motives, purposes, and designs; in our affections, in our temper and spirit; and in all our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor."—*Wesleyan Methodist Magazine*.

#### OUR LONDON LETTER.

The subject of the Ministry came with much weight before our last Yearly Meeting on Ministry and Oversight. A minute was issued on the subject, pointing Friends to the need of a deep exercise for the souls of others, that when we come to meeting we should not be occupied merely with our own needs, but should let our hearts dwell upon the needs of our brethren who meet with us. This minute has been sent down in due course to the subordinate Meetings; it was read at London Quarterly Meeting last month, and at the Morning Meeting on the 26th inst. Many Friends spoke in harmony with the minute on each occasion. How needful it is that our minds be occupied in meeting, with a definite exercise of spirit, seeking the Lord, rather than with only a vague waiting, during which our thoughts so often wander. If our own needs were the only object, we might as well, perhaps, remain in our own closet at home and worship there: a great purpose of the congregational meeting is that we should bear each other's needs upon our hearts. We want, too, that each member should come in a spirit of prayer, not looking to some one or two to minister, but open to bear his or her share in the ministry in all simplicity. There is a danger of our ideas of worship assimilating to other forms of service,—good doubtless in their own way, but widely differing from the simple gospel liberty of a Friends' Meeting, where the Holy Spirit works on willing hearts.

Nor let us think lightly of the small gifts. Sometimes a single text, uttered faithfully by one unaccustomed to speaking, has, as it were, set the note of the whole subsequent meeting. We should not, therefore, wait until we have large gifts entrusted to us, but use the one talent, not doubting that if one be used in simplicity, more will be added.

Some of us are afraid of silence in our Meetings; this becomes a kind of bondage;

we are uneasy if nothing be said for long together, wondering what people will think, etc. If our own hearts are not exercised for the good of the congregation, if we are not in earnest prayer for those about us, then there is something wrong with our worship, and we have need to be uneasy; we have need to set ourselves to seek the Lord and to learn His will. But if we are so engaged and are deeply in earnest for others, and yet there is prolonged silence, and nothing is presented to us to offer, we are clear; and surely we can leave the Lord to do His own work without our being anxious about it. How does such useless anxiety, lest the Lord should not arrange the meeting to profit, spoil our own share in the meeting? Oh, for a simple faith!

But this liberty which we enjoy in our meetings needs a watchful, prayerful oversight on the part of some, lest it degenerate into license. We want plain, loving words of correction and caution as well as of encouragement and cheer, that the treasure in earthen vessels be not marred and evil spoken of, because of the frailty of the vessels. How easy it is to mistake the imagination of our own hearts for the promptings of the Holy Spirit! How hard to keep the spirits of the prophets subject to the prophets just in the right degree,—subject to their judgment and discretion.

Yet those who seek sincerely to follow their Master, are richly provided for by Him; He passes over their little failings and proves Himself a tender and loving Shepherd to His sheep. The path of the ministry is a blessed path, but one we shall not tread without having to endure hardness, and those who enter upon it ought to be humble, willing not only to humble themselves before the Lord, but also to receive humbly the counsel of their brethren, be it good or evil, knowing that their Lord will not suffer their service to be marred if they follow Him. Most of us have heard of the Elder, willing to take the burden from a Friend whose communications he believed to be unprofitable; the Friend remained silent, but the Elder found the burden so heavy, that by and by he asked the minister to relieve him of it and resume his offerings as he felt right. We want simplicity in giving and humility in receiving counsel, that the exercise of the gifts of the Spirit through human instruments, may be in harmony and power.

Some information is to hand respecting ministers travelling abroad. Isaac Sharp wrote lately from Tamatave, on the sea coast of Madagascar. He was about to set sail for Sydney, New South Wales. His letter expressed cheerful and thankful resig-

nation to the will of His Master; he had had interesting interviews with the Queen of Madagascar and with the Prime Minister. We hope to hear of him from Australia before long. It is interesting to meet with tokens of the good done in these long missionary journeys. Thus our friends who were lately in Norway found there a precious remembrance of I. Sharp's labors; and a French missionary, arrived here from South Africa, speaks in affectionate and respectful terms of our dear friend whom he met in that country.

Eliza Watson, of Iowa, accompanied by Mary E. Beck, has had a comfortable visit to Norway, but soon after arriving in Denmark, she was taken poorly, and, the asthma increasing, was advised by the doctor consulted in Copenhagen to return to England. They returned accordingly to this country on 25th of Seventh month, and E. Watson is resting and recruiting her health, which had very much given way. She expects to stay some weeks in the North of England.

John Fredk., and Alice Hansen feel that their work in Norway and Denmark is now concluded, and they hope, if possible, to return to their home in time for the next Yearly Meeting of Iowa, in Ninth month. There is a great pressure of passengers crossing the Atlantic, but J. F. H., was hoping to secure a passage for about the 11th instant.

Dr. Beshara Manasseh has ended his visit in England, and started on the return journey to Syria on 29th ult., hoping to resume his work at Brumana towards the end of this month. His stay in this country has been very helpful both to himself and to the Syrian Mission. As the first native Syrian Friend who has been to Europe, he has greatly interested Friends here, and we have learned to love him for his own and his work's sake. He has taken with him a stock of instruments and drugs for use in the extensive practice in which he is engaged amongst the villages of the Lebanon.

London, Eighth mo. 5th.

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I can say one thing: since my heart was touched at the age of seventeen, I believe I have never awakened from sleep, in sickness or in health, by day or night, without my first waking thought being how I might best serve the Lord.—*Words of Elizabeth Fry on her death bed.*

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THE word *muslin* comes from Mosul, a town of Asiatic Turkey, on the Tigris, not far from ancient Nineveh. The manufacture of cotton goods was there carried on in greater perfection than in any other part of the Mohammedan dominions.

### WHAT RELIGION HAS DONE FOR NEW YORK.

As coming from a journalist and one thoroughly conversant with the world, the following testimony from Thurlow Weed has a special interest:

Our city furnishes many examples of the beneficence of religion. Forty years ago a locality too well known as the "Five Points," with a population of several thousands, was the home of the vilest of the vile, and the resort for others equally debased. Men, women and children of all nationalities and colors herded together, differing only in the degree of crime and the depths of profligacy habitually practiced. Their days were passed in either idleness or depredations. Their nights were spent in dance-house debaucheries. All healthy or wholesome influences were excluded. Children grew up to become either street-beggars or inmates of the almshouse, and their parents filled penitentiaries and prisons. These orgies continued year after year, defiant and aggressive, until that Pandemonium was invaded by Christian men and women whose patience would not tire, whose courage was indomitable, and whose devotion has been rewarded by a moral and religious reformation so complete that no portion of our city is now more quiet and orderly than the once dreaded "Five Points." Thousands of children then growing up either vagabonds or culprits are now attending schools, in which they are stimulated by precept and example to live industrious and virtuous lives. Instead, therefore, of sending forth idle, ignorant and vicious children to prey upon society, the destitute and orphan children of the "Five Points," prepared for usefulness by moral and religious training, find happy homes in our rapidly developing Western States and Territories.

Again, eight years ago Water street and its surroundings eastward from Peck slip had a notoriety almost as unevitable as that of the "Five Points." That region was rife with drunkenness, burglaries, pugilism and their kindred vices. Jerry McAuley was conspicuous in all that was wicked and demoralizing. He had the reputation of being a terror to the precinct, a reputation which, by his own confession, was deserved. But this disturber of the public peace was converted, and then he resolved to devote the remainder of his life to the service of his Master. For a long time the hisses and howls of his former associates seriously disturbed his meetings, but courage, perseverance and patience finally prevailed, and his work now progresses without interruption.

The general character of the neighborhood has been improved; its social and moral tone and atmosphere have been purified. Sailors' boarding-houses have been reformed. Sailors now carry their Bibles with them to sea. Moody and Sankey hymns are sung in forecastles. Hundreds of half-naked and hungry wives and children, by the conversion of drunken husbands and fathers, now rejoice in comfortable and happy homes. The Mission Church is crowded every weekday and evening, and three times on Sunday, with intelligent Christian men and women, who, rescued from garrets and gutters, are now reputable citizens, enjoying the fruits of their industry, and relating with grateful hearts the miseries of their past, the joys of their present, and the hopes of their future. By all who "went to scoff, but remained to pray," Jerry McAuley and his exemplary wife are regarded with affection and will be remembered with gratitude.

Let us contrast the labors of two prominent contemporary teachers,—one, Mr. Moody, a Christian, and the other Mr. Ingersoll, an infidel missionary. Mr. Moody is self-made and self-educated. Mr. Ingersoll is a gentleman of education, culture and refinement. That Mr. Moody's labors have been in the highest degree beneficial to all classes will not be denied. The highest and the humblest listened with charmed interest, and all left the Tabernacle better and happier. The general effect of his preaching, supplemented by the never-to-be-forgotten voice of Mr. Sankey, cleared, braced and purified the religious, moral and social atmosphere of the city. The labors of Moody and Sankey were practical. They not only asked "What shall the harvest be," but they obtained in their inquiry rooms gratifying responses to their questions. Hundreds of drunkards were reclaimed, gamblers and prize-fighters were converted. Destitute wives and children and desolate homes have been made happy and bright by the rescue and return of reformed husbands and fathers. Long and gratefully will the advent of Moody and Sankey be remembered. The city is still fragrant with Tabernacle memories. Mr. Moody is turning the results of his labors to good account. The Moody and Sankey hymns, well-known to the Christian world, are now sung by native converts in the interior of Africa. The sale of these hymn-books produces a handsome fund, which Mr. Moody devotes to missionary purposes. At his home in Northfield, Mass., he has erected a suitable building for a mission school and home for Indian girls, some fifty of whom from the far West have already been received. Mr. Moody, therefore, has taken up and will carry on the good work so auspiciously

commenced by the late Father de Smet. And now I invite Mr. Ingersoll, or any of his followers to inform the public how and to what extent they have profited by his missionary labors in this city, what salutary reforms he has inaugurated or even suggested, or in what manner and to what extent he has contributed to the general welfare and happiness of his fellow-citizens. —*N. Y. Herald.*

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## FRIENDS' REVIEW.

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PHILADELPHIA, EIGHTH MO. 28, 1880.

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### TRAINING AND COMMANDING.

A prominent point in the International Lesson given last week concerns both the older and the younger members of the church. Jehovah states His reason for confiding to Abraham what He was about to do to the cities of the plain. When the true religion was near to perish from the world, God chose Abraham, so that he and his posterity might be the depositary of the truth, and keep up a witness to it.

The knowledge and worship of the one true God, and the practice of His moral laws, were to be perpetuated amid the surrounding darkness of idolatry and its low morality, by a chosen race. They were to be God's peculiar people. They were to be His witnesses in the world. To destroy them and their God-given institutions was to fight against Jehovah and His gracious purposes towards the whole race.

God knew Abraham. Not only had He omniscient knowledge of his nature, but He had tested his character. He found Abraham a fit instrument to carry out His own wise designs. He saw that Abraham would faithfully maintain his hold upon the TRUTH, and would transmit it with equal fidelity to his posterity; that he would so train them and instil into them the doctrines of the true faith that they would in turn hand it down to other generations. Therefore Jehovah said, "I *know* that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment." "The way of the Lord," was the true religion committed to them, somewhat as the Christian religion was called "the way." Acts xix. 23. A way of faith and truth, which would also issue in justice and judgment towards men.

The most perfect doctrines and precepts avail little except as they are embodied in the lives of individuals and communities.

Our Lord Himself not only taught the truth, but lived it out as a holy object lesson. More-

over, he chose twelve disciples, associated them with Himself and thoroughly trained them for three years, so that upon His death, they might continue to inculcate and exemplify the truth.

Paul took care that there should be well-taught men to carry forward the work of the church. He sent Timothy here and there to teach and perfect the new churches in the faith, and told him to commit the Apostle's own teachings to faithful men, who should teach others also.

God expects Christians now to teach their children and households, consecrating them to the Lord, and in this manner to transmit His religion unimpaired from one generation to another.

In our own Society we need to take a fresh lesson on this subject. We are satisfied that in some respects our children are not so well trained as formerly, while in others they are better instructed. The Bible-schools are good. They have diffused a knowledge of Scripture truth which was somewhat lacking formerly among us. But the church needs to arouse itself to the importance of this service. The teaching should be thorough. It should be spiritual, reverent, accompanied with much fervent prayer, and should embrace those true and spiritual views of Christianity which God has confided to us as certainly as He did great truths to Abraham. There should be no complacent saying that we have not intellectual and spiritual gifts for such teaching. If God is sought unto in prayer, He will give understanding and spiritual power, and if the church unites in prayer and effort, there will be raised up men and women able to teach with effect.

Secondly. Our children should be trained to attend our meetings whenever it is possible. Only strong and sufficient, not worldly or vain reasons, should be allowed to interfere with this. Abraham commanded his children. So should we, in the authority of love. We believe that very few children would be lost to the church if they were properly taught and commanded when young.

If the doctrine of worship in spirit and with the mediation of Christ only, is to be maintained, it must be exemplified, and generation after generation trained in it.

Thirdly. If the ministry is to be of the Lord's own call and fitting, parents and congregations must teach the young that they are to desire spiritual gifts, and then give them all the instruction and help they need. Thus only can a ministry be expected to be kept up among us. Paul when young was taught to care for the interests of the church, and to expect to serve it. This was one preparation for his future career.

It is in vain to talk about a free gospel ministry under Christ's own preparing and authority unless it is successfully exemplified in practice. So of peace and non-swearing, especially the protest against the illegal, gratuitously wicked swearing in secret societies—they must be embodied in the practice of a Christian society. So of the spiritual character of Baptism and the Lord's Supper. They, too, must have a tangible illustration in a living church, and our children be taught not only what is not essential, but to have an experimental knowledge of what is essential. May we then, as a church, be aroused to our responsibility to our own and future generations, so as to train and command our households.

How great would have been the loss to himself and to the world if Abraham had failed. How great may be the loss to ourselves, to our contemporaries, and to future times, if we fail to bring up our youth in those truths and practices which God has confided to us as a sacred trust. But if we are faithful, God will be as ready to bless us and ours with all spiritual blessings in heavenly places in Christ Jesus, as He was to bless Abraham and his people.

#### SANCTIFICATION PRACTICAL.

Two Friends have suggested printing "Schoolerhoven on Sanctification," and, in doing so, one wished especially to impress the consecration of money to the Lord. Readers will do well to note (1). J. S. was not one who thought "he would do as well as he could," and so lived a life of legalism and miserable dissatisfaction of heart underneath. He experienced a good, sound conversion, had his sins washed away in the blood of Christ, and the Spirit to bear witness that he was God's reconciled child. (2). He was not satisfied with simple conversion and living a life of sinning and repenting, but was convicted of the need of sanctification. (3). He "considered the subject of sanctification." (4). He "went into the woods and prayed for it," in faith, he had a real transaction with the Lord Jesus Christ about it. (5). He truly surrendered his whole heart to Him. (6). He knew it was done, had no doubt about it, told the all-searching Father that he did yield all, consecrated all, laid all on the altar. (7). He professed to God "perfect love," if he did not to man. (8). He faithfully endeavored to live out his consecration and "perfect love." (9). He devoted all his talents for money-making and all his gains to the Lord. (10). At a proper time he confessed sanctification to his fellow-men. (11). He said it was the duty of every Christian to live a life of whole-hearted dedication and

real sanctification "every day," and did not join the ranks of those who oppose holiness as chimerical and unreal.

MEMORIALS OF FRANCES RIDLEY HAVERGAL.  
By her sister. Anson D. F. Randolph & Co., New York. \$1.75.

The memorials of this sweet hymn and prose writer will be welcomed by all who have known and loved her through her writings, and just as the real effect of a man's influence depends upon what he *is*, so we find that the blessing that has so largely rested upon the writings of F. R. Havergal sprang from the reality of her own experience of the love and power of the Lord Jesus Christ. Her natural abilities were great. These she consecrated to the service of the Lord, and it would not be easy to compute how many souls have been blessed through the instrumentality of her lovely hymns. Her home life was a very happy one, and the description of the sympathy of tastes and the fond affection between herself and her father is very attractive. Her nieces and nephews found in her a quick and lively interest in their pursuits, and some of her letters to them of Christian advice and earnest appeal for more dedication to the Lord, are inserted in the "Memorials." For some years after her conversion she lived a variable Christian life, sometimes full of assurance, and then almost discouraged at her want of progress. But there came a time when the Lord showed her that there were "regions beyond" of blessed experience and service, and kindled in her soul the intense desire to go forward and possess them. The blessing she now received, to use her own words, "lifted her whole life into sunshine, of which all she had previously experienced was but as a pale and passing April gleam, compared with the fulness of summer glory." The practical effect of this was most evident in her daily, true-hearted, whole-hearted service for her King, and also in the increased joyousness of the unswerving obedience of her home life, the surest test of all. Her own description of the change to her sister is very interesting: "Yes, it was on December 2nd, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you *see* you can never *unsee*. There must be full surrender before there can be full blessedness. God admits you by the one into the other. He Himself showed me this most clearly. \* \* \* First, I was shown that "the blood of Jesus Christ His Son cleanseth from all sin," and then it was made plain to me that He who had thus cleansed me had power to keep me clean; so I just utterly yielded myself to Him, and utterly trusted Him to keep me." Again she says: "As to sanctification, that it is the work of the Holy Spirit and progressive, is the very thing I see and rejoice in. He has brought me into the 'highway of holiness,' up which I trust everyday to progress, continually pressing forward, led by the Spirit of God." From this time dates continual and successful service for the Lord, a constant dependence upon Him in all things, and a patient and joyful acceptance of His will in sickness and pain as in health. She sometimes spoke of having "turned lessons," as she has beautifully expressed it:

"Was it not kinder the task to turn,  
Than to let it pass,  
As a lost, lost leaf that she did not learn?  
Is it not often so,  
That we only learn in part,  
And the Master's testing time may show  
That it was not quite 'by heart'?  
Then He gives, in His wise and patient grace,  
That lesson again.  
With the mark still set in the self-same place."

It is interesting to notice how her consecration went down into the little details of life. She writes: "The Lord has shown me another little step, and of course I have taken it with extreme delight. 'Take my silver and my gold' now means shipping off all my ornaments to the Church Missionary House, where they will be accepted and disposed of for me. \* \* \* I had no idea I had such a jeweller's shop, nearly fifty articles are being packed off. I don't think I need tell you I never packed a box with such pleasure." The few articles of jewelry she retained she redeemed, so that the whole value went to the Church Missionary Society. Often was it remarked of her, "F. R. H. looks so really happy, she must have something we have not."

Her sister says: "My pen fails in giving an idea to strangers of her sunny ways, merrily playing with children, and heartily enjoying all things." The amount of work she accomplished is wonderful, when it is remembered that she had frequent times of illness and intense suffering. Her end came almost unexpectedly. Often as she had looked for death, it found her working for her Lord. When told that she was really dying, she said, "Beautiful, too good to be true!" Some one asked, "Is Jesus with you now?" "Of course!" was the reply; "It's splendid! I thought He would have left me here a long while, but He is so good to take me now."

It would be out of the question in a notice like this to give more than an outline of the lovely life of F. R. Havergal, so we recommend all to get the book and read it for themselves.

**SERIOUS THOUGHTS FOR SERIOUS FRIENDS.** By William Nicholson, M. D. Nicholson & Bro., Richmond, Ind.

This pamphlet of 45 pages is a reprint of the series of articles with the above title which appeared in *Friends' Review*. It is a practical treatise upon doctrinal subjects and church action specially applicable to our own times. Although we might have wished some statements a little more definite, we concur with its general views of truth, and believe it would do much good if widely read and pondered by our members.

#### MARRIED.

**LOWE — MARRIAGE.**—On the 5th of Eighth month, 1880, by Friends' ceremony, at the residence of the bride's parents, Oskaloosa, Iowa, Thomas Lowe, of Back Creek Monthly Meeting, N. C., to Lillias, eldest daughter of Walter and Rachel W. Marriage.

#### DIED.

**OGLE.**—Seventh month 7th, 1880, Elizabeth Ogle, aged nearly 36 years. She had been an invalid nearly all her life.

**OGLE.**—Eighth month 1st, 1880, Elisha Ogle, father of the above, aged 73 years. He often prayed that he might live as long as his afflicted daughter, so as to take care of her. He was taken ill the afternoon of her funeral, and continued to grow worse until his death. He was a member of White River Monthly Meeting, Indiana, and lived a consistent and exemplary Christian life, and departed in peace. His funeral was largely attended, and was a solemn time.

**TRUMAN.**—At her residence, in West Decorah, Iowa, on the 28th of Seventh month, Lucretia E. Truman (formerly Bean), a member of Winneshiek Monthly Meeting, Iowa. Her many friends have the comfortable trust that she has eternal life through Jesus Christ our Lord.

#### RELIGIOUS INTELLIGENCE.

*THE Christian Neighbor*, published at Columbia, S. C., is a consistent, and earnest advocate of peace on Christian grounds. It also holds up duelling to the mirror of New Testament truth and shows its folly and sin. Hence its comment on the following from the New York *Observer* is the more telling. The *Observer* says of duelling:—

"It is one of the mysteries of society that great crimes like this can be perpetrated in spite of the law, religion and popular intelligence."

A greater mystery is that war, the culmination of all crimes, should, in a professedly Christian country, be perpetrated "according to law, religion and popular intelligence." If the latter mystery were solved the former would disappear. Strange that men should wonder at a single-handed duel where law, religion and custom endorse ten thousand duels at once.

THE great Presbyterian Council in Philadelphia, will begin by a preparatory reception of delegates on Ninth month 22d, and the first regular sessions will occur on the following day. The subjects to be discussed will include Inspiration, Authenticity and Interpretation of Scripture, Future Retribution, Modern Theological Thought, Creeds and Confessions, Presbyterianism and Liberty, and Bible Revision.

An advertisement of a lottery in the interest of a Roman Catholic school appears in a Quebec paper, which offers as prizes, among other things, such as a horse, carriage and chromo, "six hundred masses for the living and the dead." This is even worse than the church fair raffles and Bible school extravaganzas of the Protestant denominations.

THE Church Missionary Society of London, two of whose missionaries brought to England two messages from King Mtesa, have had recent letters from their mission at Uganda. At last previous accounts, the French Jesuits were doing all in their power to secure the favor of Mtesa and displace the English missionaries. For a time, however, Mtesa became more friendly to the English, and ordered all his chiefs and attendants to learn to read in the English characters. The missionaries were very busy teaching and printing, and were on friendly terms with the chiefs. But a few months later a new opponent appeared. For some weeks M. Mackay heard mention of Lubare, a spirit, personified in an old woman living on the lake. It was said she could cure Mtesa of his disease if he were taken to

Mr. Mackay talked with Mtesa opposing his going to the lake, and preached against witchcraft and sorcery from the Bible standard of God's abhorrence of it. Soon after, however, a full court was held. Mtesa had said he could not prevent the coming of the Lubares, but now he announced that neither the religion of the Arabs nor that of the white men would be received any longer, and that he and his people would go back to the religion of their fathers. The Lubares were brought, much dancing and beer drinking followed, but when they left, the king was no better. Still the people did not lose faith. All M. Mackay's scholars dropped off but one or two, and the work of establishing the confidence of the king and his people would have to be renewed. Two of the Jesuit missionaries, it is stated, have returned to France.

THE General Assembly of the Presbyterian Church of Ireland has been agitated this year again over the question of instrumental music. The following resolution was adopted by a vote of 151 against 150:—

"That whereas the use of instrumental music in any of our congregations is a cause of grievous offence to very many of our brethren, and keeps up a spirit of irritation, alienation and division in the Church, and whereas the means hitherto employed have not induced the ministers and congregations referred to to abstain from the use of instruments, the Assembly, in the spirit of Christian charity and brotherly love, urgently appeals to them, for the purpose of restoring peace and order to our beloved Church, to yield to the earnest desire of their brethren and give up instrumental music in the public worship of the sanctuary; that in the hope this appeal will be successful, the Assembly resolves that no action shall be taken in this matter the coming year, but that Presbyteries simply report to next Assembly whether they have yielded to the appeal made to them by the Supreme Court of the Church."

The large number voting in the negative includes not only those who favored the use of instruments but those also, a large number, who favored more summary proceedings against them.—*Christian Statesman*.

ISAAC SHARP, after a very interesting and impressive interview with the Queen and Prime Minister of Madagascar, has left that island. His visit has been greatly blessed.

A NEW church building in connection with the palace of the Queen of Madagascar has been dedicated. The ceremonies lasted fifteen days, and 30,000 people are said to have attended them. The Queen and Prime Minister appear to be faithful to the best interests of their people and to the Christian religion.

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

#### LESSON 10.

Ninth month 5th, 1880.

#### LOT'S ESCAPE FROM SODOM.

Genesis xix. 12-26.

GOLDEN TEXT.—"Remember Lot's wife."—Luke xvii. 32.

In the nineteenth chapter of Genesis we read that after the two angels left Abraham at Mamre they went down to Sodom and found Lot sitting at the gate of the city. He still preserved the

courteous demeanor towards strangers which had been a trait of character, but there not the loving earnestness in him at first that we find in Abraham. Still he urged them very pressingly to abide at his house, and he made them a feast. The extreme and shameless wickedness of Sodom was shown before they lay down for the night,—a wickedness not confined to one part of the city alone. The low desires of bestial nature are here fearfully exhibited,—the same that are referred to by the Apostle Paul in the first part of the Epistle to the Romans. The plan proposed by Lot to save those who were now under his protection as his guests shows very plainly to what a low moral state Lot himself had fallen.

#### THE LESSON.

Verses 12 and 13. *Hast thou here any besides.* The invitation to Lot was (as to Noah) not only for himself, but also for his family, for his sons-in-law and his daughters-in-law; it was more than an invitation, it was a command, coupled with the information that they were sent by the Lord to *destroy* the city. The angels speak as messengers of judgment, sent by Him who would have spared if He could.

14. The character of Lot's family is given in this verse; when he told his sons-in-law that Sodom would be destroyed, and they must hastily flee away, they treated his story as absurd; the life of Sodom suited them. Men lose their power in testimony for God if they willingly associate with the worldly wicked.

15. The earnestness of the angels is wonderfully in contrast with the weak indecision of Lot. If no other of the family could be saved except Lot's wife and two daughters, still they must be taken care of, therefore the angels hastened them.

16. *And while he lingered.* Lot was slow to leave his possessions; he longed to remain; probably he had been a prominent man in the community, for many have supposed that he was sitting at the gate as judge when the angels went to Sodom.

*The angels laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters.* They used gentle compulsion to save them. Lot was to escape, but there is no account of his taking anything away with him; the angels set him without the city. The Lord in sparing pity bore with his weakness, and brought him out.

17. When the family was brought forth from the city, *he said—the angel—escape for thy life; the danger is imminent; look not behind thee, lest thy heart turn back, or thy curiosity delay thee fatally; stay not in all the plain, the whole circuit of the doomed cities, which he had formerly coveted, was to be destroyed; escape to the mountain, beyond the range of the coming fiery storm to a place of safety God had appointed; lest thou be consumed;* God had shown him great mercy, but unless he would persevere in obedience he would yet perish. Lot required urging at every step, fear of the loss of property made him loth to leave the city. Paul's example was just the reverse; he turned his back on sin, gave his heart to Christ, *forgot* the things behind, and pressed forward with all his might to the mark of God's calling, looking steadily unto Jesus.

18 Lot shuddered at the thought of having to

go so far where there might be unknown dangers, and cried, *Oh, not so, my Lord.*

19. He confessed that God had magnified His mercy to him in saving his life, but plead not to go to the mountain, as if God, who had already done so wondrously for him, did not know where he would be safe. He and his family were probably exhausted with fear and anxiety. Though "righteous" at heart, he certainly showed lack of faith and courage.

20. He asked to enter Bela, which was close to him. He plead that the city was little, had fewer wicked than the large ones, therefore.

21. The Lord kindly permitted him to flee thither, and the city was in some sense spared for his sake, though he showed pitiable weakness.

22. *Haste thee, escape thither.* Even though his prayer was answered, Lot showed the same need to be urged to escape.

*Therefore the name of the city was called Zoar, signifying a little one.*

23. *The sun was risen upon the earth when Lot entered Zoar.* The Lord had said, verse 22, that He would not begin the work of destruction till Lot had entered Zoar. No further warning would have been of avail to those wicked people, and the cities of Sodom and Gomorrah were given up.

24. Brimstone and fire from the Lord was now rained out of heaven on the doomed cities. How this was done, whether by lightning firing the bitumen of the region, or by earthquake, is not known. Miracle enters into the whole account.

25. Not only were the cities destroyed, but the plain also, all the inhabitants, and even that which grew on the ground. It was to be for all future time a type of God's punishment upon outrageous wickedness.

26. Lot's wife looked back, most probably would not keep up with her husband; her heart turned back, no doubt; she disobeyed a positive command, and when the devouring elements came down she was destroyed; and the place where she was overtaken could probably be seen afterwards. Perhaps her form was incrustured with saline substances.

In the Gospel of Luke our Lord calls attention to her sad fate, and uses it as a warning to any who would look back after beginning to be His followers.

An important lesson taught in this narrative is the danger of choosing evil companionship. Those who have been thrown amongst evil men who love the saloon, the circus, the theatre, the gambling den, or even into the circle of fashionable worldliness, and have chosen to live in such society, soon find their spiritual life ebbing away. The danger is that they will "First endure, then pity, then embrace." There is no reason to suppose that Lot was guilty of the sins of the Sodomites, but he was guilty of being willing to live in the midst of sin, so that he might have large possessions. The effect on his family was awful. Hardened in sin, loving the life in Sodom, the solemn warning of the approaching destruction of the city had no effect upon them.

Separation from the habits and ways of worldly people has been a principle always acted on more or less by the most pious Christians. It was this principle which induced the former

rules of the Society of Friends against marrying one not a member.

Select schools for Friends' children originated in the same earnest desire to prevent the members from becoming conformed to the vain and frivolous fashions of the world, which, however much we may disapprove of them, are exceedingly attractive.

How many noble, active men and women have been added to our Society in the North who were born in slave States, but left their homes to escape the influence on themselves and their children of the atmosphere of slavery.

Many before the war sacrificed nearly all their worldly possessions for the sake of living in a country where freedom existed. When a Christian has set his heart too much on worldly possessions he will be very reluctant to leave them, even if the cry is heard, "Escape for thy life." Whilst very desirous to escape, and thanking the Lord for His mercy, he will be very apt to require to be pulled as a brand out of the fire. The teachings of our own Society have always been that we must not love the world, neither the things of it, and that often the Christian will be called to surrender that which was dear if he would enjoy peace with God.

Another important truth taught in this lesson is the necessity of surrendering at once, whenever the call is made. Lot would dally and delay, but the angels hastened him. He would never have been ready to leave Sodom, even if the vengeance of God had been delayed till he could get away.

The same command is found in every part of the Holy Scriptures. "Now is the accepted time, now is the day of salvation," and when the call is given and is obeyed, though there may be reluctance, there must be no looking back.

The children of Israel left Egypt on the self-same night that the first-born were slain. When in the wilderness, they remembered the flesh-pots of Egypt, and murmured at the manna which God provided for them, and thus were prevented from enjoying the free gift of God.

The Christian's watchword is, now, and not to-morrow. Whatsoever work is to be done, do it just now.

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## CORRESPONDENCE.

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DEER CREEK MONTHLY MEETING, Indiana, was held Eighth mo. 12th, 1880, and was a season of refreshing to many of the Lord's children.

Besides the eight ministers belonging to the Monthly Meeting, who were all present, we had the company of Jefferson Jackson from New Hope Monthly Meeting, and Susan Ratcliff, whose labors were edifying.

A minute was granted to Amos Bond for service in our county. Joseph Ratcliff returned a minute granted him a few months since, with a satisfactory account.

The Committee to attend to the travelling expenses of ministers reported \$56, raised and used for that purpose. This sum seems

small for a Monthly Meeting having so many ministers, and especially as there has been a considerable amount of home work done by them the past year; but it is not all that has been spent for this object, as some of our ministers have paid their own way.

Our Committee on Temperance reported that four members raise tobacco, one sells it, and twenty-six use it, thereby incurring an annual expense of \$175.

Our Bible-schools seem to be in a flourishing condition. Such schools are held at all our meeting-places, two of them for twelve months, the others for six.

The Book and Tract Committee have distributed 13,970 pages of tracts, besides some Bibles and Testaments. DENNY JAY.

I WISH to call to thy notice an article in the *London Friend* on "Sanctification," copied from the "Wesleyan Methodist Magazine." It is all good, but I refer especially to the part where consecration of money is spoken of.

I know of nothing in our working organization as a church that is so much needed at this time as the judicious application of funds in the hands of those who have at heart the true interests of our Society.

There is the church work proper, foreign and home missions, First-day-schools, new meeting-houses and libraries, education, temperance, the poor, the general interests of the young. I believe if one hundred thousand dollars a year could be thus consecrated to the Lord's service, and be spent by individuals in faith and prayer for a blessing, that it would be rich in results to the recipient and the giver. The increase of membership in North Carolina Yearly Meeting from 2,000 to 5,000 in fifteen years, is largely due to systematic and liberal expenditure of money in educating the young and establishing First-day-schools. F.

Eighth mo. 15th, 1880.

As our friends Josiah Nicholson, Samuel Morris, Philip P. Dunn and Anthony M. Kimber were returning home from North Carolina Yearly Meeting, an accident happened to the train near Knoxville, Tennessee, early on the morning of Fourth-day the 18th; there had been heavy rains, causing a "washout." The engine and all the cars but the rear sleeper were thrown from the track; several passengers were severely hurt, and one little girl was killed. Our friends were in the sleeping car next to the rear one. Philip P. Dunn escaped almost unhurt. J. Nicholson was thrown upon his back with the broken pieces of the car, stove, &c., upon him, but was extricated by a fel-

low-passenger from the rear car who seized the light from the conductor, sprang in and removed the almost crushing weight from him. He was much bruised and cut, but was able to go forward to his home. S. Morris was also fastened by the *débris*, but rescued by the same kind hand, and he reached his home on Seventh-day the 21st inst. He was severely cut and bruised, but not dangerously wounded. Anthony M. Kimber also escaped without dangerous injury, but was obliged to remain at Knoxville for a few days to recuperate before returning home. Many will join with our dear friends and their families in devout thanksgiving for their preservation.

For Friends' Review.

#### A FEW THOUGHTS ON HEALTHY HOMES.

BY REUBEN HAINES.

It is true that Philadelphia is an unusually healthy city. This is shown by the low annual death-rate as compared with that of other cities in the United States and in Europe. In a daily paper of recent date I find it stated under authority of Dr. Richardson, that the death-rate of Philadelphia for the year 1879 was  $17\frac{17}{100}$  for every 1000 of its inhabitants; while that of New York for the same year was  $27\frac{37}{100}$  per 1000; Boston  $24\frac{42}{100}$ ; London  $24\frac{32}{100}$ ; Vienna  $31\frac{32}{100}$ ; and the whole of Denmark  $19\frac{20}{100}$ .

We naturally take an honorable pride in the fact that this healthiness is due, according to the same authority, mainly to our city being pre-eminently a City of Homes. We have no tenement houses, no "flats," and the city has ample space to spread in several directions. But shall we be content with simply this? We are practically free from one of the great perplexities of other cities, viz: overcrowding of the population, which is a cause of much of the mortality of such cities as New York, London and Liverpool. But have we such healthy houses as we ought to have? Are the wells and drains placed as they ought to be? Is the plumbing of the best character, and are all the drains trapped efficiently? I fear we must answer in the negative. Should we not strive for the more honorable title of "City of Healthy Homes"? What avails it that we do give each man a house of his own to live in, if he afterward finds it a veritable fever-nest? How pure, for example, will be the atmosphere of a house the foundations and cellar of which are sunk into "made ground" composed of vegetable substances, old carpets and rags, and house rubbish of all sorts, mingled with broken bricks and plaster,

ashes and earth, the whole being underlaid by a stratum of thick clay, forming a basin through which water passes with difficulty?

Again, how many people realize the necessity of supplying the hot-air chamber of their furnaces with air, *not from the stagnant cellar*, but from the pure moving winds outside the house?

Sweep and whitewash your cellar as thoroughly as you may, your cellar air will remain impure, at least during the winter months, just when you wish to draw upon it to supply the house; and it will most probably be impure in the summer also. Let us see how this is in the winter.

1st. It has been stated by German authority that every cubic foot of soil contains one-third of a cubic foot of air, and that this "ground air," as it is called, contains a large amount of carbonic acid. In the neighborhood of sinks and vaults it contains other noxious gases. Soil upon which manure has been laid, or upon which slops have been poured, or in which any organic rubbish has accumulated, will be impregnated with unwholesome gases. This will be the case even when the surface of the ground is frozen, becoming so in the usual alternations of freezing and thawing. What exists some distance below the surface will not be affected by the frost.

2d. It has been found by experiment that gases will pass readily and even rapidly through both soil and rock. A block of sandstone was cut in the shape of a brick, into the opposite sides of which two iron plates were set, each with a hole at the center into which a piece of gas pipe was fixed. The rest of the stone was covered with tar or paint so as to allow no leakage of gas sideways. One end of the pipe was then connected with a gas fixture, and when the gas was turned on, it was found to pass so rapidly through the solid stone that it could readily be lighted on the other side of it. Now if gas can be forced through the stone from one side, it can be sucked through from the other, and the effect will be the same so far as our argument is concerned.

3d. A furnace in a house produces a powerful draft and suction from below upwards. The air fed into the air-chamber, being heated, rises rapidly, producing the current of hot air issuing from the registers in our rooms. In very many houses this enormous supply of air is taken directly from the cellar, but *from whence is the cellar air replenished?* True enough a cellar window is usually left open, but in very cold weather this is generally partly or entirely closed, to prevent the water pipes freezing, and for other reasons. Now what is the direct result of the combination of

these three circumstances? Precisely this. The carbonic acid gas of the soil around the house, and any noxious gases generated from drains and sinks near it, or from any impurity in the soil, are sucked into the cellar through the stone and mortar of the foundation walls and through the furnace chamber and hot-air flues into every room of the house, and then are unconsciously absorbed into our bodies through our lungs. Whether carbonic acid gas acts as a true poison or not, an accumulation of it is certainly injurious; and the gases of decay and putrefaction are known to cause disease.

Many articles of food, such as fruits, generally kept in the cellar, give off carbonic acid gas in the process of ripening.

There is imminent danger of sewer gas being sucked from the street sewer through the soil and walls of the cellar, particularly so if the walls of the sewer are as imperfectly constructed as is the case with many of the sewers in Philadelphia.

If the house is situated on or near a cemetery which has been recently used for burial, there is danger of the ground air being drawn into the house. An old cemetery should therefore not be selected as a location for a dwelling or school house or any building of that sort, until after its use for burial has been discontinued for many years. How long this period should be would require close investigation into the character of the soil and whether the destruction of the interred remains had usually been rapid or otherwise.

These remarks, it will be understood, apply chiefly to such houses as have furnaces which draw their supply of air directly from the cellar. All such houses may be improved by taking the air-supply entirely from outside by means of wooden box troughs carried on hangers along the top of the cellar from the cellar window to the air-chamber of the furnace. This contrivance, although made use of by persons who have built their own houses, is rarely to be found in houses built for rent.

Finally, it is well known that the residences of the wealthy are often even more open to the insidious entrance of sewer gas than the houses of humbler people, because of criminal negligence and incompetence on the part of builders, plumbers and contractors. This is an evil easily remedied, but which requires care and attention.

#### FLOODS.

"They are wet with the floods of the mountains, and embrace the rock for want of shelter" (Job xxiv. 8); "And a destroying storm, as a flood of many waters over-

flowing, etc. (Isaiah xxviii. 2), and similar passages are supposed to refer to the sudden rise of torrents in mountain-gorges, or the *seils*, sweeping everything before them in what a few minutes before were dry watercourses, unknown with us, but frequent in Sinai, Arabia and Eastern Syria. They are as quickly passed as they are instantaneous in appearance; and the momentary yet terrible destruction they cause to an unwary encampment or to the cultivated fields (even palm plantations) along the valley-sides, is most closely similar to the breaking away of some great dam or reservoir, as occasionally happens in our own land. An agent of the Peninsular and Oriental Steamship Company, Wm. Andrews, describes one of these unlooked-for inundations as having occurred not long ago, in the vicinity of Suez.

"On a day without rain, but with thunder-clouds around, the outskirts of Suez, about nine o'clock in the evening, were alarmed by a flood, deliberately and effectively making its way over the desert, regardless of gardens and huts, toward the sea. Some two hundred of these butts collapsed under the solution of their mud foundations. Not only was a large portion of the railway swept away, but the flood cut into the fresh water canal, and, instead of emptying it, filled it to overflowing, finding in it a channel for its waters. This torrent was generated at the mountains of Jebel Jeneffeh, about twenty-five miles inland, and made its way over the dry desert, without being absorbed, as though conveyed by a perfect river-bed. But it must have washed up salt to some extent in its course, for it made the fresh water of the canal so brackish as to render it for a long time unfit for drinking."—*Independent*.

#### SCIENTIFIC NOTES.

*St. Elmo's Fire*.—G. Ambrose Pogson, British Vice-Consul at Hamburg, reports under date of 6th mo. 12th, a series of thunder storms. During a protracted storm on the 11th, when the air was densely charged with electricity, he noted a succession of fire balls, which he calculated to be from 4 to 6 ft. in diameter. The fire rested about 30 feet above a church steeple 1200 yards from his station, and was of a reddish purple color, somewhat like burning potassium. The color he charged to the reflection of the copper roof. The lights remained visible for a few seconds—the longest time being 42 seconds—then passed off by induction.

*Notes from Java*.—Henry O. Forbes writes us from Java: "With regard to birds carrying seeds from one island to another, I

have observed on the Cocos Keeling islands (South Indian Ocean), a species of heron which nested in a high tree, quite covered with its oblong hooked seeds. I was informed by the proprietor of this island that many of these birds, from their feathers getting so thickly covered with the seeds, actually die. I can, therefore, imagine that many seeds might adhere for even weeks and months, and so get transported to very different regions. . . . It is quite a custom among the Sudanese, in the afternoons, to invite each other to come and have a cup of hot water. It is drunk either plain or with a little arenga sugar. . . . The rhinoceros horn is believed in by all the natives as a sure and certain antidote for snake bites, and for purifying water. A respectable hadji affirmed to me, with the persistency of belief, that on his way to Mecca—he went in a native vessel—the stock of fresh water on board ran out, and all on the vessel, by drinking sea-water out of a rhinoceros horn found it to be—not salt water!"—*Nature*.

*A New Use for the Telephone*.—It is sometimes necessary to grapple and lift a faulty cable, and if it lies in the water near other cables of similar exterior make, it has hitherto been impossible to decide, without cutting it, on the identity of the grappled portion. To avoid the obvious evil of having to cut and splice the cable unnecessarily, it is now suggested to employ the telephone on an auxiliary parallel wire, in which the induction may be sufficiently strong to enable the electricians in charge to read the signals which may be sent into the cable and so identify it.—*Nature*.

#### IN THE DARK.

Midnight brooded weird and lone,  
Nothing broke the wintry gloom  
Save the drowsy monotone  
Of the clock, as, one by one,  
From its steady hands the minutes fell into my silent room.

Close beside the larger bed  
Stood the cradle in its place;  
'Mid its blankets, softly spread,  
Lay the baby's golden head,

And his light breath, coming, going, gently fanned  
against my face.

Something in the darkness stirred,  
Warmly nestling at my side  
Like a little sleepy bird,  
"Mamma!" very low the word,  
Hush and darkness made the narrow space between  
us seem so wide.

Then I murmured as he lay,  
"Mamma's close beside you, dear;  
Soon the night will go away,  
By and by it will be day,  
In the morning when my baby wakens mamma will  
be here."

Wandering fingers toward me crept;  
 "Mamma, let me hold your hand."  
 Clasp'd it he soothed and slept;  
 Clasp'd his I could have wept,  
 Humbled by that perfect trust which needed not to understand.

Years have passed me by since then;  
 Long the little bed has stood  
 Empty, silent; yet, again,  
 Thrilling deeper than my pain,  
 Comes the tender voice to banish every bitter, doubting mood.

Through the voiceless hush of death,  
 Through life's midnight dark and dim,  
 Turning unto Christ, who saith,  
 To each asking soul, "Have faith,"  
 Heavenward I reach my longing, groping human hands to him.

Does he take them? Ay, he does!  
 All the chasm deep and wide  
 Spanning by his love that flows  
 Freely for all human woes,  
 I shall wake in Heaven's bright morning with my baby by my side.

—*Christian Union.*

### Quarterly Meetings in Ninth Month, 1880.

(From New York Pocket Almanac.)

Ninth mo. 4th, Fairfield, New England Yearly Meeting.	
" Whitewater, Indiana	"
" Union, Western	"
" Heeper, Kansas	"
6th, Dunning's Creek, Baltimore	"
11th, Vassalboro', New England	"
" Spioeland, Indiana	"
" Mississinewa, Indiana	"
" Richland, Western	"
" Cottonwood, Kansas	"
16th, Cornwall, New York	"
" Haddonfield, Philadelphia	"
18th, Pelham, Canada	"
" Westfield, Indiana	"
" Northern, "	"
" Spring River, Kansas	"
" Sterling, "	"
25th, Youge Street, Canada	"
" Scipio, New York	"
" Wabash, Indiana	"

Iowa Yearly Meeting begins on the 8th; Western on the 17th, and Indiana on the 28th.

### HOME FOR AGED COLORED PERSONS, BELMONT AND GIRARD AVENUES.

The usual religious meeting will be held at the Home, at 3 P. M., on the 29th. This being the fifth First-day of the month, Friends are specially invited.

**SERIOUS THOUGHTS FOR SERIOUS FRIENDS.** By Wm. Nicholson, M. D. Both First and Second Series in one neat pamphlet of 95 pages, 4 x 6 inches. Single copy, post-paid, 10 cents; three copies for 25c.; seven copies for 50c.

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### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 24th inst.

**GREAT BRITAIN.**—In the House of Commons, on the 17th, Lord Hartington, Secretary for India, submitted the Indian estimates for the fiscal year 1880–81. The receipts are put at £66,746,000, and the expenditures at £66,329,000, giving a surplus of £417,000, and showing a decrease of £1,000,000 on each side of the account as compared with the fiscal year 1879–80. Lord Hastings said that but for the Afghan war, there would have been an aggregate surplus for the past three years of £11,197,000. The war expenses

for three years are reckoned in round numbers at £14,000,000, and the cost of the frontier railway at £4,000,000, making the total £18,000,000. Deducting the supposed surplus of £11,000,000, a deficit of £7,000,000 is shown. Of this, £3,500,000 remains to be covered this year. A loan has already been authorized for productive works, the proceeds of which are to be diverted to this purpose; and it is intended to reduce the drawings on India on the home account by about £1,000,000. If necessary, a loan might be raised in India, but the Indian debt should not be increased if it is possible to avoid it.

In the House of Lords, on the 20th, a member called attention to the danger to the peace of Ireland from the agitation by the Land League, and asked whether the government had taken advice concerning the legality of that organization, and whether the present state of Ireland does not call for extraordinary measures. Lord Spencer, President of the Council, said that the Land League had been formed before the present Ministry came into power, and neither the last nor the present government had taken any legal opinion upon it. He considered the Irish land agitation pernicious, and the condition of the island very grave and deserving serious attention, but no special legislation is intended, the government thinking the common law powerful enough.

**FRANCE.**—Premier De Freycinet, at a banquet given to him by the municipality of Montauban, said that after a long period of dissension the Republic has been definitely founded. He dwelt on the financial progress of the country and the remissions of taxation. He said that as to unauthorized religious communities, the government will be guided by the necessities to which their attitude may give rise, and that it will depend on themselves whether they obtain the benefits of the new bill now in preparation, settling the conditions of lay and religious associations. "The situation," he said, "is good at home and abroad. Abroad it is peace,—profound peace,—peace without boasting, as it is without weakness. At home there is calmness, security, industry, and a financial prosperity without precedent;—a commercial and industrial activity exceeding all calculations, a material order which nothing disturbs."

**GERMANY.**—Disheartening reports are given of the harvest in Silesia, Posen, and East and West Prussia. Heavy rains have caused inundations which have destroyed roads, bridges, &c., flooded villages, and converted for the time large tracts of grain-growing land into lakes and swamps. The crops in some districts are said to be wholly destroyed, not only grain but straw, and it is feared the wetness of the ground will delay or prevent its preparation for the next seeding. Potatoes are beginning to rot. To the laboring class the loss of the potato crop is the most serious, and already famine is apprehended, and the aid of the government is invoked.

**AFGHANISTAN.**—The forces of Ayoob Khan on the 11th opened fire on Candahar with cannon at a distance of 2,500 yards, and also with musketry from the surrounding villages. The garrison is stated at 1,243 effective Europeans, 3,386 natives, and 382 sick. At the latest accounts, fighting was going on. General Roberts was reported as making favorable progress in his march to the aid of the city.

**DOMESTIC.**—A severe storm prevailed along the southern coast of Texas and adjacent Mexico, on the 12th and 13th inst., by which Brownsville and Matamoros suffered much damage. In the latter place it is estimated that 300 houses were either demolished or unroofed. At Brazos the old light-house, the wharf and the quarantine station were destroyed, and the railroad damaged. The total pecuniary loss in that region is estimated at \$1,000,000. Some families lost everything.

# Friends' Review.

*A Religious, Literary and Miscellaneous Journal.*

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For Friends' Review.

rites UNDER THE NEW DISPENSATION  
JOHN vi. 63.

BY MARY ELIZABETH BECK.

(Concluded from page 35.)

Somewhat in accordance with the spirit of the foregoing remarks are the following observations from the pen of a well-known writer when visiting the East: "We hear much complaint from travellers of their fear from the superstition on the spot, but little or nothing of the perplexity or disturbance from the superstition they have left behind or brought with them. The superstition I refer to is the worship of the letter of the Bible to the sacrifice of the spirit."

"While the devotee looks for traces of the

footsteps of Christ, the disciple finds everywhere traces of His Spirit. While the devotee listens timidly to traditions, the disciple hears everywhere echoes of His living voice. While the devotee pores over the text of the narrative, not daring even to bring parts to bear on each other which may throw light on the whole, the loving disciple so opens his entire mind and heart as to perceive the Holy One with all His powers, with his understanding receiving the doctrine, with his hope accepting the promises, with his conscience adoring the spirituality. . . . On the spot one hardly believes it to be the same faith that takes one man through the land with the timid, tentative gait of the devotee, and another with the free, joyous step of the disciple who has found his Lord."

To those especially who have experienced the disappointment attaching to the attempt to realize the presence of Christ by merely treading in His outward footprints, these words may serve as an illustration of the comparative bondage and freedom of those who interpret according to the newness of the spirit or the oldness of the letter. "Everywhere," says Phillips Brooks, (Rector of Trinity Church, Boston, U. S. A.), "the letter stands for the spirit, and to give up the letter that the spirit may live more freely, becomes from time to time the absolute necessity of the living church." What then is the word to us who are living, not in the twilight shadows of an earlier day, but in the fulness of the noontide sun? Does not the great Apostle, who had himself trodden the path through the ceremonial into the spiritual, say to us emphatically, "Stand fast, therefore, in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage."

Is it not true to the end of time that the elemental baptism of the forerunner of Christ is to give place to the heart-cleansing baptism of Christ Himself, as John when

gifted with prophetic vision testified, "He must increase but I must decrease." Is it not a retrograde step for those who have been baptized with the Master's own baptism of the Holy Ghost and of fire to turn back to that of the servant? Peter, when the door had been so remarkably opened to the Gentiles, acting perhaps partly from the impulsiveness of his natural character, commanded his converts to be baptized, but as he grew in maturity, we find him telling "the strangers throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" that the baptism which now saves is not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ.

Clearly the first conclave of the Apostles held at Jerusalem, when summoned expressly to decide on ritualistic questions, did not so much as mention either of what Christians now call the Sacraments. "It seemed good to the Holy Ghost and to us to lay upon you no greater burdens than these necessary things," and yet one of those very things declared by the Holy Ghost to be "necessary," viz. the non-eating of things strangled, does not now enter our thoughts. It is thus a recognized fact that a liberty of interpretation is practically allowed, otherwise why should we not perpetuate as a rite the washing of feet?

The Protestant churches in general, have, we know, regarded the injunction—"Ye ought also to wash one another's feet" as of deeper import than that of an external observance; they do not accept it as a fresh ordinance imposed on the church by divine authority, but with a truer Christian instinct agree in interpreting by the spirit and not by the letter of the precept. Why, we would ask, may not the same expansiveness of construction be permitted with regard to Baptism and the Supper?

To those who plead that water-baptism (though under totally changed conditions) is still required as a public declaration of conversion of heart, we would quote our Saviour's words, "By their fruits ye shall know them." The heart that is truly the Lord's *must* witness for Him in life and conversation, and may we not unhesitatingly appeal to surroundings for the truth of this assertion? A really lively Christian does "shake the country for miles around."

We may observe that while Ritualism is binding many within its fetters, there are those even within the pale of the State Church of England who are candid enough to allow that "almost every particular of the outer forms of Baptism has been altered in the Western churches, even in the most material points," and we may well ask

therefore, how we can regard it, in its present form, as ordained by Christ? "It is not," says one of these, "by the water, much or little, but by the Spirit, as it is expressed in the Fourth Gospel, that the second birth of man is wrought in the heart." It is not by the act of baptizing, but by proclaiming the glad tidings of the kingdom of God, that the world (is to be) converted. Jesus, we are told, never baptized, and Paul thanked God that, with a few insignificant exceptions, he baptized none of the Corinthians.

But what shall we say of the Lord's own Baptism and the Lord's own Supper? Words fail to describe their intense reality. May we know the first in its regenerating work, bringing us into union with Christ, buried with Him in baptism that, becoming "dead unto sin, we may walk in newness of life." May we also know it as a baptism of power, qualifying for service and enabling us to win souls.

And oh! how blessed to open the door to Him who stands and knocks, and who graciously offers to sup with us here, that we may sup with Him hereafter. How often would He condescend to make Himself known in the breaking of spiritual bread when His children were met together in His name to "remember" Him and to pour out their hearts before Him. He would say to them, "Peace be unto you," and their reply would be, "It is the Lord!" Thus not alone once a month on "Communion day" would His death be commemorated, but far oftener would the living presence of the risen Saviour be in our midst, and He would condescend to breathe on us by His quickening Spirit as He did on His disciples, and to say "Receive ye the Holy Ghost!" Are we longing for His appearing as they did? "Let there be the same prayer now, and there will be in all essential spiritual respects the same answer. The answer is according to the prayer. The essential thing in the answer was that which was expressed in the words, 'They were all filled with the Holy Ghost.'

Prayer has no grander answer. Instinct with energy, radiant with holy beauty, aflame with zeal, equipped for victorious conflict that has behind it and conditioning all its enterprises, the upper room, the waiting upon God with the hand of faith on the promise, the answer to the waiting in the descent of the Holy Ghost and the [subsequent] praise and thanksgiving. . . . The awakened and Spirit-baptized churches, gathered around the banner of Jesus, will make victorious assaults on the huge evils and errors and corruptions of the time, and rescue the masses of the people from the life of sin to the life of holiness and God."

## A WORKINGMAN'S WIFE.

Condensed from "Certain Dangerous Tendencies in American Life and Other Papers."

One such woman whom I have known for years, has often excited my wonder by the quiet strength and beauty of her character. She is about thirty-five years of age. Her father was a prosperous farmer, and she grew up in the large, old-fashioned farmhouse, where the abundance of hired help made it unnecessary for her to do anything beyond taking care of her own room and clothing. But she learned housekeeping in the intervals of attending school, taught school two or three years near her home, and then married a business man whose fortune, consisting largely of landed property, was amply sufficient to promise a life of comfort, and the opportunities for intellectual improvement which she so much coveted. Their life was pleasant and prosperous till a few years after the war. Then her husband sold his property and removed to a distant State, where he bought a farm which had been exhausted by bad tillage. About this period the approach of the hard times began to be foreshadowed by a general decline in values, to the consequent disappointment of business men who had looked for profits from the continued rise. A series of losses led to the sale of all their property, and the purchase of a small house in a village, upon which part payment was made, the rest remaining on mortgage.

All other resources gradually failed. The two children were old enough to go to school. The father could not find employment, as he added one to the many in like circumstances. About this time the wife was engaged for some months in sewing straw goods at home for manufacturers in one of our large cities. She preferred to help although it did not then appear absolutely necessary. Later she sold the piano which was her mother's marriage gift to her, bought a sewing machine with part of the proceeds, and while her husband worked as a day laborer at gardening, wood sawing, farm work, &c, she took sewing from a large manufactory of woolen clothing. For several months she used the machine fifteen hours a day, and thus earned from three and a half to four dollars a week. But the labor was too great, and she had to relinquish it in less than a year. During this period she was often unable to sleep from the weariness and pain resulting from excessive labor.

All that husband and wife could earn was often insufficient to supply the family with needed food. The man's strength declined so much that his labor was not very profit-

able either to himself or to his employers, and at length the house had to be surrendered to its former owner. Since then the woman has paid six dollars a month rent for the house.

There have been many dark days. After it became plain that the work with the sewing machine could not be kept up, my friend learned to make various small articles of women's apparel then in fashion, and has kept a small store of them at her home for sale, and has taken orders from customers for their manufacture. The family needs for food, as she told me, three dollars and a half a week, but there have been many times when they have lived on one dollar per week. Sometimes in winter they have been without food or fuel. They often live almost wholly on bread, and have no meat for weeks together.

The woman is a member of a prosperous church, and attends its meetings with great regularity.

"Does your minister come to see you?" I inquired.

"Oh, yes."

"Does he know how you are situated?"

"No."

"Why do you not tell him?"

"He has not asked me or spoken of such things, and I would rather converse with him on other subjects."

"But some of your friends in the church are acquainted with your circumstances?"

"They know that we have nothing to live on but what I earn, except when my husband can do a little work now and then, but I do not think they know anything about how much or how little we have." Here she paused, and I saw that she was making an effort to speak quietly. Her lips moved in silence, but she soon spoke again in the same clear voice: "It is sometimes hard to be told that such and such ladies have remarked that I am always wonderfully well dressed. It is quite certain I should have more work if I were ragged and slovenly. People would interest themselves about me and give me something to do, if I gave up trying to be neat. But I can't do that, you know!" And she laughed gaily, though her eyes were ready to overflow.

She possesses the power, apparently so easy and natural for some women, of dressing with exquisite taste, even with the poorest materials. My wife says that Mrs. — would appear well-dressed if she had only an Indian blanket, and would somehow make it look about the same as the costume of all women of taste.

She feels that debt would be failure and ruin. "I could never keep up heart and courage if we were in debt."

"What are your expectations, your hopes for the next few years?"

"My children have thus far been kept at school; they are doing well in their studies, and I feel that they must, at any cost, have a tolerable education. My daughter, now fourteen years of age, has a passion for teaching, and it is my utmost ambition, I may say, to fit her for that work. My hope is that my health and strength may hold out, and that I may have work enough for the support of my family, and especially to pay my rent."

"Do you ever look back with regret?"

"I have not time, and if I had that would be foolish and useless."

"Do you blame anybody for your hardships?"

"I feel sometimes, as I suppose all women do in such circumstances, like saying, 'If you had only taken my advice, or done as I wished,' but it could do no good, and I have never allowed myself to say it."

"Does it seem to you that people are cold and harsh and unkind?"

"No; they are generally kind hearted. They are sometimes thoughtless, but we must expect that. Not many know much about the lives of those around them."

"Does your religion help you? is it a real force and aid?"

"Yes; there are times when I could not go on, or have the strength I need, without it. I am not a very pious person—not enthusiastically religious; I do not expect God will do my work for me, or make everything easy or pleasant; but *I could not live*, I think, without the feeling that His goodness and justice and love are over all things, and that somehow, in ways I cannot understand, He is with me and cares for me in the darkest times. I am obliged to think that help is sent me sometimes in answer to prayer."

"Then why is it not always sent? why is prayer not always answered?"

"That is not for me to understand."

This woman's religion appears to be a *real force in her life*. She thinks that human labor, wisdom and self-sacrifice are necessary for the right direction of human life, individual and social; and that man must learn how to avoid and cure the evils which now afflict society. "God will not do these things for us, but He will help us if we do our best in any good work." She does not seem to have been injured by her harsh and trying experience. While ready for any drudgery that will enable her to support her family, she has not lost one iota of self respect, and does not seem to have been in any wise weakened or degraded by trial and suffering. She retains her old interest in culture, especially in literature, and manages to read

each year a few good books. She converses well, has a fine presence, and her example and influence are most wholesome and encouraging.

#### OUR LONDON LETTER.

The Meeting for Sufferings met on the 6th. The first question was the status of Friends with whom we correspond in Norway, the south of France, Brumana, Australia, the Cape of Good Hope, etc., and their admission to the sittings of the Yearly Meeting. The question had been raised by Isaac Brown at the Yearly Meeting and committed to this Meeting. The present practice is for members of any of these small communities when in England to ask leave to attend the Yearly Meeting, and there are generally a few such applications each year. Some Friends feel that this is not the best arrangement, and believe that we might, by a relaxation of rule, draw closer to us those little companies professing with us in different countries. Though few now, their numbers may increase in the future, and it is due from us to encourage them and help to build them up. A Committee was appointed to collect information on the subject, and see whether the present practice best meets the various circumstances of the case.

The Committee on the Opium question reported that they were awaiting the decision of the Government as to ratifying or not the Chefoo Convention; and the Government on their part are understood to be waiting for certain despatches from China.

The Committee on the Irish Distress have met every two weeks. There is now about £300 in hand. Six or eight grants were made at the last meeting to districts needing help, and further grants were to be made that day. James H. Tuke said he hoped and trusted that the need had now nearly come to an end. The potato crop is about ready,—in some parts they are beginning to dig it; the general character of the crop is favorable, but there is slight disease in some districts. Happily, also, there is a great deal of work being given, and many men have come over to England for work, and so probably there is some money going over to the distressed countries. Still the Irish question ought by no means to pass away from before our minds. We have heard with deep pain that 1000 troops are being sent over to Ireland to keep the peace, in anticipation of a probable agrarian rising. W. E. Forster, the Chief Secretary, deserves our utmost sympathy and prayers. He has placed himself in the front, to bear the opposition and even odium of some, in order to help the Irish people in their time of trial, by relax-

ing the laws as to eviction for rent, and now, his bill having been rejected by the House of Lords, he is obliged to order soldiers to the country to maintain order. J. H. Tuke has published a pamphlet, entitled, "Irish Distress and its Remedies," which enters fully into the present state of the country, especially as to the tenure of land, and the position of the occupiers of the tiny holdings on the bogs and barren hills of the West. This pamphlet has been circulated amongst persons of influence, and some of the nobility have publicly accepted its conclusions. Two thirds of the Irish people are contented; simply because they hold the land on better terms than the other third. In Ulster there is no disaffection; why? because the people are protected by the Ulster tenant-right. The difference in feeling and sense of security in passing from Ulster to Connaught is very marked. The whole work of Parliament is hindered and often stopped by the Irish question,—these 2½ millions with whom we have to deal.

John Frederick Hansen was present in the Meeting; he and his wife sail on the 10th of Eighth month, for America. He gave an interesting account of his proceedings, during the seventeen months in which he has been occupied in Norway and Denmark. The latter country was first visited, and journeys made to Veile, Horsens, Randers, Aalborg, and other towns, surveying the district, to see where most openness existed. At Veile, some four or five years before, during the visit of Robert Doeg, twenty-two persons signed a paper, testifying their profession of Friends' views. J. F. H. found these twenty-two scattered; there were two points at which Meetings had been held, but they had been suspended for some months. J. F. H. laboured here from house to house, and held many Meetings in public and private. He then passed on to Norway, attending the Yearly Meeting there in Sixth month, 1879, and visiting in the neighborhood of Stavanger. A trip northward to Bergen, brought him among some very interesting people, who were much distressed by the rule of the priests, and to whom the simple Gospel seemed a new light.

Returning to Denmark to the little Meeting now held yearly at Randers, in Ninth month, J. F. Hansen found evidence of a gathering and of a growth amongst Friends; with an earnest concern to live in love and harmony. About twenty had become united to the Society; most of these had stood very near to Friends for a long time. J. F. H. presented to the Yearly Meeting a few very simple rules, thinking it better that they should have some organization. He arranged that those members who were in the north-

ern part of Jutland should meet together once every three months; and those who lived in the south, in a similar way. He then went to Copenhagen, staying three and a half months, and finding in many respects the door open; in others it was closed. A Social Democratic Organization, in reality infidel in character, has done great harm in that city. There is also a class of persons who have become disconnected from the Established Church, having been partly awakened, but now standing very much isolated. Many of these were glad to come to J. F. H.'s meetings, of which a large number were held, both religious and temperance in character. One young man of character and much promise, had been imprisoned for refusing to bear arms. At the close of J. F. H.'s visit, this young man and twenty-two other adults, wished to be members of the Society, and organized themselves into a meeting. A Friend and his wife, named Lassen, have, providentially, moved from Aalborg to Copenhagen, and take a valuable position in the Meeting; the wife is like a mother to it.

Arrived back in Jutland, J. F. and A. H. spent their time mainly in the four towns where there are Friends, holding meetings for preaching the Gospel, which were announced in the papers, and to which sometimes the priests came. The meetings were simply held; a few verses from the Bible near the beginning; then silence, and prayer or exhortation. At Aarhus, the largest town in Jutland, there are some who belong to the Perfectionists, amongst whom J. F. H. worked privately, and he believes that some of them will come to us, and we shall have a Meeting there. At Horsens the way was open for labor; hitherto he had found it shut. A good many applications came in, and some members were added. At Aalborg, Friends feel stripped; and in this district, as indeed in other parts of Denmark, much work might be done by Friends.

The Temperance movement was found to be a powerful agency. It seemed to go over the country like wildfire; it was taken up by the papers, and men saw and acknowledged that this is the most drunken country in Europe. Seven gallons of brandy are consumed for every man, woman and child in the land, every year. The Friends are the nucleus, the bone and sinew of the Temperance movement, but it forms a rallying point for the different religious societies. J. F., and A. H. paid a short visit to Stockholm, (Sweden,) where there seemed only a limited opening for labor. Arrived again in Norway, he made Christiania a centre of work for the eastern part of the country; holding a few meetings, especially down the fiord.

Throughout the visit, J. F. Hansen's aim has been to take few places and work the ground thoroughly, rather than to go to many parts. There is now in Denmark a company of eighty or ninety Friends, very consistent, strong and earnest in their convictions and feelings. They are mostly poor. Neither in Denmark or Norway is there, among Friends, any capable evangelist, who can engage in aggressive work amongst the people. An interpreter is also much needed, and for this end it is hoped that three or four young people from Denmark may be brought over to learn English, and to be educated in this country, so that they may be of service to the church in the future.

London, Eighth mo. 12th, 1880.

#### TRUE AND OBEDIENT

"Charlie! Charlie!" clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game. Try it again!" cried the players, in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear!"

"She won't know you did."

"But I know it, and—"

"Let him go," said a bystander. "You can't do anything with him; he's tied to his mother's apron strings."

"That's so," said Charlie, "and it's to what every boy ought to be tied, and in a hard knot too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes; "I call that manly; and the boy who don't keep his word to her will never keep it to any one else—you see if he does!" and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charles Grey is now a prosperous business man in a great city, and his mercantile friends say of him that "his word is a bond." We asked him how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—*Child's Delight*.

ONE of them (testimonies of early Friends), was plainness of dress; the ap-

pearance of Friends in those days was a great rebuke to human pride. Who has given us leave to forsake that testimony? Let us not think it cost nothing to our forefathers. He did not stand to advocate a peculiar dress, but to urge on our individual consciences whether there is nothing for us to do by way of plain testimony against the spirit of the world.—*J. G. Armfield in London Yearly Meeting, 1880.*

#### READING THE SCRIPTURES IN MEETINGS, &c.

Referring to the practice of reading the Scriptures and singing in our meetings, a Friend has recently used this language:

"In no instance, I believe, was the Bible read in our meetings during about 200 years, because the Lord Himself taught us," &c.; "and any member attempting to read in our Meetings for worship, I should consider false to his profession, whatever his claim of being inspired might be." I was surprised that any Friend would make such a statement. I doubt not that the practice is sometimes abused, as preaching, praying and singing are abused, but unconditionally to condemn the practice and consider any one "false to his profession," who might apprehend it to be a duty to "give attendance to reading" sometimes in the Scriptures, even in meetings for worship, is to go a little too far in judging another's duty. I have no desire to enter into an argument on the subject, but wish to call the attention of those who may have seen the above assertion, and have accepted it as correct with regard to the practice of Friends for 200 years, to the "Life of Samuel Bownas," found in vol. 3, "Friends' Library."

At a large meeting at the funeral of an old Friend, after some service by another, he says, "I pulled my Bible out of my pocket and opened it, upon which the people gave more attention than they had done before, and I had a very acceptable time, often in the course of my matter, referring to the text for proof, and giving an ample testimony of the value we put upon the Scriptures." Again, while on a visit to America, at a public meeting where there had been much disturbance, and other Friends had tried to speak but had been silenced, he says, "It came into my mind to stand up and take out my Bible, which I did, for I always traveled with one in those days, finding a considerable service in it at times. I opened it and put my finger in it as though I would take my text, but I said nothing for some considerable time, till all was quiet." During the discourse he was interrupted and charged with quoting something that was not Scrip-

ture, whereupon he turned to the text and read it, and they acknowledged it was correct. The text was James 1. 26. He afterward quoted the text, "Faith without works is dead," and some disputed it being Scripture. He says, "I immediately stopped and turned to it and quoted it, and all who had Bibles made search; there being a profound silence, I read the text, asking if it was so in their books."

R. Barclay, when objecting to the "customary coned way" of reading the Bible in meetings by those who did not wait for the movings of the Spirit, says, (see Apology, page 360, Phila. Edition, 1867.) "But they allege that Christ took the book of Isaiah and read out of it, and spake therefrom, and that Peter preached from a sentence of the Prophet Joel. I answer, that Christ and Peter did it not, but as immediately actuated and moved thereunto by the Spirit of our God, and that without premeditation, which I suppose our adversaries will not deny, in which case we willingly approve of it." I know not how many other instances are on record in the writings of early Friends, of a similar kind, and even if there were no cases where any were required to read the Bible in meetings nearly 200 years ago, the great Head of the Church *might call for such service in our day*. As to singing in our meetings, Geo. Fox writes of one meeting, (see Journal page 4-19,) "Friends were greatly refreshed and comforted in feeling the love of God. Oh! the brokenness that was amongst them in the flowings of life; so that in the power and spirit of the Lord many together broke out into singing, even with audible voices."

R. Barclay says, (Apology, p. 378;) "We confess this (singing,) to be a part of God's worship, and very sweet and refreshing when it proceeds from a true sense of God's love in the heart, &c., whether they be words formerly used by the saints, or other words."

W. P. SMITH.

Iowa.

#### SCHOOL.

TRUTH is an essential to the atmosphere of a school which is to develop character. By truth is not meant truth-speaking alone,—that is the beginning of truthfulness, the elementary lesson which the child learns first; but pitiful indeed is that mature mind whose only idea of truthfulness is not telling lies. Truthfulness is living to the truth in every act, thought and feeling; and such truthfulness the child must be trained to by every influence of a school which is to develop symmetry of character. Such truthfulness in schools will banish from them show-lessons, lying registers, and all cus-

toms which give temptation to untruthfulness and shams.

LET the children be subject in school to the same law which should govern them, and every one, out of school,—the law of right and courtesy. Let us substitute for the dictum of command the question, "Is it right?" The teacher's office is that of a guide. It is our duty and privilege to present to the child, in all the routine of school, right motives for right conduct, and thus to keep his moral nature in constant exercise.

#### TEACHING CLASSICS.

An English writer says wisely concerning classical teaching: "Too many boys have been allowed to go through their school career under the impression that Greek and Latin were only invented to worry them with grammar and dictionaries, and without ever realizing that these languages were used in daily life by men of like nature with ourselves, whose deeds and sayings are of personal interest to us still. Grammar and idiom must be taught, and with strict accuracy, or a language will never be really grasped; but a master cannot too soon begin to draw upon the human interest of the classics. A hint here, an anecdote there, a parallel between some ancient event and one of recent occurrence, skilfully thrown in when the interest of boys is flagging, would, I believe, do much to make the teaching both of Greek and Latin more really useful. Grammatical knowledge would not suffer from boys being made aware that this was not the whole matter. Rather the dry bones of accidence and syntax would be breathed upon by a life-giving spirit, and assume a form and meaning to many a mind that was revolted by their seeming barrenness."

#### ITEMS.

THE U. S. Treasury Department, after three months' labor spent in the examination, reports that the cost of the late civil war to the Treasury alone has been nearly 6,190 millions of dollars. Of this 1,764½ millions has been paid for interest on the debt created by the war.

IN a recent speech in the British Parliament, M. Mundella showed that great progress had been made in popular education in Great Britain since W. E. Forster's Elementary Education Act came into force in 1870.

Up to 1870, a majority of the children in England never went to school at all. There were no schools to receive them, nor teachers to take them in hand.

In 1870 there was school accommodation in England and Wales for 1,875,000 children, and 1,692,000 attended more or less regularly. Since then school-places have been provided for

2,264,000 more children, and yet the need is not met, and M. Mundella thinks that room should be made for an additional 500,000. With the increase in school attendance in the last nine years, the proportion reaching a higher grade of study has somewhat risen also. But the school accommodation is larger than the attendance, and it is now proposed to pass a more stringent law to compel attendance.

THE famine around Mosul, in Messopotamia, has been brought to an end by the ripening of the barley crop. The latter, as well as the wheat crop, is said to be good. But much want and sickness still prevail.

THE PRINCETON COLLEGE SICKNESS.—The Commission appointed by the Trustees of Princeton College to examine the sanitary condition of the buildings and vicinity, in consequence of the late sickness among its students, have made a report. They state that they "are fully satisfied that it was owing to defects in the construction and oversight of the sewer system." This and the general sanitary arrangements of the buildings and boarding places of the students, have "all been placed in a proper sanitary state." But the lesson, costing much severe illness and even life, should not be lost upon our educational institutions generally. It is not enough to have exercised care in the construction of buildings; constant examination and care to avoid all causes of disease, are needful.

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## FRIENDS' REVIEW.

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PHILADELPHIA, NINTH MO. 4, 1880.

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THOUSANDS are now returning to their homes and usual labors after the relaxation of summer travel, refreshed, invigorated, and with sympathies enlarged by new sights and intercourse with others.

Work begins anew. The small city congregations should be filled with worshippers eager to join in thanksgiving, and to resume the duties assigned by the Lord to each.

Let there be a grand rallying to the standard of Christ, earnest prayer, zealous work, assured hope, inspired effort to reach higher degrees of Christian character, and to build up the church with fresh stones gathered from the quarry of the world.

BIBLE-SCHOOLS which have been suspended during hot weather now re-open. Let it be the fervent, effectual prayer of those concerned that the coming one may be the best season the school has ever known. That, if it please God, (and will not this please Him?) there shall be many conversions; more training in high Christian character; more deep instruction in spiritual truth, to be blessed to the scholar and through him to the church and the world, as he first assimilates it for himself and in due season uses it for others.

Look up all former pupils, especially those who suppose they are too old for the class. Let none wander off to more showy but less substantial schools. Get your pupils to attend meetings. Instil into them love for the church as the agency of Christ for great blessings to the world, and the object of His loving care. The spirit of the teacher should be "all for Christ," and this will reach to the pupils, so that some at least will follow in the same steps.

A CORRESPONDENT writes of North Carolina Yearly Meeting; "Perhaps nothing was more striking than the quietness which prevailed on First-day, especially in the morning, when probably 1200 persons were collected in the grove." He speaks of the Yearly Meeting itself as "excellent." The general tenor of testimony about that Yearly Meeting as a whole should lead us to "thank God and take courage." But let it be remembered that its prosperity is owing to the Divine blessing on systematic, wisely planned, persistent labor; and that the Lord's word as heard through this Yearly Meeting to others is, "Go and do likewise." God has so ordered the affairs of men that success in the highest and best things depends upon the exercise of man's divinely given powers, when sanctified and directed by the Spirit of Christ. Paul taught this when he said he would not only speak and pray and sing with his emotional powers—his spirit, but with his understanding also. Good, well-used common sense and discretion, consecrated to Christ, form a powerful factor in the work of the church.

"HAS the membership of Western Yearly Meeting declined in sound morality, such as commercial honesty, truthfulness, temperance, and general Christian integrity of walk, during the twenty years since the evangelical movement began in it?" was the question recently asked of a sober, competent member of that meeting. After careful deliberation he replied: "No, it has been rather the other way; it has improved in these respects."

ABRAHAM's life, which has just been passed in review in the International Series of Bible-School Lessons, illustrates faith, (1) in his believing the word of the Lord, giving up his home attachments, and committing his future to God's care by an act of obedience in going to Palestine. So God calls us in the Gospel to believe His word, give up trust in self, to commit our souls to Christ for salvation, and follow Him whither He may lead us.

(2) By naked trust in God's promise, "as the stars for multitude, so shall thy seed be." So

the Christian is called to trust implicitly God's promises in Christ, as "ask and it shall be given you," "whosoever believeth in Him shall not perish;" "whosoever believeth in Him shall receive remission of sins;" "by Him all that believe are justified."

(3) Abraham said, "Shall not the Judge of all the earth do right?" He had absolute confidence in God's character, and therefore in His government of the world. So the Christian, whatever may come which is beyond his own control, should say, "He that spared not His own Son" shall He not order all things for the best for me?

(4) Abraham, by faith, made an utter surrender of his will, affections and desires, in the offering up of Isaac; and received the testimony that God knew that his consecration was complete. So the Christian is called, after experience of God's past mercies in Christ, to unreserved trust, unhesitating acceptance of God's disposal, and ready performance of whatever may be His clearly manifested will.

Another feature of Abraham's history should not be overlooked; his faith and other graces grew by the discipline of life. It wonderfully lights up the trying events of life when they are accepted as our loving Father's method of developing in us all the graces of the Christian.

**CORRECTION.**—Dunning's Creek Q. M., will occur on the 27th inst., not the 6th, at erroneous-ly stated last week.

#### DIED.

**SMITH.**—In the city of New York, on the 20th of Eighth month, 1880, Elizabeth, daughter of the late Dr. Moses B. Smith, of Philadelphia, a member of New York Monthly Meeting. For twenty-six years an invalid, and subject to severe suffering, this beloved Friend was enabled to endure patiently and cheerfully all the dispensations of her Father's will. Having as a little child yielded her heart to the power of Divine grace, her whole after life became illuminated by a simple faith in Christ her Saviour. In this faith she would often confidently say, "All, all by Thee is ordered, chosen, planned." And when toward the end her life was spoken of as having been a conflict with pain, she said, "I am thankful for every bit of it." As the termination of her illness approached, the increase of suffering was very great, so that at times she longed to enter into rest. Yet even this yearning for relief was overcome by the greater desire for complete resignation to the Divine will, which sometimes found expression in the lines of a favorite hymn:

"Now had I the wings of a dove,  
I'd remain in the place where I am;  
I would told them in meekness and love,  
And wait till my summons should come.  
But if Thou shouldst bend down from the skies,  
Dear Lord, and invite me to flee,  
In a moment expanded they'd rise,  
And swiftly would bear me to Thee."

When it became evident that this gracious invitation had at length been given, and that her sufferings would

soon be over, she said with a smile to those around her:

"This is not death's dark portal,  
'Tis life's golden gate to me;  
Link after link is broken,  
And I at last am free."

Beautiful glimpses of the Heavenly city continually broke upon her vision, while with deep humility she exclaimed, "Unworthy as I am, I believe Thy dear Son, Jesus Christ, has forgiven all my sins, and a door of entrance will be opened to me—unworthy, unworthy, unworthy." A few hours before the close, being asked by her physician if her faith was still firm, she summoned all her failing energies and replied with earnestness, "Oh yes, my faith is as firm as ever. I believe in the Lord Jesus Christ, that He has purchased me with His own precious blood, and that He has a purpose of love in all this." There was little connected utterance after this; her mind continued perfectly clear, and her suffering unabated to the very end, when she gently and peacefully yielded up her spirit into the hand of Him who gave it.

**SCHOOL FOR STUDY AT HOME.**—The purpose of this School is to induce young people to devote some part of their time to systematic study and mental improvement, and it is especially intended for those who have from various causes been unable to attain such an education as they desire. To carry out this purpose, courses of reading and study are arranged from which students may select one or more, as they may desire. A course of study in the Principles and Doctrines of the Society of Friends has been added to the various courses of this School.

For full information address

ELIJAH COFFIN, Secretary,  
Richmond, Indiana.

#### RELIGIOUS INTELLIGENCE.

THE London *Daily News* correspondent states that the adherents of Pashhoff, the evangelical Russian, continue to hold meetings twice weekly in Moscow.

At the dedication of the new "Palace church" at Antananarivo, Madagascar, lately, says *Evangelical Christendom*, the Prime Minister referred to the conversion of the Queen, and said that "It was not through any human instrumentality, but through the influence of the word of God blessed by the Holy Spirit, and I will show you the very Bible by which she was led to believe." He then took from a table in front of the Queen a not very clean copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up, proceeded to narrate how its perusal had been blessed by the Spirit of God to her Majesty's conversion to Christianity.

#### THE LIQUOR THRALDOM.

It has long been a matter of notoriety that the traffic in rum in this country was largely carried on by foreigners, but the extent to which this is true will be a surprise to many. The *Boston Christian*, in an article upon "Our Privileged Classes," instances the fact that but one in forty of the 8,034 dram sellers of New York city are American born. Scotland supplies more than

double the number that America does; so, also, does England, whilst even the French are forty per cent. in excess of the Americans. Of Irish and German dealers there are upwards of 5,000 in the metropolis.

It is usually supposed that there is a law, or a form of law, requiring the applicant for a license to sell intoxicating liquors, to show that he claims to be "a reputable citizen." But, to the question "What is the personal character and history of the 8,034 dram-sellers of New York city?" the paper above-mentioned replies: "2024 of them have been in State prisons, 2645 of them have been in county prisons, and 1769 of them have been confined in police stations. Of the 8,034, only 1616 have hitherto escaped the clutches of the law. These, then, are the men to whom this nation grants the special privilege of dealing out these burning drinks, which madden and destroy those who taste them."

The following significant fact is added with respect to the results of the traffic in another city. "Liquor-selling not only causes pauperism, but those races that sell most liquor furnish the most paupers. Eight-tenths of the liquor dealers of Chicago are Irish and German; and the records of the 'Relief and Aid Society,' in 1874, showed that of the 12,938 who were cared for by that Society, 10,040, or nearly eight-tenths, were Irish and Germans. There would appear to be a manifest propriety in the dealers taking care of their victims, but so far is that from being the case, that they become almost entirely dependent upon the benevolence of abstainers.

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON 11. Ninth month 12th, 1880.

TRIAL OF ABRAHAM'S FAITH. Genesis xxii. 1-14.

GOLDEN TEXT.—"Now I know that thou fearest God."—Genesis xxii. 12.

After the destruction of Sodom and Gomorrah, the account is given of the origin of the Moabite and Ammonite nations, who always as nations showed enmity to the children of Israel. The twentieth chapter describes the same deception on the part of Abraham towards Abimelech that he had once shown towards Pharaoh. The words of Abimelech are very touching: "What have I offended thee that thou hast brought on me and on my kingdom a great sin. What sawest thou that thou hast done this thing?"

In the twenty-first chapter is recorded the birth of Isaac, when Abraham was one hundred years old. Sarah, in her exultation over her own son, could not bear to see the mocking of the son of Hagar, and so she harshly commanded Abraham to "Cast out this bondwoman and her son." Her own wrong act now recoiled upon her. Abraham was grieved to cast out Hagar, but God told him to obey Sarah. Hagar was driven out, Abraham furnishing her with bread and water. The words suggest the idea that he placed Ishmael on Hagar's shoulder, but this was not the case, probably, as he was now sixteen years old. Hagar went to the wilderness of Beersheba. Here the affecting incident of leaving her son to die occurred, and God's mercy to them in showing her the well. This was probably not very near the well of Beer-lahai-

roi. Ishmael naturally took an Egyptian wife, as his mother was an Egyptian. The desire that Abimelech manifested to make a covenant with Abraham showed the respect felt for him, but the taking away of the well would indicate that Abraham's servants were so taught as not quickly to resist evil. A covenant in those days would appear always to have been ratified by some kind of gift. After the covenant with Abimelech, Abraham planted a grove and called on the name of the Lord.

### THE LESSON.

Verse 1. *God did tempt Abraham.* We have here the exact sense of tempt,—to try, to prove. When God called Abraham his answer was immediate, "Behold, here I am."

2. The words, *Take now thy son, thine only son Isaac, whom thou lovest*,—convey three ideas—take thy son—thy only son—(Ishmael had been dismissed into the wilderness, and was no longer considered as a son). *Whom thou lovest.* Those who have seen sons born to a father in his old age know the intense love bestowed on such children. Added to this was the fact that the Lord had said that Isaac should inherit and transmit the blessing, which should be to all nations.

*Get thee into the land of Moriah.* The trial was not to be over at once; it required some days.

*And offer him there for a burnt offering.* This did not give any sanction to human sacrifice. It was a command of God—it was a proving of Abraham's trust and obedience. It was not intended, as the sequel shows, that Isaac should be actually slain. It is not impossible that Abraham's moral judgment had not been so fully educated on the subject of human sacrifices, common as they were to surrounding nations, as to feel so keenly as we their shocking inconsistency with God's character. Hence the command may have seemed less strange to him, but the occasion was used both to prove him and to instruct him as to the right view of such dreadful rites.

*One of the mountains.* This was probably Mount Moriah, on which Solomon afterwards built the temple. The distance would be little more than two days' journey from Beersheba. Some have thought it was Mount Gerizim, but this is far less probable.

3. *Rose up early.* He showed promptness and earnest obedience in all the details of preparation for the sacrifice.

4. *Lifted up his eyes, and saw the place afar off.* This does not imply that the mountain was high and very distant, but that Abraham saw the spot to which he had been directed at some distance off.

5. The young men were left behind. Probably neither they nor any of Abraham's family knew of his purpose.

*Go and worship.* By a complete surrender of self and the will in homage to God.

*Come again to you.* This may have been an unconscious prophecy, Abraham trusting that in some way Isaac should be restored.

6. The wood was laid on Isaac. So John xix. 17, the great Antitype bore the wooden cross upon which he was to offer himself a sacrifice. The trial for Abraham increased in severity at every step.

7. *My father*—Isaac's appeal, followed by the

question, *where is the lamb for a burnt offering?* asked as it was in unconscious innocence, must have wrung the heart of Abraham, who was now surrendering all upon which his hopes for the future were founded.

8. *God will provide Himself a lamb*, has always been considered as a prophecy of our Lord Jesus Christ, as the Lamb of God. This, like almost every other prophecy, has a primary application at the time, and afterwards a glorious fulfilment. In this case Abraham probably meant that Isaac should be the lamb.

9. Abraham, after they had arrived at the place, first built the altar, then laid the wood in order, and then bound Isaac and laid him on the wood. It would appear that Isaac, like the Lord Jesus afterwards, became a willing sacrifice. His probable age at this time was about twenty-five years.

10. Abraham was now fully prepared, with steady purpose, to offer the sacrifice,—his firm faith unshaken that He who commanded the sacrifice could raise him from the dead. (See Heb. xi. 17, 18, 19.)

11. The angel of Jehovah, waiting till the trial was complete, now stayed the father's hand, raised to slay his son.

12. Saying, *Lay not thine hand upon the lad, neither do thou anything unto him*. The trial had been made, and now the proof that Abraham did fear God was in the fact that he had not withheld his son, his only son. "Obedience is better than sacrifice."

*Thou hast not withheld thy son*. God "spared not His own Son, but delivered Him up for us all." Rom. viii. 32.

13. When Abraham looked around, or as the usual expression is, *lifted up his eyes*, a ram caught in the thicket met his vision. Abraham took the ram and offered it up in the place of Isaac.

14. Abraham named the place *Jehovah-jireh*. *The Lord will see or provide*. In this way the name of the place, commemorative of the blessing which had here been vouchsafed to Abraham, in providing the ram to save his son, passed into a pious adage among the Israelites, somewhat corresponding with our expression, "Man's extremity is God's opportunity."

This act of Abraham has been a fruitful source of discussion in the church, as well as a favorite subject with infidels, who would argue that either Abraham did or intended to do that which was wicked; or if led by the Spirit of God and acting under Divine guidance, that the strangeness of such a proceeding would show how difficult it would be to distinguish between the cruel practices of the heathen in causing their sons to pass through the fire, and this act of Abraham in offering up his own son.

Perhaps a fair way of considering the subject would be to think how much of the character of Abraham would have been a sealed book to us, without this record, and that the great idea of a complete surrender of all to the Lord would not have been brought out without this proof of his perfect faith and obedience.

Abraham did not offer Isaac from any selfish motive, he did not offer him to appease the wrath of an insatiate God. He did not do it as some great show of faith to others, for he permitted no one to be near. In all this was prefigured

the great sacrifice which was to be made at Jerusalem.

This is the last lesson in the life of Abraham, and concludes the third quarter of the year. The great trial and his complete victory over self very fitly concludes the references to his life in this series.

His after life was only a preparation for death; the purchase of the cave of Machpelah for a burial place, shows the same high character, the Eastern courtesy, and the same care to receive no gift from those around him.

It was not according to the will of God that Isaac should intermarry with the inhabitants of Canaan, and Abraham wisely sought among the descendants of Shem for a wife for Isaac.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. That the words of the apostle Peter are true, "The trial of faith is more precious than that of gold, which perisheth."

2nd. That a man's character can only be known by trial.

"Trials must and will befall,  
But with humble faith to see  
Love inscribed upon them all,  
This is happiness to me.

"Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring me to His feet,  
Lay me low and keep me there."

3rd. Trials do not argue that God is angry with us, but rather that He loves us.

4th. The great trials of life are those which continue; "hope deferred maketh the heart sick."

5th. Abraham's faith was so fully attested by this trial that he was called the father of the faithful.

#### NORTH CAROLINA YEARLY MEETING.

(Continued from Page 29.)

*Fifth-day, 12th of Eighth month.*—Public meeting assembled at 3 P. M.

After waiting on the Lord in prayer, Daniel Hill said: "Being made free from sin, ye became the servants of righteousness." It is impossible to render acceptable service to God while under any other power. The first thing, then, is to get out of bondage. Help has been laid upon One mighty to save,—then if any feel that they are not free in the fullest sense of the term, let them ask to be set free. "If ye know the truth, the truth shall make you free."

Many Christians do not serve the Lord as willingly as they should. We love to be free; sometimes boast of our freedom; but personal freedom is nothing to be compared with spiritual freedom. He alluded to the parable of the laborers and the vineyard, &c. Fruit-bearing is a result of salvation, and not a means of it. Accept salvation, and fruit-bearing will follow. His yoke is easy and His burden light, if we are willing to bear it. He referred to Jonah; he was unwilling to take the yoke and serve God willingly, but went away—rose up to flee from the presence of the Lord. So, many Christians now are going into business, going into pleasure, carrying out their own wills and wishes, and thus disobeying God and fleeing from His presence. But He will have service, He will have obedi-

ence. If we will not do it willingly, He is able to thwart all our plans and bring disaster and defeat and failure upon our own undertakings. But if we serve Him faithfully He pays us. The Jews would not let the sun go down on their laborers until they paid them. So our Master will pay us each day before the sun goes down upon our heads. When He wants us to work for Him do not say, I cannot do that; have me excused. This is Jonah-like.

Do not get discouraged. We may expect that some will find fault with us. They found fault with Christ and the apostles.

Wilson Spray spoke from the words: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." He spoke of the great love that caused the Lord Jesus to come to earth to save men. The great heart of sympathy and love has been moved on our behalf, because we were dead; and now what a blessed thought that we can look up and cry, "Abba, Father," and hear the sweet response, "My child." He spoke at some length, many spirits being made tender and broken. Then a beautiful hymn was sung, and earnest vocal prayer offered.

William G. Johnson said he was glad and rejoiced to be present and meet so many dear friends, with whom he had mingled in other days, but rejoiced more in the hope of the Gospel. The Lord has been with us, and that in the breaking of bread. The Meeting closed under a precious covering of love.

*Sixth-day Morning, 13th.*—The Representative Meeting met at 8½ o'clock. The subject of an increased supply of our Book of Discipline was brought before the Meeting, and a committee of three was appointed to have 1,500 copies printed in cheap form, distributed to the Meetings, and draw on the treasurer for the expense. The subject of some of our members holding certain offices, such as magistrate, revenue collectors, &c., was alluded to and carefully considered, and such were advised not to violate our principles by administering the civil oath, or engaging in the revenue business in any way that would violate or compromise our testimony against bearing arms or making or selling ardent spirits, or in any way whatever.

*Sixth-day Morning, 10 o'clock.*—The Yearly Meeting assembled according to adjournment. Vocal prayer was offered.

Samuel Morris quoted the following words of John: "And all mine are Thine, and Thine are mine, and I am glorified in them." "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are."

He spoke of the need of unity in the church. In all divisions the enemy is the cause of it. Christ is not divided, and out of Him there is no unity and no safety. The Society of Friends has exalted Him in all His offices perhaps more than any other. He spoke of the many precious doctrines delivered to our forefathers. He desired they might be maintained, and hoped Friends would be encouraged. The cause of peace, so dear to us, is stronger to day than ever. Slavery is a thing of the past, and the practice of administering or taking the civil oath

has not so much importance attached to it by others.

He also alluded to our testimony against a hiring ministry, and our views in regard to silent worship, &c. He did not speak of these because they had been handed down from our fathers, from George Fox &c., but because they came from the Master. We may adapt ourselves to surroundings, but let us not lose sight of our testimonies. We have a good record, Friends, a cloud of living witnesses for these testimonies. As we come nearer to Him, here we shall have unity, and we shall be enabled to do His work, and have a part in hastening the time when righteousness shall cover the earth as the waters do the sea.

Jeremiah A. Grinnell, on behalf of the representatives, proposed Josiah Nicholson for Clerk, and Ervin Taber and George White for assistants, and they were appointed.

A Minute was read for Susannah Bales, from Kansas Yearly Meeting.

The London printed Epistle was then read, and 3,000 copies directed to be printed. Daniel Hill alluded to the ordinances, "Neither circumcision nor uncircumcision availeth anything, but a new creature."

Dougan Clark spoke on Christ's baptism of the Holy Ghost. The Seventy were good Christians, and did some work for the Master, but after they received the Holy Ghost, three thousand were converted in one day, and after that great multitudes.

Daniel Hill continued the subject of the baptism of the Holy Ghost. He said every member needs it as well as the minister or elder to enable them to stand in their places in the church, and discharge their duty—to perform acceptable service for the Master.

Epistles were then read from London, Dublin, New York, New England, and Canada, and a committee appointed to prepare suitable replies. Adjourned to 3 P. M.

*Afternoon Session.*—The Clerk called the name of D. W. C. Benbow, another representative from North Carolina, who was now present.

During the consideration of the state of the Society, Jeremiah A. Grinnell alluded to the importance of taking children to meeting. Allen Jay said parents should not leave their children at home at work on meeting days. The mid-week meeting should be attended, and be above all others a prayer meeting. We should be careful how we censure the young for staying away unless we ourselves are faithful. The greater the sacrifice to attend meeting the richer the blessing, &c.

Wilson Spray said we need not expect that there will not be deficiencies until all our members are converted, yet we should be faithful. The most precious meetings are those where the different families come together as one family,—parents and children, young men and young women, all waiting upon the Lord, uniting in praying, testifying and singing praise to His name. But in order to prepare us for this service, we must be born again.

Daniel Hill said, when we are full of love and the Holy Ghost, as we should be, we will be drawn together by the attractive power of love. We should not go with a fixed intent to speak or be silent, but to wait upon God—whether He

requires preaching, praying, silence or singing praises. Tell those who do not go what a good meeting we have had.

Dougan Clark spoke of the headship of Christ and the priesthood of believers. Christ is the head, and to Him we gather. He has gone away, but said, I will send the Comforter. He presides invisibly, yet really. God does not want any idlers in His vineyard, or drovers in His hive. He gives a variety of gifts, and the secret of our success in Christian work is keeping to our gifts and exercising them in faith.

One should not find fault with the other, because we do not work just in the same way. He gives to some the gift of teaching; then may we not teach and explain? Better than all is charity, which thinketh no evil—perfect love. We will often be required to sit in silence, but at times we will be so full of the Holy Ghost that we may come to meeting and go right to praying or singing. And do not speak of excluding the Scriptures in any of our meetings; read them and expound them. Our best meetings should be the mid-week meetings. They should be like a good warm fire on a cold day, or like a cool shade on a hot day—something that all will desire. Then if there are any not converted they will soon wish to be. He drew a beautiful picture of a religious meeting, where the different gifts are exercised so as to bring in sinners, build up Christians, and bring glory to God.

(To be concluded.)

### OHIO YEARLY MEETING.

The opening session of Ohio Yearly Meeting was held on Sixth-day, 27th of Eighth month, 1880.

The Meeting assembled between 10 and 11 A. M. The spirit of prayer seemed to pervade all hearts, and several vocal petitions were uttered, the burden of which was that the Lord would guide us with His eye, and order all things in accordance with the counsel of His own will, that all might be done to the praise of His name who is Head over all things to His church.

The Representatives were nearly all present, and satisfactory reasons were given for those who were absent.

Minutes were read for the following ministers in attendance from other Yearly Meetings:

Elwood Scott, from Indiana Yearly Meeting; Barnabas C. Hobbs, from Western Yearly Meeting; James F. Barker and William Allen, from Canada Yearly Meeting; Samuel Lloyd, Kansas; Joseph Blackledge, Iowa; a certificate was also read for Rhoda S. Blackledge, an Elder, as companion for her husband, Joseph Blackledge.

Several Friends from other Yearly Meetings were present without Minutes, who were cordially welcomed amongst us, and encouraged to labor with the ability which the Lord giveth.

James F. Barker and Joseph Blackledge expressed a wish to visit the Women's Meeting in Gospel love, for which permission was given by both Men's and Women's Meeting.

The London General Epistle was then read. A number of Friends expressed full unity with the Epistle, especially with its timely expression of the views of the Society on the subject of the ordinances, so called. The Meeting united in

ordering two thousand copies to be printed for circulation among our members.

The Clerks then read the Epistles from other Yearly Meetings addressed to this. It was decided upon the reading of each Epistle to appoint a committee to reply thereto.

A committee was appointed to have charge of morning and evening devotional meetings, also of those held on First-day.

The Representatives were directed to nominate a Friend for Clerk, and one to assist him.

Then adjourned to 10 o'clock to-morrow morning.

*First-day, Eighth mo. 29th.*—A meeting for worship was held in the morning at each of Friends' meeting-houses. We believe the Lord was pleased to own them by His presence, enabling His servants to preach the glad tidings of salvation to the assemblies, directing them all to look unto Him as the leader of His people; that they take not counsel of their own fears, that their hearts be not troubled, neither afraid, but that they put their trust in Him who has all power in Heaven and in earth, and who will enable us to come off more than conquerors.

(To be continued.)

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## CORRESPONDENCE.

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**COLD CREEK MONTHLY MEETING** was held at Huntingdon, 12th of Eighth mo. We had the acceptable company of Eliza Brewer, a minister of West Lake, accompanied by Mary A. Dorland and her son John T. Dorland. The gospel message of God's love to sinners, and His power to save all who come to Him through repentance and faith, was set forth by them in demonstration of the Spirit and with power, to the tendering of many hearts. We were besought to give God our whole hearts, and labor for the promotion of His kingdom. They held four public meetings, all of which were seasons of blessing, and lasting good we believe has been the result. L. S. Ontario.

BLOOMINGDALE, IND., Eighth mo. 23, 1880.

Our Quarterly Meeting has just closed its three days' sessions, Eighth mo. 20th, 21st, and 22d, commencing with the Meeting for Ministry and Oversight on Sixth day at 10 A. M. It was one of unusual interest. All the time allotted to it was used without getting through with the important subjects before it, and an adjournment was had until 3 o'clock on First-day afternoon. A peculiar feature of the session on Sixth-day was the many vocal prayers offered up on behalf of the meeting just commencing, which were fully answered in the outpouring of the Spirit upon the church and the assembled multitude. Ministers present at this and its subsequent sessions were—James A. Ellis, of Kokomo Quarter, Ind.; James P. Haworth,

Vermilion Quarter, Ill.; Elias Rich and Abigail Hobson, of New London Quarter, Ind.; also David Dennis, a member from Wilmington, Ohio,

The attendance was large, though the weather was very hot and dry; and the best of order and attention were observed. The full gospel was preached with clearness and force, and we were especially made glad with *Woman's Ministry* once more. Many subjects of vital interest to the church claimed the attention of the business part of the meeting. The answers to the Queries disclosed the fact, so apparent in most meetings, that many members neglect the attendance of meetings in the middle of the week, and much pertinent counsel was given, and those who are regular in such attendance were encouraged to be so faithful when assembled as to make them occasions of interest and profit to both young and old, remembering the admonition, "Let all your meetings be held in the power of God." The interests of the Academy were considered, and some measures adopted looking to improvement in its financial management, a great desire being expressed that it might be placed upon a permanent, self-sustaining basis. Friends were encouraged to give it a hearty patronage. The meeting closed under a precious feeling of love and Christian fellowship.

The public meeting on First-day was large, quite a number not being able to get into the house. It was truly a glorious meeting, the spirit of the *Master of Assemblies* leading and directing the exercises. *No hymns were given out by man*, and the congregation asked to sing them; but as the Spirit gave utterance, songs of praise went up to God as sweet incense. I could but contrast the meeting with the one reported in the *Christian Worker* of 8th mo. 19th, held at South Starksboro, Vt., in which it seems as if all the exercises were dictated and conducted by man; in which, to use the words of the correspondent, "There was no period of silent waiting." At the adjourned meeting of the "Meeting for Ministry and Oversight," the subject of holding revival meetings and meetings for the conversion of sinners was considered, and under an expression of great unity a committee was appointed to arrange for, and hold such meetings in connection with other workers who may feel drawn to that service. The subject of Pastoral Labor was also discussed, and a minute adopted encouraging our Monthly Meeting's committees on Pastoral Care to faithfulness in visiting families and holding religious service with them.

A meeting on First-day evening closed the services of the Quarterly Meeting. It was

appointed by James A. Ellis, and was a very favored meeting. Surely the Lord has been good to Israel. To the dear Master be all the praise.  
ELWOOD C. SILER.

At Frankford Monthly Meeting, Philadelphia, held 8 mo. 27th, Samuel Morris returned a minute granted him in 11 mo., 1879, for religious service within North Carolina Yearly Meeting. He stated that last autumn he had visited all the meetings of that Yearly Meeting in the State of North Carolina, and had held several meetings with the colored people. A few weeks since he went to East Tennessee, and attended all the meetings there and also the Yearly Meeting just closed.

Everywhere he and his companion had been received with great kindness and much openness, both by Friends and others. The Lord had set before them an open door. They had found much spiritual life in many of the Meetings, and a solid body of Friends scattered throughout the Yearly Meeting. That Friends there had nobly sustained their testimony for peace, and against slavery. While there was much to be desired, there was also cause for encouragement and thankfulness. The members of the Preparative Meeting for colored people, at Maryville, had the confidence of their fellow-members of the Monthly Meeting, and one of their number was frequently placed on committees of the Yearly Meeting, because of his ability and judgment. While the colored people had much to contend with in the change from their former state of servitude to self-support, yet as a whole their condition was improving as rapidly as could have been expected. Although their earnings were small, and sometimes injustice was done them, yet this was the exception, and they generally appeared to be treated with fairness, and, in many parts, had the liberty to vote as they wished. The retrospect of the service was accompanied by peace and thankfulness. He closed with a brief reference to his marvellous preservation from imminent death by the railroad accident, and with an ascription of thanksgiving and praise for the Lord's mercy and goodness.

#### THE ORIGIN OF THE POTATO.

The famine prevalent in Ireland is largely owing now, as in the past, to the failure of the potato crop, on which that unhappy land has so uniformly depended for food. It is singular that our common potato should be called Irish because the bulk of the poorer people of the Irish are accustomed at home to use it as the chief article of diet. While

it is hard to decide where the potato is really indigenous, and where it has spread since its cultivation by man, it is a native of mountainous districts of tropical and sub-tropical America, probably from Chili to Mexico. It has been asserted that the first vegetable of the kind known to civilization was discovered in Patagonia; but the assertion has never been corroborated. Humboldt doubted if it had ever been found truly wild; but later travelers of high scientific reputation are satisfied on this point. The wild plant, except that the tubers are smaller, differs very little from the cultivated plant. The potato has been raised on this continent, and its tubers eaten from times long preceding the discovery of the western world. It seems to have been first taken to Europe in the beginning of the sixteenth century, by the Spaniards, from the vicinity of Quito. It extended from Spain to the Netherlands, France and Italy, but only as a curiosity, being confined to a few gardens. It long bore the same name as the batata, or sweet potato, which is the tuber meant by most Old World writers down to the middle of the seventeenth century. It appears to have been carried to Ireland from Virginia (1566) by Hawkins, a slave-trader, and to England twenty years later by Sir Francis Drake, without attracting much attention, until it was a third time exported from this country by the expedition sent out by Sir Walter Raleigh. Still, a long time passed before the potato began to be widely cultivated. It might be used to advantage, it was thought, for feeding cattle and swine and very poor people, and was finally raised with a view to prevent famines, especially in Ireland, where it was cultivated more extensively than in any other part of Europe. Not before the end of the eighteenth century was it generally introduced into France and Germany. Darwin noted the potato in the humid forests of the Chonos Archipelago, and among the Central Chilean Mountains, where rain does not fall sometimes for six consecutive months. It is closely related to the mandrake and deadly night-shade, and from its stems and leaves a potent narcotic may be extracted. The eating of potatoes was for a while forbidden in Burgundy, as they were thought to be poisonous, and the common people of England long cherished a prejudice against them. They are now used almost universally, and they and corn are considered two of the greatest gifts which this continent has furnished to the Old World. The potato really is and should be designated as the American potato.—*Ledger.*

moral, of a cigar factory, where girls often faint from the overpowering influence of the narcotic leaves, and become demoralized by their vicious and vitiating surroundings, they would surely doubt whether their indulgence was well-pleasing to God. And "he that doubteth is condemned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin."—*London Christian.*

THE people of India, like the native population of many other parts of the world where Anglo-Saxons have gone, have suffered greatly from alcoholic drinks, brought to them by English-speaking people. It is a pleasure, therefore, to note that a movement for total abstinence has been begun in Calcutta. Keshub Chunder Sen, the head of the Brahma Somaj, is president of the society, and two Englishmen are vice-presidents, thus uniting the two races in the good cause. The Society publishes a paper, printed in Bengali, called "The Enemy of Poison," for free distribution among the natives. A form of pledge has been adopted and a Band of Hope organized.

#### BEARING THE CROSS.

From the German of Schmolk.

The heavier cross, the nearer heaven;  
No cross without, no God within;  
Death, judgment from the heart are driven,  
Amid the world's false glare and din.  
Oh! happy he, with all his loss,  
Whom God hath set beneath the cross.  
The heavier cross, the better Christian;  
This in the touchstone God applies.  
How many a garden would be wasting,  
Unwet by showers from weeping eyes.  
The gold by fire is purified,  
The Christian is by trouble tried.  
The heavier cross, the stronger faith;  
The loaded palm strikes deeper root;  
The wine juice sweetly issueth  
When men have pressed the clustered fruit.  
And courage grows when dangers come,  
Like pearls beneath the salt sea foam.  
The heavier cross, the heartier prayer,  
The bruised herbs most fragrant are;  
If wind and sky were always fair,  
The sailor would not watch the star.  
And David's songs had ne'er been sung,  
If grief his heart had never wrung.  
The heavier cross, the more aspiring;  
From vales we climb to mountain crests;  
The pilgrim of the desert tiring,  
Longs for the Canaan of his rest.  
The dove here sees no rest in sight,  
And to the ark she wings her flight.  
The heavier cross, the easier dying,  
Death is a friendlier face to see,  
To life's decay one bids defying,  
From life's distress one there is free.  
The cross sublimely lifts our faith,  
To Him who triumphed over death.  
Thou Crucified, the cross I carry,  
The heavier, may it dearer be,  
And lest I faint, while here I tarry,  
Implant Thou such a heart in me.  
Till faith, hope, love, may flourish there,  
Till for my cross my crown I wear.

—Selected.

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## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 30th ult.

**GREAT BRITAIN.**—On the 24th, in the House of Commons, sitting in Committee on the estimates, an Irish member moved a resolution against granting money for the maintenance of the Irish constabulary, but the motion was not seconded. C. Parnell called attention to the Parliamentary relations of Great Britain and Ireland, contending that the rejection of the Compensation bill was an additional proof of the necessity of such radical change as would give legislative effect to the voice of the majority of electors in Ireland. W. E. Forster said that the Government had not altered their opinion that the rejection of the Compensation bill was a great calamity. That bill only affected a small minority of the landlords. He said there was no fear of a rebellion or general rising, but great danger to individuals and to property. If the landlords made unjust use of their power, it would be necessary to introduce a bill to prevent such injustice. The Government was resolved to investigate the causes of the condition of Ireland, and he hoped the Irish people would trust them. After this, the vote on the constabulary estimates was postponed to the 26th. Being then taken up, an Irish member opposed the constabulary as military force in disguise, and the debate was prolonged through the night and until 1 P. M. the next day. Finally the obstructing Irish members agreed that the other Irish estimates should be voted upon on the night of the 27th, and the constabulary estimates on the 30th. On the latter date, the constabulary bill was passed by 105 votes to 29; and all the remaining estimates were voted. C. Parnell asked whether, in case landlords should continue to abuse their power, W. E. Forster would advise the summoning of Parliament during the recess to pass a law protecting tenants. W. E. Forster did not expect that it would be necessary to ask Parliament during the winter to pass a coercion bill, or interfere for the

protection of tenants; but if he were convinced that the existing law was an instrument of injustice, he would not be instrumental in enforcing it.

**RUSSIA.**—For some time difficulties respecting boundaries have been pending between Russia and China; but recently a new embassy from Pekin has arrived at St. Petersburg, which it is now stated seems likely to be permanently established, and the most recent advices from the frontier are more peaceful.

**TURKEY.**—The collective note of the Powers in reply to the Porte's last note on the Greek frontier question has been signed and presented to the Turkish government. It declares in effect that the boundary having been fixed by the mediatorial Conference at Berlin, and unanimously adopted by the Powers, the re-opening of negotiations on the subject is declined. It is reported that the Turkish Council of Ministers considered the note on the 27th ult., and were of the opinion that Turkey cannot commit an act of self-mutilation.

At a recent meeting of South Albanian chiefs it was resolved to resist the cession of Epirus and Thessaly to Greece, and to complete the fortification of several points near the line. The chiefs asserted their ability to concentrate 40,000 men on the frontier. It is reported that bodies of Greek volunteers are only waiting for a favorable moment to invade Turkish territory.

The inhabitants of Dulcigno with a body of Albanians are said to be encamped at Mozura to resist the cession of Dulcigno to Montenegro; and although a considerable Turkish force, sent ostensibly to enforce the cession, is in the neighborhood, there are strong doubts of its attempting any serious action in that direction.

A seditious proclamation in the Turkish language has been clandestinely circulated in Constantinople, containing violent attacks upon the imperial family; charging the present Sultan with having destroyed in six months an empire six centuries old; and proposing to abolish the Sultanate, to re-establish Islamism in its pristine purity, and to assemble by deputies and choose a new chief.

**AFGHANISTAN.**—The British forces made a sortie from Candahar on the 16th ult., and attacked a neighboring village, but were obliged to retire again to the fortress. General Roberts, on his march to relieve the garrison, reached Kelat I Ghilzie on the 23rd, and on the 25th proceeded toward Candahar, taking with him the British garrison, and transferring the fort to the Ameer's officers. His march was unopposed to that point. He expected to reach Candahar on the 29th. Reports were received in London on the 26th, from private sources, that a battle had taken place with a large Afghan detachment, on this part of the route, but there has been no confirmation of them. Ayoub Khan's army is said to have retired to Sunjeri, eight miles east of Candahar. Another British force, under Gen. Phayre, is moving toward Candahar from the south-east.

**DOMESTIC.**—Ouray, Head Chief of the Ute Indians, who has so materially assisted the commissioners for negotiating with that tribe in relation to the purchase of their reservation in Colorado by the government, died at the Southern Ute Agency on the 28th ult. The treaty had been signed by a number of chiefs and leading men at the other Agencies, but it is feared that Ouray's death may cause delay, if not difficulty, in the arrangements with the Southern Utes. A dispatch of the 29th from Los Pinos, says that the Grand Council have elected as Ouray's successor, Sapovonari, who is about fifty years old, and possesses considerable strength of character, though not equal to Ouray, and who enjoyed so much of the confidence of the latter that he was left in charge during Ouray's visit to Washington last winter.

# Friends' Review.

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## THE THEOLOGY OF EARLY FRIENDS.

It is "the world to come of which we speak," said the great Apostle; and our forefathers, who lived at a period of unusual commotion and unsettlement in the "principalities and powers" of this world, might well look upon all around them as an uncertain and fleeting show, and upon the busy interests and engagements of this transitory life as but idle dreams.

No wonder that they turned away from all the changes that perplexed them in church and state, unsatisfied and weary, to welcome the glad tidings of assured rest and safety

and settlement in the everlasting kingdom of thier Lord!

Have there not been seasons of religious revival in church history before and since that day, when the like enthusiasm (so called, and if we consider the true etymology of the word—*En Theos*—not inaptly so called) has swept over whole districts and even countries; and when the intense resulting absorption in the things of "the kingdom" has seemed for the time to swallow up all other interests and pursuits? Was it not so in the days of the Reformation in Germany and England? Was it not so in Northampton, 150 years ago, in the days of Jonathan Edwards?

And spreading over New England, and crossing the Atlantic, did it not rouse up Whitefield and Wesley, at Oxford, to their wonderful career and life-work; awakening in their turn not only their own native land but the New World afresh, with a trumpet note, to the paramount claims of the immortal souls of men, so that for months, if not years, little else seemed to be thought of or spoken of by the whole community?

Have we not witnessed something of this in our own day, in the work of Moody and other evangelists both in Great Britain and America, and even within the borders of our own portion of the church? Nay, have we not known seasons in our individual experience, when "the powers of the world to come" have completely overshadowed all the attractions and glory of this fleeting life; when perhaps the unsettlement of our wisest plans and the failure of our dearest earthly hopes have so closely impressed upon us the instability of all human dependence, that we could listen willingly to those who would speak to us of the unfailing hopes and the unfading glories of an immortal life, brought to light by the gospel of our dear Lord and Redeemer?

And so, comprehending in some measure the tremendous importance of making our calling and election sure, for that eternal

world on which we must soon enter, by a full acceptance of the "truth as it is in Jesus," we have not wearied of a careful examination or even of a critical exposition of that truth. Nor has the time seemed too long that we have given to meditation on the free grace and salvation of our merciful God; or have sought to investigate earnestly, those mysteries which we read the Angels desire to look into, but which are only revealed to man, His eternal purposes of redemption toward us, through Christ Jesus, His dear Son, and to apprehend something of that infinite love wherewith we also are apprehended of Him.

Living as we do in this practical and matter-of-fact age, and yet at a period of wonderful development and of real progress in the discoveries of science and of human art, it is not easy for us to turn away from the tangible and absorbing interests around us, to "seek first the Kingdom of God." It is hard to realize that the things which are seen are only temporal, passing away while we look at them, and that the things alone which are not seen are eternal.

Added to this are the fascinating attractions of that wide and daring range of human thought and speculation, so current in our day, on themes which lie beyond the limits of our mortal ken; and which therefore, however brilliant and plausible, cannot be classed among the legitimate pursuits of true science. For the word, as you are aware, simply means knowledge, and we cannot of course know, by human reason, what our finite understanding fails to comprehend. Hence such false lights only add to the glare around us, which too often but

"Leads to bewilder and dazzles to blind."

It seems as though the almost universal tendency of these aerial flights of speculative thought and fancy were toward the forbidden realms of Revealed Truth; vast and illimitable domains of knowledge indeed, but impenetrable to human intellect or vision.

"Secret things belong unto the Lord our God," we read, and only the things which have been "revealed belong to us and to our children;" unveiled to the eye of faith by the Spirit of Him in whom "are hid all the treasures of wisdom and knowledge."

This erratic tendency of modern free thought and enquiry constitutes its peculiar danger; and yet thank God, in this impassable barrier consist the elements of its safety, after all.

"Thus far shalt thou go and no farther," says the Creator of human reason; and one of the greatest living disciples of materialism, Tyndall, folding at last his drooping wing, confesses that "we only attempt to

soar in a vacuum" when we seek to pass that boundary. (Appendix II, B.) Even

"Star-eyed science "may not" wander there,  
To bring us back a message of despair.

I have dwelt long on the consideration of these preliminaries, because they constitute an ample and satisfactory explanation of what otherwise might seem almost indefensible, the detailed and voluminous character of the expositions of Christian faith and doctrine put forth by the early Friends; and which, to a larger extent than we are aware of, may have interfered with their circulation and study in our own day.

We can hardly appreciate, however, the chaos of confusion and the latitudinarian diversity of belief and of teaching which would have resulted, had they failed to justify the startling doctrines they proclaimed with an alleged Divine inspiration; had they left them unsupported by the most thorough scriptural proof, or had they given them no practical scope or vitality, by confining their mission work merely to pulling down the strongholds of error and of ritualism among the various churches and professions of that day, without offering as a substitute a complete system of Christian Theology and church fellowship in which their followers could safely unite.

Edmund Burke said of the French revolutionists of 1789, that "that they were the ablest architects of ruin that the world ever saw;" they were ingenious and successful in the work of destruction, but powerless to build up or restore.

So with the German Iconoclasts. They could smash idols, or mutilate images, or hack with their swords and axes the pictures and shrines in the churches, but they failed to point the ignorant worshipper to a better way, to lead him to that God and Father, who, being Himself a spirit, sought the adoration of those who could worship Him in spirit and in truth, through that loving Saviour by whose precious blood alone they might find access into His holy presence.

Not so with these brave and spiritual reformers who, now more than two centuries ago, proclaimed the Apostasy of the professing churches of their day from the purity and simplicity of the true Christian faith and from the practice of the Apostles and the early confessors of Christ's living church.

"We do not claim the revelation of any new gospel," said Robert Barclay, in his famous Apology, "but we do claim a new revelation of the good old gospel." It is this claim which I propose now briefly to examine in rapid review, placing in the Appendix those fuller evidences and references, in support of any statements of fact or opinion

which this essay may contain, that might prove inconvenient to embody in the context.

THOMAS KIMBER.

From an address to students of Earlham College.

For Friends' Review.

### CYCLONE AT MATAMORAS.

Eighth month, 1880.

In my previous letter I mentioned some of our recent trials, little thinking that a greater calamity was yet in store for us. But two days ago Matamoras, stretching over a plain for three miles, was in the enjoyment of peace, an unusual blessing, bringing with it a fair degree of prosperity.

The record of the hurricanes of 1867 and 1874 had scarcely lost its force upon the minds of the people, who dreamed not of approaching ruin, when the increasing force of the north wind awakened a general alarm.

On Fifth day, 12th inst, at two A. M., a drenching shower poured its contents upon the city, and two hours later repeated puffs of wind with increasing violence made many believe that a *chubasco* was threatening.

At 8 A. M. our male operatives were on hand, but as the nature of the storm grew more apparent, I suggested that each should be at the side of his family. We firmly closed our north doors and nailed down the shutters to our ventilators to impede the strong blast charged with more moisture than a northern atmosphere could possibly contain.

As the blast occasionally veered westward, we soon closed also our western doors and ventilators. In the yard were three buildings; a brick kitchen, a small wooden structure used as a stereotype foundry, and a long reed cabin with two rooms used for school purposes. One of these rooms was occupied by our friend and co-laborer, Wm. A. Walls, who had opened a training school for teachers in the other room. We had repaired these rooms, and the north wall was of new reed firmly plastered with adobe mortar, a mixture of a strong earth with dried grass chopped fine, which usually lasts eight or ten years. Two weeks of drizzling rain had softened this mortar on the outside, and the blast now driving the rain at an angle of about 30° from the horizontal, so softened it as to cause constant falling.

At a little past ten o'clock I advised our friend Walls to seek refuge in our house, and we saw we could do little but look at the progress of the storm. At a little past noon we advised him to move his clothing and other furniture to the main building, as the whole structure trembled and showed signs of decay.

The water was from four to ten inches deep in our yard, and the fence posts were yielding to the force of the wind. A little later one of our members called to ask for a refuge for his wife with a little infant only two weeks old, which almost crowded the small space available. Although our ventilators were closely jointed, the furious blast sent a spray at times ten feet from the doorway, and my library room and the *collecting* (collecting sheets for the stitchers) part of the lady compositors' room were suffering from the spray above and rain driven in below the doors. We began bailing out water by means of a sponge and had soon taken over half a barrel of water from the floor of the latter room. The sheets ready for collecting were suffering from the rain, the type cases were filling and we began emptying the room. A little later we found that the roof of the school-building heaved like a young earthquake. Darkness closed over us with the hurricane driving gusts at eighty to ninety miles per hour, threatening ruin upon every hand, whilst the rain continued with unabated violence.

Liberty Square had become a lagoon, and the waves, urged forward by the impetuous blast, rose above our side-walk, some fourteen inches above the level of the square, and were forcing their way beneath our doors. Tearing up some bricks in the floor of each room, we formed wells from which to dip the water more readily. The water was entering so rapidly that we were obliged to take off our shoes and stockings and bail it out, four barrels per hour. I was strangely free from rheumatism, and exposure was unavoidable as the flood was upon us from beneath as well as the storm from above.

The sound of falling buildings was scarcely audible in the roar of the hurricane, and only as the roof of an adjoining building knocked some brick from our own parapet wall, and after striking our trellis knocked down a part of our kitchen, did we become aware that the work of destruction had really begun. Once only by the faint light of our lantern could I see the dim outline of the buildings lying beyond our school-building, and could thus be certain that it had fallen.

The military had been patrolling the streets after about 2 o'clock P. M. to take the sufferers to the school-buildings and other public edifices which were destined for this purpose.

The terrors of such a night can hardly be depicted, even to us, but what must it have been to the thousands who were houseless and homeless?

The wind lulled at midnight, and a sus-

picious calm succeeded—the usual prelude to the terrible *south wind*. We could look for two hours of calm, and desirous to ascertain our real loss, we went forth with a lantern. Front of our yard door were the ruins of our trellis, the front wall of our kitchen and the strong limbs of an ash tree covered with the ruins of a neighboring building. A few steps brought us to the ruins of our school-building, which had fallen by the east wind and was filling the street.

We next determined to see our meeting house, which, owing to the freshness of the walls, was in imminent peril. The south side of Liberty Square was a distressing sight. Our own house on the S. W. corner and a large store on the S. E. corner were standing, five intervening houses, including the *barberia* of our dear friend, Augustin Gonzalez, had been prostrated by the north wind. The other buildings at the S. E. corner had been prostrated, and we passed over the ruins to find our strong fence laid low by the blast and that the flow of water from Liberty Square had found its outlet between our Meeting House and the next building, and the waves had washed the northern foundation of our house and caused a fracture at the N. W. corner.

On looking around we found that the building was standing almost alone in the midst of a general desolation. We crossed through the fallen fences and next called to see our valued native member and clerk, Julio Gonzalez y Gea, whom we found watching over his sleeping children and consoling himself by the promises of God, the Bible he was reading being open at the 91st Psalm. We had taken him by surprise, we could here see the man as he was, and were consoled by his firm faith and truly Christian example. We tried to return by another route but found the streets full of ruined buildings, and were glad to resume the same streets we had traversed. Another trip up the West side of Liberty Square revealed four prostrate and several damaged houses.

Scarcely had we completed these examinations when the slight puffs from the south showed us that it was time to barricade our doors on that side, and we soon had to make new wells near the south doors and bail water to pour out on the north side to prevent an inundation from that quarter. We had to keep busy at this work, whilst the south wind, with a force of about sixty miles per hour, was damming up the water on our roof, which began to leak more rapidly than before. There were hardly enough dry spaces for beds and we did most ardently wish for the morning. The desola-

tion caused by the north wind made us fear the much more dreaded south wind, and we anticipated that day would break on a picture of chaos. Minutes seemed hours as the multiplied anxieties crowded upon our almost exhausted energies, and no sound was audible but the howling of the tempest. The young mother was anxious about the safety of her husband, and my own dear companion, but for her familiarity with such scenes, could scarcely have been preserved from undue care and anxiety.

Day dawned at last, but the tempest ceased not, yet we could now open one of our doors on Liberty Square, and Friend Walls sallied out for supplies. We made a fire of coals on the floor of our sitting room and prepared breakfast, and could venture out to see the ruins of seventeen buildings in full view from our doorway. We feared the consequences of a long-continued wet blast on the tender walls of our meeting house. On visiting it we found that the door had been forced inward by the blast from the south-west.

A little past ten o'clock the wind abated, and the rain ceased soon afterward. We went out on an inspection tour, passing the Plaza de Allende, where the "Chapel of the Virgin" was partially unroofed and appeared as though a slight continuance of the storm would have demolished it entirely. We passed through scenes of the most heart-rending desolation. The south part of the city, as far up as the aforesaid Plaza, had been inundated by the outbreak of the Rio Grande, and many houses were standing in the water.

The view of Plaza de Allende was more terrible than that of our own, and it will be difficult to say which was most dreaded, the storm or the inundation. On our route thence to the Plaza de Armas we saw many substantial buildings prostrate and one of the largest stores severely injured. The large Romish church on the principal square had the rotunda of one tower thrown down, was partially unroofed and was otherwise severely damaged. The Presbyterian church was surrounded by the rising waters of the flood and also suffered a fracture, though its walls have been seasoned by four years of use. Had our own been as well seasoned we believe no fracture would have occurred.

We passed the Custom House, which showed several new fractures and the windows forced in. The shade trees of the principal square were strangely strewn, some broken off close to the ground, others uprooted, some torn into shreds by the fury of the blast. The iron lamp posts were forced over, tin roofs rolled in every conceivable shape filled the principal thorough-

fares; trees had blockaded the horse-railroad, and ruin was everywhere present. The handsome building used as the U. S. Consulate had leaked considerably, but was the only building in the city which did not suffer injury. We returned to dinner and prepared for a further tour in the afternoon.

Just as we started out in the evening we were glad to see our friends Francisco Pena and Lauro Sotomayor on a tour to all the houses of our members to see how they had fared, and we learned of one, the wife of a valued member, who had been rendered senseless for some time by a falling beam, but one forked pole remaining of their three cabins. Our friend Agustin Gonzalez, of the illness of whose wife I spoke in my last letter, and who was himself perilously ill, had lost all his buildings except a low kitchen, besides the furniture of his place of business as a barber. Thus all that was left of his property were broken chairs, bottles, &c., and his few religious books, which had been completely saturated.

We set two men at work repairing the fence of our Meeting House lot and re-embanking the walls in case of any continuance of the rain. I believe that one hundred dollars spent in repairing the fracture and cross bolting, will prepare it to resist even a more terrible storm than this, and this was much more severe than any ever before known here. Any fault in its construction would have caused its destruction.

Our estimate that one-third of the buildings were thrown down was far below the truth, as we passed through squares where all was desolation, the river having washed in fury over its banks. On six squares, only three buildings were tenable, and fully nine-tenths in that section were in ruins. Probably one thousand families passed the storm in the open air, by the ruins of their dwellings, and we can scarcely wonder that those who have witnessed both prefer an earthquake to such a storm.

Passing to the east side of town we found the inundation still more fearful; houses standing in five feet of water, and the ruin from the blast as great as elsewhere.

The hospital surgeon was going from house to house to relieve the maimed, a very considerable number; and hundreds of families were seeking in the water or beneath the walls of their houses their bedding and utensils. Yet we heard no murmuring, everyone seemed resolved to do his best to resume housekeeping and go forward in the usual toils of life. Efforts will be put forth to relieve the most distressed, and when we look at the state of those of our members who have lost the result of years of toil in a single night, we have felt like

laying these things before those blessed with the good things of this life, whose alms we would in this case gladly impart to those most in need who are united to us in the bonds of a common faith.

When we look out upon the remains of our school-building, kitchen and fencing, and the general injury to our home, our exposure and mental tension, there rises above all a feeling of profound gratitude to Him who has vouchsafed us protection in the hour of toil and danger. A sense of our own sufferings is lost as we see so many whose sufferings have been incomparably greater.

When we think of a thousand houses laid low, often crushing all that their owners had into the soft mud below, the injured ones now lying in bodily anguish, others who have narrowly escaped a watery grave, and see our own comparative ease, we rejoice in that He who promised it has been with us.

The rolling flood of the Rio Grande, breaking over the embankment north-west of the city, passed west and south of the city, and then doubling on the east discharges its surplus waters into the main stream, thus leaving us upon an island.

This has exceeded all previous hurricanes in destructive fury, though it was of only thirty hours duration.

Thy Friend, SAMUEL A. PURDIE.

As to Socialism and Communism, a word. There be two kinds: (1) a Communism fired by envy, outbreaking into insurrection and leading to anarchy; and (2) a Christian Communism, so instinct with love that each superior cannot endure the sight or knowledge of remediable distress or want below him. He laid down His life for us, and we also lay down our lives for the brethren. A mother cannot eat while her children are hungry. A shipmaster cannot sleep until the stress of danger passes. There is yet to be upon earth and among men a society in which he that is great will serve. It were better, far better to die now and live then, than to gain the whole world now and be a cast-away then.

Political economists may call these doctrines Utopian. I prefer to call them Christian and exhort men to believe and live by the hope that God gives to them who believe and OBEY.—T. K. Beecher in *Independent*.

A CHRISTIAN MAN had become weary and distressed with frequent yielding to sudden temptation in little things. He longed to detect the first approaches of temptation and hate its very suggestions. When a boy he was once running through a wood

barefoot, when he saw a snake lying just where his foot would alight at the next step. His whole frame shuddered with recoil from putting his foot upon it, as he sprang aside. "And now," said he, "for weeks I have been praying the Lord that I may have as great a recoil in my whole being from sin as I had from stepping on that snake." His prayer seemed to have been answered. His conscience was very tender and sensitive. He would enjoy his meals with as much gratitude and free relish as any one, but the moment his bodily needs were supplied he would firmly abstain from food. And so of all his other appetites or sources of temptation.

If the heart recoils instantly from the evil suggestions of the Serpent, and as quickly turns to the indwelling Christ with desire for deliverance, we shall always be more than conquerors through Him.

#### MATTHEW XXVIII. 19.

"The command of Christ, Matt. xxviii. 19 and Mark xvi. 15, 16, is supposed by many, and especially by Friends, to refer to the Holy Ghost Baptism; but in accepting this doctrine, I have—since receiving greater light on that marvellous blessing—found great difficulties. . . . This great work—I say it in all reverence—I believe the Lord Jesus has never delegated to man to perform."—From "*The Ordinances*," by Helen Balkwill.

No doubt most readers of *Friends' Review* have heard the above unfair mode of stating the position of Friends, for it is generally the first used by those advocating water baptism, and is thought by many to be unanswerable. I have no desire to go into an extended examination of the arguments advanced by H. Balkwill, for they have been met and satisfactorily answered many times in the last 200 years. The real question is, can Christians make disciples, baptizing them into the name of the Father and of the Son and of the Holy Spirit? and I wish to offer a few thoughts on that subject, and give a little of the result of my examination of the text referred to, in the light of other Scriptural teaching. I acknowledge in the first place that the baptism with the Holy Ghost is the work of the Lord Jesus Himself. Saving souls is also the work of the Lord. "Imparting spiritual gifts" is the work of the Lord; yet these latter were often done through human agency. One thing I want all to bear in mind. When any part of the Lord's work, in saving or blessing souls, or restoring bodies, has been done through human agency, it is often spoken of in Scripture as though the instrument did the work.

To illustrate, "The prayer of faith shall save the sick," James v. 15, also 19-20 verses, "Brethren, if any of you do err from the truth and *one convert him*, let him know that *he* which converteth the sinner from the error of his way *shall save a soul* from death." What! one man *convert* another? Is it possible Christ has "delegated to" puny man the power to save a soul from death? "Oh, no," such advocates would correctly say, "it is spoken of in that way because such a one was restored through the prayers and labors of another. The Lord works by *instrumental means*, you know." Again Paul writes to the Corinthians (I Cor., iv. 15), "For in Christ Jesus *I have begotten* you through the gospel;" and Rom. i. 11 he writes again, "For I long to see you that I may impart unto you some spiritual gift." And again he writes to the Galatians (iii. 5), "He that ministereth the Spirit among you, doeth he it by the works of the law, or by the *hearing of faith*," the preaching of the gospel. Might I not with as much propriety as those who deny Friends' position and say, "Man cannot baptize into the name of the blessed Three in one," exclaim, "Oh, no! Paul, thou art mistaken, one man could not beget another in Christ, that is His work." "It was never given to *man to impart spiritual gifts*, nor minister the Spirit."

But surely God has sometimes seen fit to do these through instrumental means. He gave the twelve power to heal the sick, and it was called a gift. Ananias put his hands on Saul and said, (Acts ix. 17.) "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." Paul found certain disciples at Ephesus who had been converted, perhaps by the preaching of Apollos, having known only John's baptism, which was only a baptism with water unto repentance for the remission of sins and a believing on Christ as yet to come; but he instructed them more perfectly, and when he laid his hands upon them in prayer, the Holy Ghost came upon them doubtless by the power of the Lord Jesus; so I understand it. Acts xix. 1-7.

"When Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, 'Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.'" Acts viii. 18, 19. Notice Peter's reply to him particularly, for it is conclusive evidence to my mind, that the apostles were made instrumental in that work so far that they had the gift referred to in Matt. xxviii. 19. "But Peter said unto him, 'Thy money perish with thee, because thou hast thought

that the gift of God may be purchased with money."

Simon did not ask to buy the baptism of the Holy Ghost, but the power he wanted was that when he laid hands on any they might receive the Holy Ghost; he wished the gift of imparting the Spirit as the apostles did only by effectual, fervent prayer. Peter did not tell him "The Lord never delegated that power to man; we have no such gift; that is the work of the Lord alone;" but he acknowledged it to be a gift of God. "Thou hast thought the gift of God may be purchased with money." All that Friends claim is that the true ministers of Christ are qualified of Him to make thorough disciples, or to "teach baptizing" as His servants and agents, and to bring others into a vital knowledge of and spiritual union with the Blessed Three in one, so that they receive the baptism of the Holy Spirit. And we believe Helen Balkwill would reverently say, "Even unto me is this grace given, that I should thus effectually preach the unsearchable riches of Christ." WM. P. SMITH.

Earlham, Ia., Eighth mo. 26, 1880.

#### VISIBLE SPEECH.

At a meeting of the National Education Association, held in Washington, D. C., last Second month, Prof. L. A. Butterfield, of Boston, stated that "the science of visible speech embraces a knowledge of the elementary sounds of all languages," and a set of characters or symbols representing these sounds.

Instead of the letters of the common alphabet, Prof. A. Melville Bell, of Edinburgh, the discoverer of this science, uses a series of outline pictures or signs which indicate how the tongue, lips and other organs of articulation should be used to pronounce any word in any language in the world. Those who are drilled in the use of these symbols can pronounce any word, or read any sentence in any language written in them. Prof. Butterfield gave a test made at the State Teachers' Association of Massachusetts in 1879. One of his pupils, who had studied his system only five weeks, went into an adjoining room while the audience dictated French, Greek, Japanese, and German words, which he wrote on the blackboard in visible speech symbols. The pupil was called in, and articulated with accuracy what had been written.

This alphabet will afford the means of fixing and preserving a standard of pronunciation in all languages. If a speech of Demosthenes or Cicero had been written down

in it, we could now repeat it in the very sounds they used.

Prof. Butterfield asserts that it will be useful to teachers in correcting the defects of speech in pupils, and training them in the articulation of all the sounds used in our own language.

But especially does he believe that visible speech will be useful in mission fields. Already large portions of the New Testament have been translated into the Chinese spoken language and printed in visible speech.

Prof. Butterfield gave the following illustration of the use of these symbols before the Newton (Mass.) Theological Seminary: "Mrs. Butterfield retired from the room while sentences in various languages were given. Mr. Thomas, a young student in the theological school, who was born in Burma and spoke the Karen dialect, gave sentences in his native tongue, which were written upon the blackboard by me in the phonetic symbols. Mrs. Butterfield came in and read with perfect accuracy the sentences upon the board. Mrs. Thomas pronounced her articulation of the Karen sentences correct. He said his father could not pronounce them with such vernacular accuracy after having lived in Karen eighteen years."

MADAGASCAR has not been a receiver of good things only from Christian nations, she has been also a giver. In 1696, says *The Missionary Review*, a Dutch brig bound from Bombay to Charleston, South Carolina, was so long becalmed in the Mozambique Channel that provisions ran short. The skipper accordingly put into a port of Madagascar to replenish his supplies. He procured a good supply of rice, and proceeded on his voyage. When he reached Charleston a few quarts of rice remained, which he presented to Thomas Smith, the Governor of the province. The grain was found to be so excellent that the Governor thought it worth while to try whether or not it could be cultivated in the Carolinas, and gave portions of it to several of his friends. A few seeds planted in a garden in what is now the heart of Charleston, sprang up.

The new plant found a soil and climate even more congenial than that of its own native country. From this small beginning grew up the great rice culture in the Carolinas and Georgia, the product of which is by far the finest in the world. Shall it be that the seed of Christian truth sown in Madagascar, and which has spread so rapidly, shall yet produce a better yield of good grain than it has in the hearts of Anglo-Saxons?

## POLYNESIANS LEARNING PEACE.

Titus Coan, of the Sandwich Islands, writing to the *Boston Advocate of Peace*, says: "At the present day there is no people or nation on which the sun shines that enjoys more profound peace and safety, or more true freedom, than the Hawaiian nation. Had we preached a war gospel, the nationality of the Hawaiians would long ago have ceased, and our missionary labors have ended. The peace doctrines here taught have been to this people, and to us, a factor and bulwark of superhuman power, which have resisted the fiery darts of the wicked, the assaults of Satan and threatened thunders of four war ships, to say nothing of the mad rage of other enemies. To Him who thunders through the skies, and who has said, 'Vengeance is mine,' we look for protection, while we refuse to strike with carnal weapons."

An instance is given by T. Coan in the same letter, of the simplicity with which untutored islanders frequently receive the gospel as inculcating peace. About two weeks' sail from Honolulu is an island of the Gilbert group, Tapiteuca, where two native missionaries of the Sandwich Islands have been laboring to bring its very savage people to a knowledge of Christ. Their labors in some parts have borne good fruit, but in one of the villages where a certain sorcerer has sway, the opposition to their presence is very strong.

Recently these missionaries, (Kapu and Nalimu,) having sent word to the village that they were coming to deliver the message of God to the people, the sorcerer twice returned answer that they would be surely killed if they did so. Nevertheless, Kapu and Nalimu, encouraged by the prayers of their friends who assembled by the shore to see them depart, proceeded on their perilous mission; but, before embarking, they charged the Christians who were to bear them company, to take neither sword, musket nor any other offensive weapon. When the boats, arriving opposite the village, were beached, Kapu and Nalimu were instantly seized. Shortly afterward, however, a short encounter, resulting in some loss of life, took place between opposing parties in the village, when the natives, apparently perceiving their folly, desisted, and, (concludes the narrative,) "met in cordial harmony and warm love; peace was re established, obstacles removed, and the work of the Lord went forward."

"REJOICE EVERMORE."—For God reigns. For Christ is filling heaven with ransomed souls, and extending His kingdom of love

and law through all the earth. For the new birth of thy own soul unto righteousness and unity with Christ in spirit, mind and character. For the common joys of daily life, all hallowed by coming from the hand of a reconciled Father. For all life's discipline of care and trial, as the best infinite love could devise to make thee the highest thou art capable of being. For the privilege to serve the Lord Christ in all thy common duties, and co-operate with Him in the salvation of thy friends, and the redemption of the world. For the assurance of immortal life and that to close thy eyes on this world is to see Him, to awake in His likeness, to be His and enjoy Him forever, and to serve in a higher sphere through all eternity.

PROVIDENCE.—During the awful massacre at Paris, by which so many Christians were removed from the present world, the celebrated Moulin crept into an oven, over the mouth of which a spider instantly wove its web; so that when the enemies of the Christian inspected the premises, they passed by the oven with the remark, that no one could have been there for some days. So easily can God devise means for the safety of His servants.

## FRIENDS' REVIEW.

PHILADELPHIA, NINTH MO. 11. 1880.

At the Yearly Meeting of North Carolina last year, the course of some who took a leading part in their meetings for worship was not satisfactory in certain respects to the members generally. This year some uneasiness was felt on a similar account, and the Representatives met and united in a recommendation to the Yearly Meeting upon the subject. On Seventh-day, Eighth mo. 14th, one of them was about to make a verbal statement of their conclusion, when the clerk asked that it be put in writing. The Representatives retired and drew up the following minute which was unanimously agreed to by them, and upon being presented to the meeting was adopted without a dissenting voice from its own members:

## TO THE YEARLY MEETING.

Being satisfied that during the services of our past Yearly Meeting as well as this, the views which we as a church have ever held upon the subject of worship have been in some measure violated in the giving out of hymns and calling upon the congregation to rise and join in singing them, the Representatives have agreed to recommend that any repetition of such action in the sessions of this meeting will be considered out of order; yet we wish that this may not interfere with individual privileges in this part of Divine

worship; and further, that the Clerk be instructed to call any person to order who may be speaking aside from the subject before the meeting; and if speaking too long he should call him to his seat. On behalf of the Representatives,

F. G. CARTLAND.

This minute is in consonance with the principle always held by the Society that singing, as a *part of worship*, is to be placed on the same ground as preaching and prayer; that it is only to be the sincere expression of that which the singer feels, as he is moved thereto under the guidance of the Holy Spirit.

Like action on the part of other Yearly Meetings will probably follow, and prevent an infringement of the true principles of Christian worship.

THE sad news of the destruction caused by the cyclone at Matamoras should not bring only a sigh of regret. Means to restore the mission buildings and help the suffering can readily be supplied if Friends will give promptly. Money can be sent direct to Samuel A. Purdie by post office order to Brownsville, Texas; or to Timothy Harrison, Richmond, Ind.; or to this office. That the lives of our friends there have been spared and the Mission and Meeting-house not destroyed, is cause for gratitude, courage and action.

A COPY of the minutes of the Annual Conference of Western Yearly Meeting on Bible Schools has come to hand, but on looking over its interesting pages one regrets to find no complete statistics of the schools. Cannot our friends of Western Yearly Meeting, who led in the thoroughness of their Bible School system a few years since, hereafter supply careful statistics of all their schools to their Conference? Moral and religious matters cannot be measured by numbers alone, but it does make a difference whether there are one thousand or five thousand well-taught children in a Yearly Meeting.

FROM a reliable source we learn that the President of Chili has recently stated, that it has been very sad to him that during his administration there should have taken place the conflict which gave occasion to the war in which Chili is now engaged with the Republics of Peru and Bolivia.

He used his best efforts to avoid war, and when diplomatic measures failed, proposed arbitration. But all was in vain, and the unhappy strife, like water let out, has proved more easy to begin than to stop.

It is reported that Chili is about to annex Bolivia, and will hold a town in Peru till indemnity is made for the cost of the war.

By the will of the late Charles H. Abbott, of Philadelphia, the sum of \$10,000 is left to West-town school after the death of his wife.

THE late Dr. Charles Evans made the same institution residuary legatee of his estate, and it will ultimately derive a considerable sum from this source.

THE SKIN IN HEALTH AND DISEASE. By L. Duncan Bulkley, M. D. Presley Blakiston, Philadelphia. Price 50 cents.

This is the most technical of all this series of Health Primers. Perhaps the use of scientific names for the various diseases of the skin was unavoidable, as popular names are so uncertain and incorrect. An account of the anatomy and physiology of the skin is followed by directions as to the care of the skin in health. Then diseases of the skin are described, and the proper regimen, diet, &c., for their removal detailed. The author properly sets aside as false the popular notion that it is dangerous to cure diseases of the skin, whereby poor little children are often left to suffer severely without proper measures being taken for their relief.

Like the others of this series, this little volume will prove useful in families.

#### MARRIED.

STRATTON—HALDEMAN.—On the 24th of Eighth month, 1880, by Friends' ceremony, at a meeting appointed by East Goshen Monthly Meeting, at the residence of the bride's father, Isaac Stratton to Sarah B. Haldeman, all members of East Goshen Monthly Meeting, Mahoning Co., Ohio.

#### DIED.

GARDNER.—Seventh month 26th, 1880, at New Haven, Gratiot County, Michigan, Harvey D., son of Dennis and Elizabeth W. Gardner, in the 26th year of his age, a member of Adrian Monthly Meeting of Friends. He left a clear testimony of his acceptance as a child of God, which is a source of great comfort to his dear wife and other dear ones whom he left.

ARMSTRONG.—At her residence, in Goshen Township, Mahoning Co., Ohio, on the 23rd of Fifth month, 1880, Mary Ann Armstrong, in the 58th year of her age, an esteemed member of East Goshen Monthly Meeting. She joined the Society of Friends about thirty years before her death, by conviction, and was a full believer in salvation by Jesus Christ. Her husband, a worthy and upright man, having died a number of years ago, she was left in charge of several children, whom she always encouraged to attend religious meetings, being a good example to them in this and other respects herself. Of her it may be said she was truly one of the Lord's redeemed children. Among her last sayings were these lines:

"Nothing in my hands I bring,  
Simply to Thy cross I cling."

RAKESTRAW.—At his residence, in Smith Township, Mahoning Co., Ohio, on the 25th of Seventh mo., 1880, Levi Rakestraw, a beloved member of East Goshen Monthly Meeting, Ohio, in the 95th year of his age. He emigrated from New Jersey when this country was a wilderness; but laboring effectually among the wild lands, he soon found the forest "blossom as the rose." He lived an upright and honest life—honest to his fellow-man, and devoted to his Divine Master. He and his wife, now in her 85th year, when in

health were steady attenders of religious meetings, and were good examples to others in this respect. A number of years before his death he was entirely deprived of hearing, but had the blessing of sight, and took a great deal of comfort in reading the Bible and other religious books. Being asked (in writing) whether his faith was as strong in the atonement and salvation of Jesus Christ as in former years, he answered promptly, "Yes, I have no faith in any other but in Jesus."

**STREET.**—At his residence, Salem, Ohio, on the 25th of Eighth month, 1880, Zadok Street, in the 71st year of his age. From the first of the year he had been in a gradual decline. His mind remained clear till a few minutes before he expired, when he peacefully passed away, leaving to his surviving friends and relatives the comforting hope that his peace was made with God, and that he has entered ~~into~~ rest.

**JONES.**—At her residence, near Muscatine, Iowa, Seventh month 19th, 1880, Phebe T. Jones, wife of the late Ezekiel Jones, in the 76th year of her age, a member of Muscatine Monthly Meeting. In her removal her friends are consoled by the belief that she fell asleep in Jesus, finding entrance into that rest which remaineth to the people of God.

**SIVETER.**—At Salem, Iowa, Eighth month 10th, 1880, Lydia Siveter, wife of Thomas Siveter, aged 80 years, a member of Salem Monthly Meeting. Born at Dudley, Worcester-shire, England, a daughter of Edward and Phebe Bridgewater; married to her bereaved husband in 1822, who is thankful to believe that though dead in the flesh she is alive with Jesus.

**MILLS.**—At the residence of his son, Thomas P. Mills, Indianapolis, Ind., on the 16th of Eighth mo., 1880, David Mills, a member of Bridgeport Monthly Meeting, aged 75 years. He was in feeble health several years, but until recently not confined to his room. He approached death with the brightest hope of eternal rest, looking to Jesus Christ alone for salvation. He was from early life warmly attached to the principles of the Society of Friends.

**DILKS.**—On the 5th of Seventh month, 1880, at her residence, near Richmond, Ind., in the 64th year of her age, Hannah H. Dilks, an esteemed member and Elder of Whitewater Monthly Meeting. From an account given by a Friend of the same Meeting, it appears she was concerned to bear her testimony to what she believed to be right, and showed a deep love for our Society; and though rarely taking much part in their assemblies, she was watchful and attentive in the discharge of her individual duties, often privately in words of encouragement or counsel, as occasion appeared to require. Especial mention is made of the lively interest manifested toward those who called to see her during the last few days of severe suffering which preceded her peaceful close; in looking towards which she had expressed her desire to "wait the Master's time."

A SMALL GROUP OF FRIENDS, about twenty-five in number, has settled at Arkadelphia, Arkansas, and they are very desirous to build a house for school and meeting purposes, hoping at some future time to be able to erect a proper meeting-house for worship. Some contributions towards the necessary amount have been obtained, and any further ones may be sent to Charles H. Titus, Arkadelphia, or to this office, to be forwarded to him.

#### RELIGIOUS INTELLIGENCE.

THE fourth annual convention for the promotion of life of more perfect trust and obedience, was held at Old Orchard, Maine, from the 29th of Seventh mo. to the 5th of Eighth mo.,

and is spoken of by *The Times of Refreshing* as one of much blessing. One of the marked features of the convention was a sermon by J. O. Peck, of Brooklyn, on *Leaving the principles of the doctrine of Christ, and going on to perfection*. One meeting was held for the express purpose of hearing the testimonies of those who had been healed in body in answer to the prayer of faith, at which many such testimonies were given.

At a somewhat similar conference, held at Southampton, England, the development of spiritual life in believers was declared to be promoted: 1. By submitting to the will of God. 2. By committing all to the care of God. 3. By trusting entirely to the faithfulness of God.

ANOTHER speaker at the same conference (as reported in *The Christian*) said, one form of the manifestation of true spiritual life in us will always be *obedience*, not the obedience of coercion but the obedience of love. Briefly, the Christian life is *Christ in us*. But we must die to ourselves before we can live to Christ.

IN THE account of the Salvation Army given by its General, William Booth, before the late Wesleyan Conference in England, he stated that the present number of unpaid speakers was 5280. If the numbers were brought up to date he thought they "should have 300 officers who are prepared to go anywhere or do anything for the Master, *wheresoever I think it best for them to go*." In this last clause lies one of the elements of strength of the Army—thorough discipline and obedience. If the orders of superiors always coincided with the Divine will, this system would be perfect. But should the superior err, the subordinate is subject not to the Lord Jesus, but to the dictation of a fellow-man. The principal growth of the Army has taken place within three years.

IN MEXICO the "Church of Jesus," Episcopal, has one cathedral building, a large stone church building, fifty congregations, five hundred children in their schools, and twenty-two students who are being trained as missionaries.

THE Jesuits have generally left their schools and other establishments in France rather than comply with the government decrees which would bring them under government inspection and control. They have gone to Great Britain, where "they have purchased large buildings," and to Spain, where they have established nine colleges. The Pope has authorized them to form a society for the propagation of Romanism in Central Africa.

A LONDON Catholic newspaper states that in 1879, 2,000 persons renounced Protestantism in England and became Roman Catholics. It also says that seventeen out of every twenty of these perverts were prepared for the step under ritualistic teaching.

#### TEMPERANCE NOTES.

A very large proportion of the working people even in prosperous communities, can only earn enough to support themselves and their families while in health. The spending of their earnings is of serious import to the family life of such men, and thus to the whole community. Not only bodily inconvenience must result from any waste

of their income, but discontent, disappointment, harsh feelings towards society, and often towards Providence, will follow the hardships of such a lot. The spending of money for drink thus becomes a social and religious question even where downright pauperism or crime is not caused by it.

THE author of a series of able papers, now published in a volume called, "Certain Dangerous Tendencies in American Life," in a sketch of the lives of three typical workmen, thus writes of the use of alcoholic drinks by workmen:

"I have observed that workmen who habitually drink even the lighter beverages, such as beer and ale, are usually more irritable at home, and are more frequently involved in domestic disturbance and unhappiness, than those who use no liquor. In towns and cities, the children of those who do not drink are commonly more intelligent, quiet and well behaved than the children of parents who drink even moderately. This results largely, I suppose, from the fact that men who do not drink, are at home in the evening much more, and their life becomes more social, intellectual and active."

## OHIO YEARLY MEETING.

(Continued from Page 61.)

*Seventh-day, Eighth month 28th.*—The Meeting again assembled. Vocal prayer was offered for a blessing upon the church and upon our Meeting.

W. J. Harrison was appointed clerk and Josiah Butler as assistant.

A Minute was read for our friend, Dougan Clark, from Indiana.

A committee was appointed to consider an appeal addressed to this Meeting by the Foreign Missionary Board of New England Yearly Meeting for help in their mission work on Mount Lebanon; also one to prepare a summary of the exercise of this Meeting.

Then entered upon the consideration of the state of the church, as presented in the answers to the Queries from the several Quarterly Meetings.

The reports brought before us deficiencies among our membership, and evinced a concern to have those deficiencies remedied. The Meeting entered into an earnest inquiry into the causes of those defects, and members were exhorted to love and good works, and to maintain faithfully our testimony in favor of a free gospel ministry. The blessings of a preached gospel were spoken of as from a baptized and baptizing ministry, that all may be baptized by the one Spirit into one body. The support of the ministry should be voluntary,—those who are taught should be generous, exercising liberality, and those who teach should be careful to exercise sound judgment in all things.

The Lord does not want merely a Sabbath-day religion, but one carried into daily practical life. We should walk worthy the vocation wherewith we are called,—let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Live in the Spirit and walk in the Spirit. There are babes in Christ, and we are not to expect as much from infants as of youth, neither as much of youths as of

mature manhood. Let us be earnest to seek to develop the full Christian life in ourselves and in all our membership. Let us seek to know the mind of the Spirit in all things, being assured that the Lord is able and willing to lead His people Himself. Be careful of each other's reputation as Christian professors. Beware of the tongue of slander, of whisperings, which sting as an adder, and spread discord amongst brethren. It is important to guard our children against the influence of evil men through pernicious reading. Let this be done with earnestness, and be careful also to supply their need of instruction in that which is useful and right. Lead them and instruct them in the right way. If the tree be good the fruit will be good. Are all converted? Are all sanctified by faith in the Lord Jesus? If we are sanctified and baptized of the Spirit we will bring forth the fruits of the Spirit.

We enter the kingdom of Christ by birth, by regeneration,—“ye must be born again.” There is a definite birth into Christ's kingdom. Sometimes sinners are taught to reform their lives, as Paul did when he preached that men “should repent and turn to God, and do works meet for repentance.” They should also be taught to come to Christ for the pardon of their sins, and believe in Him for the cleansing of their hearts from sin. The message to Christians is, be ye holy, and we should seek a definite experience as to this.

First the blade, then the ear, afterwards the full corn in the ear, is an expression figurative of successive stages in the Christian life.

First the blade. First the Spirit convicts for sin, and presents the Lord Jesus as a Saviour. Then comes repentance from sin and calling on God for forgiveness for Jesus' sake. God, in mercy, hears the cry of the repenting one, blots out his transgressions and gives him the witness of the Spirit that he is adopted into His family. This is the new birth, the springing up of the new life, the first blade, and now growth begins, and the exhortation is, “Go on unto perfection.” The plant should be cared for, lest the beasts of the forest destroy it. Then a warfare is experienced, an uprising of the flesh striving against the spirit. But as there is a continual looking unto Jesus, a complete surrender of the will and life to Him, He overcomes for His trusting child, casts out the man of sin and takes the government on His shoulders. Having had old sins blotted out, we now have the impartation of His righteousness by the baptism of the Holy Ghost.

Adjourned to meet Second-day morning.

*First day, Eighth month 29th.*—The morning was beautiful and bright. Meetings were held in both of Friends' houses and in the Wesleyan and Methodist Episcopal Meeting-houses, kindly placed at the service of Friends.

At the Yearly Meeting-house, J. T. Barker read the 55th chapter of Isaiah. After this a hymn was started by some one, and sung by a large number in the congregation. Prayer was offered. J. T. Barker read the parable of the merchant seeking goodly pearls, and spoke upon it. He reversed the interpretation of the parable usual since the time of Augustine, by which “the pearl is the kingdom of God within a man, or God revealing Himself in the soul, or the knowl-

edge of Christ, or Christ Himself—all but different ways of expressing the same thing,"—and adopted a modern view, that the merchant is Christ Himself, and the church is the pearl of great price. It is our part to put ourselves into God's hands, His part to forgive, cleanse and sanctify us, &c.

Dougan Clark spoke on Acts xv. 8, 9, emphasizing the purifying of the heart by faith.

(To be continued.)

## NORTH CAROLINA YEARLY MEETING.

(Concluded from Page 61.)

*Seventh-day Morning.*—Meeting on Ministry and Oversight.

During the reading of the answers the Meeting was brought into a living exercise. The importance of sound Scriptural doctrine was dwelt upon by J. A. Grinnell and others.

Dougan Clark said it was no new thing to differ a little in regard to doctrine. All doctrine should be based on Scripture. The church does not make a minister. God makes the minister, and the church records him. We must have our principles and practices tested by the Bible. Timothy Harrison referred to the necessity of encouraging the ministry in our own Society. Said there were too few coming forward as ministers. Allen Jay said a dead church will lie still—a live one will move on. A refined, pharisaical spirituality will lead us into error and confusion. He recommended that the Bible be studied in the light of the Spirit of Truth as our standard of doctrine. He said the fundamental doctrines which we hold will never change, but are eternal, being founded on the Scriptures of truth.

F. G. Cartland endorsed the views of Timothy Harrison in regard to encouraging the ministry. He felt the great need of more North Carolina and Tennessee ministers.

Samuel Morris spoke of the anointing from God,—this leads into purity, sweetness, gentleness and love, and never leads contrary to the teachings of the Holy Scriptures.

*Seventh-day Morning, 14th.*—The Yearly Meeting met. Daniel Hill and Rufus P. King paid a visit to Women's Meeting.

Report of our Committee on Indian Affairs was read and approved, introducing the report of Associated Executive Committee, portions of which were read, and the whole directed to be printed in the Minutes. The committee in care of the Indians in Western North Carolina made a satisfactory report, and was continued. The representation in the Associated Executive Committee was discontinued.

*Afternoon Session.*—Annual report on the subject of peace was read, and Daniel Hill spoke much to the purpose on this subject. Adjourned to Second-day morning.

An interesting Educational Meeting was well attended on Seventh-day night. The Superintendent, F. S. Blair, read his report, and followed this by a short address, after which remarks were made by several friends. The occasion was one of unusual interest and profit.

On First-day morning Daniel Hill held a children's meeting in one apartment of the house, which was well attended, and proved to be a season of blessing.

At 11 A. M. meetings were held in the house

and grove, largely attended, and much interest manifested.

*Second-day Morning.*—Meeting met in joint session.

The Committee on Friends' American Missionary Board made report and presented the report of the Conference which met at Indianapolis last year. The plan proposed by the Conference was adopted.

Timothy Harrison spoke on the subject of mission work; related some very interesting facts in connection with the Mexican mission.

Daniel Hill spoke on the same subject, and afterwards D. W. C. Benbow and Abigail Mendenhall were appointed to said Board.

Report on Prisons and Poor-houses was read, and the work continued under care of same committee.

Those having charge of Bible-school work made a good report. More care might be taken in getting up statistics, &c.

The Committee on General Meetings was continued, and encouraged to carry on the work in the name of the Master.

At 2 P. M. met in joint session. The Minutes of the Representative Meeting were read, and its recommendations approved, including an appropriation of \$300 for New Garden Boarding-school, the printing of 1,500 copies of our Book of Discipline, and an addition to the Representative Meeting of two women Friends from each Quarterly Meeting.

An interesting report on the subject of meeting houses was read.

An interesting Educational report was read, and a committee appointed to present a memorial on the subject of Education to our next Legislature.

On Second-day night the Meeting on Mission Work and Temperance was well attended. The Secretary's report was read, and a Friend (of Tennessee) delivered a lecture on Temperance; after which Allen Jay spoke to the point on Mission work.

*Third-day Morning, 17th.*—Met at 10 o'clock. D. W. C. Benbow, L. Lyndon Hobbs, and T. Clarkson Starbuck, were appointed Trustees of the Yearly Meeting.

The Trustees of the Boarding-school, not being able to make an official report, stated in writing that the school had been well sustained the past year, and the health of inmates good. Also that Jesse M. Bundy and wife will take the place as Superintendent and Matron of Jeremiah S. Cox and wife, resigned.

After a short season of devotion, during which vocal prayer was offered, and several expressions of gratitude for Divine favor and blessing, the Meeting adjourned to meet at New Garden, N. C., the usual time next year.

A public meeting for worship was held the following day, in which the Gospel was preached and many testified to the goodness of the Lord and His saving power.

THE laws of nature are not, as modern naturalists suppose, iron chains by which that living God, so to say, is bound hand and foot, but elastic cords rather, which He can lengthen or shorten at His sovereign will.—*Philip Schaff.*

## CORRESPONDENCE.

Not long ago I was a sojourner for a short time in the delightful village of Skaneateles, situated on the beautiful lake of the same name. It is a picturesque little hamlet containing several hundred inhabitants, and several churches, and one unpretending Friends' Meeting-house. I did not wonder that our quiet meetings were so thinly attended amongst the pomp and fashion of such gay worshippers, many of them from New York, for they have found out this beautiful and healthy nook and patronize it profusely. But methought if our Saviour had been personally on earth, He who was an example of humility to us, would not have passed it by. The seed of life is very small in that meeting, but nevertheless it is there, and if faithfully beeded will grow as the mustard seed. From Skaneateles we rode through a beautiful and fertile country eighteen or twenty miles west to Union Springs, on Cayuga Lake. The ride was most exhilarating. Fields loaded with grain, trees bending beneath their heavy burden of fruit, yielding their rich and delightful aroma, all told us of the goodness of a great and wise God, and tended to fit our minds to enjoy our Monthly Meeting, which was held at Union Springs the 18th of Eighth mo. 1880. Although not blessed with any strangers, the meeting was abundantly blessed through our own ministers. The meeting was quite large and could hardly find time for the business meeting, so free and full were the expressions of love. The subject of Elders, not brought to a close last month, was resumed in this meeting with no better success. As our Discipline requires an Elder to act only three years, and that time having expired for most, if not all, we were for the present without Elders, unless from the Lord's appointing, which is the best, as no others can be of any use, yet they should have official appointment according to apostolic practice. The meeting closed with some discussion, all in much love.

M. S. BEATTY.

Sherwood, New York, Eighth mo. 30th, 1880.

GLENS FALLS Quarterly Meeting on the 21st of Eighth mo., was a season of especial favor. In the Meeting of Ministers and Elders, after the usual routine of business, verbal reports from the different meetings and fields of labor were made, descriptive of the life and interest, or otherwise, of each. The meeting in the village was acknowledged even by the pastors of other churches, to exceed in life and power to save from surrounding evil; and from the general out-

look, we rejoiced in the evidence that our Quarterly Meeting is much blessed. Increased conviction was expressed that our safety and our success in the Lord's work, very largely depend on our constant aim to glorify God, and His Christ, and His cause, and not ourselves or each other. "Father, glorify Thy Son, that Thy Son may glorify thee." "He (the Holy Spirit) shall glorify me." What a lesson to us! Well then may we say and always feel: "Not unto us, not unto us, but unto Thy name be [all the] glory." Instances in the experience of several were referred to, showing how unsafe to act by imitation, or to expect that any one line or rule of action would be blessed, because it had been at another time. A renewed qualification and guidance for every service, alone will authorize for bringing forth from the treasury things new and old.

On Seventh-day the season of devotion was occupied by David Douglas, of New England, on 1 Cor. ii. 4 and 5, exemplifying the text by his own testimony. In the evening T. W. Ladd addressed the meeting from the words of our Lord, "Bring of the fish which ye have now caught," followed by testimonies. First-day morning and evening a crowded house; the service resting on Luke Woodard and David Douglas. L. Woodard spoke from the parable of the ten talents, of a certain nobleman who went into a far country to receive for himself a kingdom and to return; D. Douglas from the words of our Lord, "Marvel not at this, the hour cometh, &c."

The powerful presentation of truth by all the speakers, carried conviction to many hearts. The countenances and demeanor of the large congregations indicated deep impressions, prompting the aspiration, and from some the exclamation of "Praise the Lord." Our brother Luke Woodard is advised by physicians that his health, if not his life, depends upon his resting from his continuous labors. He is accordingly seeking to be excused for a few weeks, from public service. JON. DE VOLL.

CLINTONDALE, ULSTER CO., N. Y., Eighth mo. 28th, 1880.

The work of the Lord here is progressing slowly. There are many who need a gentle leading up into near communion with God, that they may take a bold stand for Him. A deepening work of grace is needed, a realization of our inability to do anything for the Master without His abiding presence. The meetings on First-day morning and evening are well attended, and usually seasons of refreshing from the Lord's presence.

To-day was our Monthly Meeting. Ow-

ing to a grove meeting, there were few in attendance. But the Lord was present, and moved many to offer fervent petitions and praise. A blessed season of communion was vouchsafed us, and we were much strengthened.

A. K. Smiley and wife, and his sister Rebecca Smiley, were present. The latter spoke to us very feelingly from the Epistle of Jude, urging to more consecration to the service of the Lord.

The grove meeting above mentioned was the outgrowth of Friends' annual Bible-school picnic. This was held on the 26th inst. Over 8000 people were present, and it was thought best to make it the occasion of proclaiming the gospel. J. H. Douglas was the principal speaker; T. W. Ladd made a few remarks. As J. H. Douglas could be here but a few days, grove meetings were held on 6th, 7th, and First-day morning and afternoon.

In the business meeting, the Queries regarding the attendance of meetings were read; and two of the answers showed a great neglect of mid-week meetings on the part of many of our members. Remarks were made by several, urging a more strict attention to these meetings. Our mid-week meetings are very important, and should be more generally attended, as a means of withdrawing our minds,—busy with the cares of the world—into near communion with our Heavenly Father. And thus right in the midst of the battle, being privileged to pause, and hold converse with our Captain; getting His instructions as to future movements; we are allowed to rest, and imbibe spiritual strength, wisdom and light for victory over the enemy of our souls. Oh! that Friends might realize this more deeply, and attend these meetings more generally.

Esther Weeks, who has been laboring for over thirty years for the salvation of souls, and through whose instrumentality hundreds are rejoicing in a new hope, is with us. The blessed influence of her life, so filled with the Holy Spirit, revives the heart that is drooping, and cheers those who are cast down. Her words are greatly blessed to us.

Truly, thy friend,

P.

BLOOMINGDALE, IND.

James Ellis, William P. Haworth and Elias Rich were in attendance at Bloomingdale Quarterly Meeting. They were very earnest in their services, which were very satisfactory. E. C. Siler made a partial report of his religious work in connection with the interest of *Friends' Review*.

A proposition for a new meeting for worship, to be held in Rush Creek neighborhood, and to be known by the name of Sylvania,

was granted, and a committee appointed to attend the opening.

The trustees of the Academy made their annual report, which was accepted, and they feel confident that their new course of study, together with other appliances, will supply all that is wanted in furnishing our youth a guarded, religious and literary education.

E. T. COLEMAN.

WEST NEWTON, IND., Eighth mo. 22d, 1880.

Fairfield Quarterly Meeting, Hendricks Co., Ind., occurred the 21st and 22d of Eighth mo., 1880. David J. McMillan and Jehu Newlin, ministers from Bridgeport Monthly Meeting, were in attendance; also Joshua Trueblood, a minister from Plainfield Monthly Meeting. The gospel was preached in a practical way, reaching the witness for truth in the hearts of the hearers.

The subject of education, among others, claimed the consideration of the meeting on Seventh-day. It was thought the church was sustaining a loss by giving up our schools to the public schools.

REZIN REAGAN.

#### PURITY OF HEART AND LIFE.

And the Apostle bids Timothy "fly youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the name of the Lord out of a pure heart." Come try yourselves by the Scripture, and if you were found according to Paul's exhortation it would be well; but do ye own such people as call upon the Lord out of a pure heart? do you believe there are any such people now, that call upon the Lord with a pure heart? That is contrary to your principle and belief who say people must carry a body of sin and death to the grave. We never read in the Scriptures that Christ or His apostles preached up such a doctrine, that people must carry a body of sin and death and imperfection to the grave; but they preached up holiness, pureness and perfection, and bid them be perfect and to follow the Apostles, and to walk as Christ walked.—*G. Fox*, 1674.

EFFEMINACY and lack of fibre are often noticeable in pupils from the schools. What the young need is something hard to do at home,—the discipline of the disagreeable, on which their fathers and mothers thrived. The help of the community must here be called in to do what the schools cannot attain to without that help. The province of the schools is, by studies more or less, and by discipline, which means continuous work, to develop the mind and the character.

## WORK AND COMMUNION.

I am sure that the multiplied activities of the Church of the present generation will be far too numerous for it, unless there spring up among its members a faith sustained by solitary communion with God in Christ, and a far deeper, more quietly emotional life than anything common amongst them to-day. There are few things that the fussy life of the modern non-conformist churches wants more than a good strong dose of Quakerism. I should very much like to suppress, I was going to say, the bulk of the religious periodicals of this age, and go back to some of the worm-eaten volumes on my book shelves, which contain works of the Quaker writers of the second generation. I want for myself, and I profoundly feel it, more of the Quakeristic spirit. We all want more of that still communion with God, and waiting upon Christ; far more belief in that spiritual realm of which Wordsworth wrote, when he said:—

"Think you that nothing of itself will come,  
But we must still be seeking?  
Be still, and it will come."

—*Dr. Maclaren of Manchester, England.*

## NINEVEH MARBLES IN AMERICA.

## WHERE THEY ARE AND HOW THEY WERE OBTAINED.

*To the Editor of The Tribune.*

Sir: The successful arrival in New York Harbor of the Obelisk from the Nile reminds me of other splendid relics of past ages which America has secured.

In 1850, Layard, being in his last year of work at Nineveh and Babylon, was often at my house in Mosul. He thought very highly of America and Americans, and therefore extended much courtesy to me, as being then the only American on the Tigris. He often invited me to his house at Mosul, and to breakfast or dinner in his tent at Koyunjik and Nimrood, and to see any new wonder uncovered in the galleries of the ruins. He was so gracious that I felt encouraged to not only tell him in what high honor he was held in America, but also to suggest how highly our colleges would appreciate any samples of Nineveh marble. He at once kindly gave me two of the best for my alma mater, Williams College.

How to get them home was the next problem. I could not well send them by the English way of the Persian Gulf and India. Finally I had them sawed, reducing the thickness from a foot to four inches, and had the length of ten feet cut into three parts, which were exactly put together again on arrival here. This made, after they were boxed, three camel loads of the two slabs. I then sent them the long journey across Mesopotamia by the cities of Orfa and Aleppo, from the Tigris to the Euphrates, and on to Scanderoon, where I had them shipped to Beirut, and then by an American wool vessel to New York. There they attracted much attention, and passed safely to my native Berkshire. They were the first Nineveh relics in this land:

A few years later, by mentioning to the new excavator, Rawlinson, (afterwards Ambassador to Persia, as Layard has since been to Turkey,) the generosity of Layard, Rawlinson was induced to copy so good an example and to give even more freely. I sent his gifts, two more slabs, a king of heroic size with two borders of the sacred tree, to Williams College; a similar set to the Mercantile Library of St. Louis (my home for four years), and a fine eagle-headed figure to the Connecticut Historical Society at Hartford.

Also, Rawlinson gave at the same time sets of equal value for Amherst College to Dr. Lobdell, and for Yale to Mr. Williams; and, at a later date, sets to Dr. Wright, of Persia, for Dartmouth and for Hanover College, Virginia. Thus America is greatly indebted to the good will and generosity of Layard and Rawlinson.

Afterwards, the New York Historical Society bought in London (I was told for \$3,000) twelve slabs, duplicates of those at the colleges, and not finer, which can be seen at their rooms. I gave to the Historical Society of New York, in 1860, an iron pick which I brought from the ruins of Nineveh, and also a burnt brick nearly two feet square bearing the name of a king. Tons of old Nineveh iron were sold to blacksmiths at Mosul.

Thus at five of our colleges and also at St. Louis, Hartford and New York we have marbles as interesting to the scholar as the Egyptian Needle. Very truly yours,

DWIGHT WHITNEY MARSH.

Haydenville, Mass., July 24th, 1880.

## THE FIELD SPARROW.

A bubble of music floats

The slope of the hillside over—

A little wandering sparrow's notes—

On the bloom of yarrow and clover.

And the smell of sweet-fern and the bayberry leaf

On his ripple of song are stealing;

For he is a chartered thief,

The wealth of the fields revealing.

One syllable, clear and soft

As a raindrop's silvery patter,

Or a tinkling fairy-bell, heard aloft,

In the midst of the merry chatter

Of robin and linnet and wren and jay,—

One syllable, oft repeated:

He has but a word to say,

And of that he will not be cheated.

The singer I have not seen;

But the song I arise and follow

The brown hills over, the pastures green,

And into the sunlit hollow.

With the joy of a lowly heart's content

I can feel my glad eyes glisten,

Though he hides in his happy tent,

While I stand outside and listen.

This way would I also sing,

My dear little hillside neighbor!

A tender carol of peace to bring

To the sunburnt fields of labor,

Is better than making a loud ado.

Trill on, amid clover and yarrow:

There's a heart-beat echoing you,

And blessing you, blithe little sparrow!

—*Lucy Larcom, in St. Nicholas.*

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### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe  
are to the 7th inst.

**GREAT BRITAIN.**—The House of Lords, on the 1st, negatived the second reading of a bill which had passed the House of Commons, for the registration of voters in Ireland; a bill assimilating election procedure in Ireland to that in England. The Irish members of the House of Commons were indignant at this rejection, and C. Parnell proposed to attach the essential clauses of the Registration bill to the Appropriation bill, which the House of Lords has not the constitutional power to alter or reject. Lord Hartington, on behalf of the government, suggested that a resolution remonstrating against the rejection of the registration bill, would be better, to which Parnell assented; but when the resolution was presented, Lord Hartington refused to accept it, because it had been made a "Home Rule" manifesto. Parnell afterward offered his amendment to the Appropriation bill, as he first proposed, and it was rejected by 58 votes to 23. In this debate, W. E. Forster, while opposing the amendment, yet censured the House of Lords for the contemptuous rejection of the registration bill, and said that if such proceedings should be persisted in, a time would come when some change in the constitution of that house would be necessary. On the same night, the 3rd, the bill relative to burials of Dissenters in parish church yards, and one making employers, whether corporations or individuals, liable to their employees for injuries caused by the negligence of fellow-servants, both of which had been modified in the House of Lords contrary to the wishes of the government, and afterward re-amended in the Commons, were adopted by the Lords as thus returned to them. A resolution was offered on the 1st instant, in the House of Commons, by an Irish Home Rule member, declaring that it is no longer just or expedient that all measures for improving the condition of the people of Great Britain and Ireland, should be at the mercy of a body of legislators hereditary and irresponsible; but it received only 13 yeas against 71 nays. Parliament was prorogued on the 7th to Eleventh mo. 24th.

The Lancashire weavers at recent shop meetings, resolved that a district of that county shall be brought out on strike and supported by contributions from the other districts, until the masters concede an advance in wages. The selection of the district was left to a committee, with instructions to act immediately. Extensive emigration was advocated at some of the meetings. At Burnley three families have started for Fall River, Mass. The employers, it is said, assert that they are losing money, and it is apprehended that they may meet isolated strikes by a "lock-out" involving 200,000 hands.

**FRANCE.**—Some dissatisfaction has been expressed because Premier de Freycinet does not declare his determination to dissolve all non authorized congregations, but the *Temps* says nothing has been changed since the Premier explained his policy to the Chambers, except that a bill on the right of association is in preparation, and it would scarcely be permissible to dissolve such congregations before this bill is discussed by the Chambers. It will contain special provisions relative to religious congregations. If it be rejected,

the government must then revert to the enforcement of the decrees issued in Third month.

The three large Jesuit schools in Paris have been evacuated by the ecclesiastics, and the authorities have walled up the doors of the chapels of the establishments. The new Civil Directors have been installed in the vacant posts.

**SPAIN.**—A wooden bridge over the river Ebro near Lagravo, fell on the 2nd inst., while a battalion of troops was crossing it, and 75 persons are known to have been drowned.

**GERMANY.**—The Emperor issued a proclamation to the army on the 1st inst., the tenth anniversary of the battle of Sedan, when the French Emperor was defeated. It recalled the events of that time, expressed thanks to the army, and the hope that it may continue to fulfil all calls of duty and honor, maintain strict discipline, and never relax in diligently training for war.

**TURKEY.**—It is asserted that the Albanian leaders have assured the Sultan of their loyalty, and their determination to defend the integrity of their territory to the last extremity. The Powers are about making a "naval demonstration" on that coast, a combined fleet having begun to assemble at Ragusa, apparently with the object of enforcing the cession to Montenegro of a portion of Albanian territory, the district of Dulcigno. Whether troops will be landed and force used is not known. It is stated that the Turkish Prime Minister has offered the inhabitants of Dulcigno lands south of the Bojana river of twice the value of their present holdings, and that the Porte hopes that this proposal will be accepted, and the naval demonstration be thus obviated. The Montenegrins have occupied some minor points in the ceded district.

**AFGHANISTAN.**—Gen. Roberts with one regiment of his force arrived at Candahar on the 28th ult. Gen. Gough had reached a point 20 miles from Candahar, the day before, and opened heliographic communication with the garrison. Ayoub Khan was then entrenched at Musra, in the Argandab Valley. There Gen. Roberts attacked him on the 1st inst., and defeated him, capturing his camp, with a number of cannon. Ayoub Khan with a number of subordinate chiefs fled, accompanied only by a few troops, and was said to have declared his intention of going directly to Herat.

**WEST INDIES.**—The island of Jamaica was visited by a fearful storm on the 18th ult., which caused great destruction both on land and sea. Of about 45 vessels of all kinds lying in the harbor of Kingston, only two escaped damage or destruction. Buildings, wharves, &c., were much injured or totally destroyed. All over the island, coffee plantations, sugar-cane, cocoa-nut trees, &c., were ruined, and many houses were blown down. It is feared that suffering will occur from scarcity of food, in some parts. At Kingston the barometer fell from 29.71 inches at 8.15 P. M. to 29.33 at 9.30 P. M.

**DOMESTIC.**—The steamer City of Vera Cruz, which left New York on the 25th ult. for Havana and Vera Cruz, with 27 passengers and 44 officers and men, encountered a cyclone off the coast of Florida, about 1 P. M., on the 28th ult., which continued through the afternoon and night. The heavy seas breaking over the vessel filled the saloons and staterooms with water, and about 2 A. M. of the 29th, extinguished the fires and stopped the engine. Efforts were made to relieve the ship by bailing, but with little effect. At 6 A. M. the vessel broke in two. Some of those on board, having put on life preservers, clung to fragments of the wreck, and of these so far as is known, only three passengers and eight seamen reached the shore alive, being carried to different points along the Florida coast between Cape Canaveral and Matanzas Inlet. Some of them were in the water twenty two hours.

# Friends' Review.

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## THE THEOLOGY OF THE EARLY FRIENDS.

The other expression they used so con-  
tinually, and which through a misunderstand-  
ing and misrepresentation of its meaning,  
has been the source of endless controversies  
without and fearful schisms within the bor-  
ders of our church, I have already alluded  
to, "the light." Here, too, I must ask the  
liberal and yet rigid application of the same  
rule that has just been appealed to—that  
Fox and Penn and Penington and Barclay  
and their followers, shall be allowed once

for all to define for themselves what they  
mean by the term.

George Fox thus clearly states the doctrine  
of the Divine light which he from the first  
preached, under the date 1651, [Journal, p.  
64, London Ed., 1694,] "I showed them the  
true worship which Christ had set up, and  
distinguished Christ the true way, from all  
the false ways; opening the parables to  
them, and turning them from darkness to the  
true light; that by it they might see them-  
selves and their sins, and Christ their Saviour;  
that believing in Him they might be saved  
from their sins." Again, [p. 168,] under  
date of 1655: "From Worcester we went to  
Tewksbury, where in the evening we had a  
great meeting, I turned the people to the  
Divine light, which Christ, the Heavenly  
and Spiritual Man, had enlightened them  
withal; that with that light they might see  
their sins, and that they were in death and  
darkness, and without God in the world;  
and with the same light might see Christ  
from whom it came, their Saviour and  
Redeemer, who shed His blood, and died  
for them; who is the way to God, the Truth  
and the Life." . . .

Again William Penn says, [Vol. I, p. 892]:  
"Well, and what does that blessed Light do  
for you? Why, 1st. It sets all your sins in  
order before you, . . . 2d. It begets a sense  
of sorrow in such as believe it, for their fear-  
ful lapse. You will then see Him whom  
you have pierced, and the wounds you have  
given Him." . . . "Now, you will come to  
be Christ's indeed; . . . and so have com-  
munion with the Father, and will know the  
efficacy of the blood of cleansing; even the  
blood of Jesus Christ that immaculate Lamb,  
which speaketh better things than the blood  
of Abel, and which cleanseth from all sin the  
consciences of those that, through living  
faith, come to be sprinkled with it, from dead  
works to serve the living God." . . .

Enough has now been given without ex-  
tending, as might be done almost indefinitely,  
the array of evidence on this subject over

the whole line of authorities among the early Friends, to show clearly that by the term "the Light," they intended no metaphysical abstraction, but a living and direct illumination of the soul, by the Lord of life and light Himself, in order to its salvation through faith in His atonement and mediation and in all the blessed truths of His gospel; and that this Light of His "shineth in a dark place," which "comprehendeth it not." It is His own blessed Holy Spirit, quickening the dead soul and opening the blind eye, and unstopping the deaf ear, that it may "hear the voice of the Son of God," which "they who hear shall live," He has declared, even "though they were dead."

There are those now amongst us, who vividly remember, in their childhood and early manhood, the desolating effects of an entire perversion of this scriptural doctrine of the Lord Jesus Christ as the light of the world and of the soul; who have witnessed thousands led astray by the delusion of an inherent, natural illumination in the mind of man, in his fallen condition, competent for his deliverance from the power of sin and Satan, through its gradual development and cultivation. . . .

Seeing however that it is the perversion, not the right understanding, of the doctrine of the Light of Christ in the soul of man, wherein consists the heresy and the danger, it is our glorious privilege, undisturbed by the work of the enemy, to accept the Lord Jesus in the fulness of all his blessed offices and attributes, as the "Light," the "Life," the "Door," the "Way," the "Shepherd," the "Lamb," the "High Priest" and "Bishop of our Souls."

Many of us, blessed be His name, have known His glorious light to break in upon the darkness of our own lives; and have witnessed it also to dawn upon the souls of others and even to illuminate their very countenances, with a radiance as it were "beyond the brightness of the sun," when for the first time they savingly beheld "the Lamb of God who taketh away the sin of the world," and realized that He had indeed taken away the burden and the curse of their sins forever.

It is the same loving Apostle John, who speaks of the Lord Jesus as the "Light of the World," who speaks of Him also as the "Lamb of God;" and who long afterwards, in the record of his heavenly visions, tells us that the Celestial City "had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the Light thereof."

We shall be in no danger there, while dwelling in that "everlasting Light," and we need fear no danger now, in receiving into

our souls all the sweetness and all the brightness of the Light of the Lamb, which will be our eternal glory there.

"He that followeth me," said this blessed Lamb of God Himself, "shall not walk in darkness, but shall have the light of life." And the Apostle declared that "walking in the light as He is in the light," we may enjoy His fellowship and know His precious blood continually to cleanse us from all sin. —*From an address before Earlham College by Thomas Kimber.*

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For Friends' Review.  
EDUCATIONAL.

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The Conference on Education which met at Haverford in the early summer, aroused much interest in the subject among those who had the privilege of attending its sessions. Many are asking, "What good is to come to the Society of Friends from the gathering together of such a number of representative men and women from different localities? Many fine things were said at the Conference, but what is to be done?"

It was admitted by all who were at the Conference that nowhere was there greater need for universal and thorough education than in the Society of Friends. In our organization we are taught that every living member may be called of the Lord to special service for Him, and it is but right that the Society should provide for the thorough education of all its members so that the Master may have instruments fitted for His use. We do not believe in special education for the office of minister, but we do believe in educating our people so that when the Divine call and anointing are given, all may be found ready for the work whatever it may be. Education can never take the place of Divine power, but all must admit that a want of it is a serious hindrance to the work of the Church.

From the reports made at the Conference it was proved that there are many communities of Friends where the children will receive very little education unless schools and academies are provided for them by the Society. And even where the High Schools and Colleges are accessible to our children, the advantage of sending them to our own schools must be obvious to all who would wish to retain our studious young people in our own Society, and have them fitted to uphold our own principles. It is no time now to lay down our denominational schools and colleges, but rather to infuse into them more life and enthusiasm, when so many around us are enquiring after the truth. It should be our aim to make our colleges centres of religious life and thought, where

true spiritual Christianity shall be taught—Christianity stripped of forms and ceremonies and separated from theological additions.

If we are to have denominational schools and colleges there will be a great deal to be done as well as said. The very first thing is to raise the money for the work, and in this every member of the Society of Friends can take a part. The Educational Association of Friends is authorized to receive money for this purpose in large and small amounts, and great good can be done by a body so organized if it is supplied with the means to carry on the work. The entire wants of the field will be examined into, and where academies are needed they can be started and helped until they become self-supporting. Competitive scholarships can be created in the various academies, which will aid such boys and girls as are earnest in their efforts for higher education, by giving them an opportunity for a few years in one of our colleges. An unusually large proportion of our young people choose teaching as a profession, and it is very important that they should be well fitted for their life work. These scholarships will be valuable both as an incentive to good work in the schools, and as the means of providing us with better teachers in the future.

But as has been said, the money must be raised before much can be done, and how to raise it is the question. It was suggested at the Conference that, as a Society, we had not made enough effort to gather together small sums, but that the work of giving to educational purposes had been left almost altogether to those who were able to give large endowments. It was therefore proposed that the Endowment Association should aim at getting annual subscribers whose contributions should average one dollar a year for every member in the Society of Friends in America. This would put into the hands of the Executive Committee at least fifty thousand a year, to be applied where most needed. It is well understood that there are many of our members who are not able to give even one dollar a year for this purpose, but on the other hand there are many who are able to give ten, twenty, one hundred, and some even one thousand annually, so that if all do their duty we expect the money will be forthcoming. And just here I would ask those even who may feel that it will require some sacrifice to spare one dollar, if you will not make the effort in faith.

To those who can spare much more than one dollar, I will not suggest any sum. You know the good that can be done with your money. Will you not ask our Heavenly

Father what He would have you give to this purpose? If any one wishes to designate the special object to which his or her money shall be applied, the Executive Committee will regard such wish in the distribution of the funds. One thousand dollars have already been raised by nine men for the current expenses of Penn College. This college is burdened with a debt of several thousand dollars, which the Friends of Iowa Yearly Meeting are very anxious to pay. They will do all they are able, and it is hoped the debt will be lifted if Friends elsewhere will give what they can. Penn College is the only one in the western department of the Association, and has a most important work in the higher education of the young men and women of the far West. It is well situated, has a superior faculty, and is in every way adapted for the work, if it were relieved of the debt which at present greatly hampers its usefulness.

There is also great need for several high schools in Kansas. The Friends residing in that State have but little money to spare, although they are fully alive to the great advantage it would be to their children, and to the whole Society there, to have these advanced schools under the care of Friends. We can hardly calculate the good that could be done by the judicious application of a fixed sum annually for the establishment and support of these schools until they should become self-sustaining. One Friend has already offered to be one of two hundred to give ten dollars annually for this special object; will not the others send in their names?

The boarding school in North Carolina is also an object for which special funds might be contributed. This school is the only advanced school accessible to a large majority of the Friends in the South, and might greatly extend its usefulness if some substantial help were given to it.

The officers of the Educational Association of Friends in America are:

J. J. Mills, President, Indianapolis, Ind.  
Philip C. Garrett, Vice-Pres., Phila., Pa.  
J. Harlan Stuart, Vice-President, Lawrence, Kansas.

Timothy Nicholson, Sec'y, Richmond, Ind.  
Allen C. Thomas, Assistant Secretary, Haverford College, Pa.

Charles E. Cox, Assistant Secretary, Lawrence, Kansas.

Mary W. Thomas, Treasurer, 317 Madison ave., Baltimore, Md.

Any money sent to Mary Whitall Thomas, Treasurer, 317 Madison ave., Baltimore, will be promptly acknowledged by mail, if the post office address of the sender is given.

MARY WHITALL THOMAS.

For Friends' Review.

THOMAS DRUMMOND,

WITH SOME NOTES ON IRISH HISTORY.

The eminent historian, James A. Froude, remarking upon the much-discussed Irish Question, and especially upon England's experience therewith in the past century, recently said:—"We governed Ireland as a colony, and Ireland was the disgrace of British statesmanship."

In the preface to a memoir of Thomas Drummond\*—whose name is best known to us in connection with the "Drummond Light," but who was also Under Secretary to the Lord Lieutenant of Ireland from 1835 to 1840—the claim is advanced by the compiler of the memoir that it is a "record of the only great effort yet put forth for the renovation of that unhappy land."

He continues: "It was a failure. The Administration, however, which made the attempt, and in which Mr. Drummond was a leading figure, removed one obstacle to the renovation by extinguishing all just complaint of misgovernment. Since 1835, the spirit of the Executive in Ireland has been excellent. The evils to be remedied, however, have lain, and lie, too deep in the institutions and jurisprudence of the country to be reached by the Executive; and till British statesmen fearlessly face them in a perfectly honest and just spirit, the annals of Ireland must continue to be, as heretofore, a record of the misery and unrest of the people, their conspiracies and attempts at rebellion, their punishment and humiliation."

It may be added that, during the thirteen years since the foregoing views were expressed, this state of political dissatisfaction and scarcely-contained rebellion has continued to gather strength. Not only the Irish people themselves, but also many of the justly-disposed among the English, perceive the necessity for a settled, equitable policy with respect to Ireland; so that I believe it may be truthfully said, that the consideration of the state of their sister isle is, at this writing, the most prominent, if not the most pressing, question before the English government and people.

In the memoir to which I have referred, there is a brief review of Irish history, the chief points of which I will lightly touch upon, before speaking particularly of the person who is the subject of the sketch.

Several centuries before Henry the Second's invasion of Ireland in 1172, the Scots, long the dominant tribe, had transferred themselves from Ireland to North Britain.

The island was divided into five little kingdoms. One of the kings bore the title of King of Ireland, yet exercised no particular supremacy over the others; whilst the five tribes of Milesians, Picts, &c., became so interfused, that they were found indifferently in the five kingdoms. The number of clans into which the population of the respective districts was divided, was prodigious; and, as antipathies founded on wrongs, real or imaginary, divided the clans, whilst antipathies founded on supposed differences of race, divided the tribes, it may hence be believed that the clan feuds and the tribal wars were almost incessant.

The Breton or ancient Irish laws had been reduced to a written code, possibly under the immediate authority of "Saint" Patrick, as they were commonly called, "Patrick's Law;" but, though held in high esteem and declared to be unalterable, they were naturally far inferior to the English statutes grounded upon the code of Roman jurisprudence. Ireland, generally, was not so well educated, or, we may say, civilized, as most of the other European countries, notwithstanding her music and poetry were celebrated, and her missionaries were carrying the gospel to distant lands.

The primitive Irish church, although Christian, was evidently not Roman Catholic, inasmuch as it refused payment of Peter's pence even as late as the time of Adrian IV. This Pope it was who authorized the invasion of Ireland by Henry II. for the express purpose of "broadening the borders of the church." To certain Norman chiefs, Henry gave authority to possess the island in his behalf; but, in the course of the two or three succeeding centuries, these Normans became identified with the native element, whilst so bitter and unintermittent was the opposition to foreign rule, that England's real possession became limited to a small portion of the east coast—i. e. that around Dublin and Drogheda—which thence became known as "the Pale."

The most unhappy condition of Ireland, however, was probably that which came upon her people, when, resenting the misdirected efforts of the Puritans to convert "the Papists with the Bible in the one hand and the sword in the other," they undertook (1641) to rid themselves of the Protestants by a wide-spread massacre. The attempt was severely punished by Cromwell and his troops when they overran Ireland in 1649; but a sad condition of confusion prevailed in the country during several years.

"In 1641 the population of Ireland, according to Sir William Petty, was 1,466,000, of whom 616,000 were destroyed in the eleven years of the war. He computes

\*By John F. M'Lennan, advocate. Edinburgh, 1867.

that there perished or disappeared in these years, 'by the sword, famine, hardship, and banishment,' no fewer than 504,000 of the native Irish, being nearly twice as many as there were altogether in 1172. Figures, however, convey out a poor notion of the state to which the country was reduced. Famine, as at the end of the Elizabethan wars, stepped in to complete the havoc of the sword. A plague followed; suicide became epidemic, as the only escape from the intolerable evils of life."

The lands of the rebellious ones were parcelled out among Protestant Scotch and English settlers. At the revolutionary period of 1688 anarchy again followed, resulting in the enactment of penal statutes against the Catholics. These again caused wide-spread dissatisfaction, giving rise to numerous secret societies, and eventually to the last formidable insurrection, that of 1798. On the first day of 1801, the Parliament of Ireland was suppressed and incorporated with that of Great Britain, and from thence dates the United Kingdom of Great Britain and Ireland.

From this time down to 1835, there was scarcely a year in which measures had not to be taken to preserve the peace of the country. The Whiteboys, Steelboys, Right-boys and other organizations of peasant "Defenders" of the preceding century, were succeeded by the Rockites, Terryalts, Ribbonmen and other secret insurrectionary societies. Meanwhile the political agitation continued, culminating in the success of Catholic Emancipation, and in the passing of the stoutly contested "Relief Bill," by which Catholics became eligible to the highest public offices and to seats in Parliament. Nevertheless, the prevailing disquietude was not stayed. It was at this period (1835) that Thomas Drummond, occupying a responsible position in the administration of Irish affairs, undertook the praiseworthy task of calming the long-troubled waters.

(To be continued.)

#### A MOTHER'S CARE.

I do not think that I could bear  
My daily weight of woman's care,  
If it were not for this:  
That Jesus seemeth always near,  
Unseen, but whispering in my ear  
Some tender word of love and cheer,  
To fill my soul with bliss!

There are so many trivial cares  
That no one knows and no one shares,  
Too small for me to tell—  
Things e'en my husband cannot see,  
Nor his dear love uplift from me,  
Each hour's unnamed perplexity  
That mothers know so well.

The failure of some household scheme,  
The ending of some pleasant dream,  
Deep hidden in my breast;  
The weariness of children's noise,  
The yearning for that subtle poise  
That turneth duty into joys,  
And giveth inner rest.

These secret things, however small,  
Are known to Jesus, each and all,  
And this thought brings me peace.  
I do not need to say one word,  
He knows what thought my heart hath stirred,  
And by divine caress my Lord  
Makes all its throbbing cease.

And then upon His loving breast,  
My weary head is laid at rest,  
In speechless ecstasy!  
Until it seemeth all in vain  
That care, fatigue, or mortal pain  
Should hope to drive me forth again  
From such felicity!

—Presbyterian.

#### OUR LONDON LETTER.

The annual report of the Friends' First-day School Association has just been issued. The statistics it gives of this branch of mission work amongst the poorer classes in England are worthy of remark. Besides a few schools still probably unregistered, there is tabulated a total of 138 schools, in 94 places, carried on by 1503 teachers, and containing 23,738 scholars; of these scholars 13,000 are adults and 10,000 are children. These totals include 14 schools in Ireland with 1,700 scholars. Thus the membership of London Yearly Meeting, numbering not quite 15,000, has under its care in its First-day schools 22,000 persons, a number not inconsiderable in proportion, although but a very small fraction of the population.

The schools are distributed unequally throughout England. In the northern counties Friends are most active in this direction. Thus in Yorkshire there are schools, each containing 200 scholars or more, in eight of the principal towns, and in the whole Quarterly Meeting the proportion of scholars to members is five to two. In Durham, again, there are several large schools, the work at Darlington being especially extensive and successful, and the meetings for worship are often recruited from this agency. Friends in some of the larger towns of Lancashire,—as Manchester, Liverpool, Oldham, Lancaster,—and also at Kendal, keep up similar work, although on a smaller scale. Passing southward, in all the Midland counties, where Friends are sparsely scattered, we find the First-day schools fewer and smaller, with the single exception of Birmingham, where the largest work of this kind in the kingdom is carried on. 3125 adults are on the lists of the schools in that town; the number has

increased from year to year, and a widespread influence is exerted by the seventy teachers who maintain this large organization. Many of the teachers are actively engaged in business and municipal work during the week, yet meet their classes punctually at half-past seven on First-day morning. The opening of the State schools and the entrance of other denominations into the field will probably retard the hitherto rapid rate of increase in the future.

In the Eastern counties, although Friends are few, there are good-sized schools in several towns. Then there are eleven schools in London, in which nearly 2500 persons are taught; this is not a great number for such a large city, in and about which 2000 members of our Society reside. South and West of the Metropolis, excepting a large school at Bristol and rather smaller ones at Brighton, Reading, and Plymouth, there is hardly any work of this kind going forward.

The influence of this organization upon the welfare of the Society also varies in different localities. Certainly the mission work has a good reaction on the Society so far as this; that those who are engaged in earnest labor for the Master can hardly fail to be better and more living members of their own church. But as regards any direct accession to our ranks as the result of the mission work, this by no means always occurs in the places where the First-day schools flourish best. In Yorkshire and especially in Durham, increase to the numbers of the Society, and increasing schools seem to go hand in hand. But in Birmingham, where the school work is most extensive, the admissions to the Society are not numerous. In London, on the other hand, where the mission operations are much smaller in proportion, the Monthly Meetings have received a good many new members. Thus 109 have been admitted in the twenty-one meetings of which London Quarterly Meeting is composed, during the last three years, (at the rate of 1.7 per meeting per year.) In Durham Quarterly Meeting, 152 are reported in the same period (being 2.4 per meeting.) In some of the smaller Quarterly Meetings, especially Bedfordshire and Norfolk, the school work is carried on increasingly from year to year, with scarcely any result in adding to the Society. The schools have grown up outside our organization, the mode of worship practiced is different, and there is little or no attempt to draw the scholars to our meetings: those who teach feel that they could not with any confidence ask them to sit down in the small and nearly silent assemblies of Friends.

The attendance of the scholars at the

several schools varies from 42 to 96 per cent. of the numbers on the list; all the schools together averaging an attendance of about two-thirds. It is noticeable that the largest schools appear to maintain the best attendance: the adult school at Hull, for instance, with 822 members, shows an average attendance of 85 per cent.

There are at least two First-day schools carried on by Friends in Australia. That at Sydney, N. S. Wales, was set on foot not very long since through the endeavors of a young Friend from Yorkshire, visiting the colony. When, as is often the case, young men attending our schools emigrate from this country, it is useful to be able to introduce them to similar agencies in the place to which they go. There is also, an adult school at Hobart Town, Tasmania.

The work is an increasing one. A table appended to the report, showing the number of schools, teachers and scholars in England and Ireland, at intervals since the Association was founded in 1847, brings out a remarkably rapid rate of increase. It is curious that for three periods of about four years each, following 1851, 1863, and 1871, there were pauses—the numbers remained stationary or a little declined, to be followed in each case by a fresh impetus. For ten years past the scholars have been increasing out of all proportion to the teachers, and this forms a frequent cause of difficulty, so that in order to provide sufficient teaching power, very many of the scholars have to be enlisted in the work.

London, 8th month 26th, 1880.

M. CHARNAY, in the number of the *North American Review* for Ninth month, writes that the secretary of the Geographical Society of Mexico is an Indian of pure blood, gifted with great talent as a speaker, a polyglot, a scholar, a politician, and a *litterateur*. He further states that the Indians are gaining ground in Mexico, so that if left to itself, that country will lapse back to the natives.

In a recent speech in the British Parliament, John Bright said, "To a large extent the working people of this country do not care any more for the dogmas of Christianity than the upper classes care for the practice of that religion. I wish from my heart that it were otherwise."

A CHURCH has a right to exclude a quarrelsome controversialist, who wants to come into it not to co-operate in Christian work and worship on the basis of a common faith, but to contend against whatever is distinctive and intellectual creed.—*Christian Union*.

## HOW LOVE REMOVED A MOUNTAIN.

"Mamma," said Arthur, "how can faith remove mountains?"

"I will tell you how love once removed a mountain," said his mother, "and then you will perhaps understand what is now puzzling you :

"More than a hundred and twenty years ago, there was born in an old castle on the shores of the Pentland Firth, in the far north of Scotland, a boy who, when he grew up, became a very useful man. His mother was of a noble family, and he inherited a title himself. He was Sir John Sinclair; but far better than titles and wealth, was the training the mother gave to her son. She taught him—for his father died when he was young—how to manage wisely his estate; and as he grew up he showed that he did not intend to lead a selfish, luxurious life, but do his best for his neighbors and his country. At that time good roads were very much needed, even in the more busy parts of England; and in the north of Scotland, where the inhabitants were few, and for the most part poor, the roads were often very bad.

"One day a neighbor asked Sir John when he would make a road over Ben Cheilt—a large mountain which interfered much with freedom of traveling in Caithness. He was not prepared to begin a road over Ben Cheilt just then, but the time came soon after. He went to London on a visit, and there saw a young lady whom he wished to marry; but when he asked her to go with him to Caithness, she shook her head. She liked Sir John; but in those days of slow traveling and dear postage, the distance between Thurso and London seemed immense, and Miss Maitland could not make up her mind to go so far from home. However, she did not altogether refuse him, and he went back to Thurso, resolved that the big mountain, Ben Cheilt, should no longer stand in the way of a direct road to the South. He surveyed it carefully, made up his mind what to do, and then sent out over the country for all the men that could be got to help him. One summer's morning, at early dawn, one thousand two hundred and sixty men assembled under his command, and by nightfall the old bridle-track was made into a carriage-road. Before he could go South again, a gentleman who had just been travelling in Scotland, carried to Miss Maitland the story of Sir John's road-making, and all his other improvements; and she was so much pleased that she determined to reward him in the way he wished. They were married soon afterwards.

"That was not Sir John's only effort.

He lived to be an old man, to do a great deal for Scotland, and to be much respected. And now, Arthur, you see how love can remove mountains."

"He didn't remove it mamma; he only made a way over it," said Arthur.

"And what more was needed?" answered his mamma. "God does not take mountains out of our way altogether, in this world, my dear; but if we love and trust Him, he will give us the strength and patience to make a way over them; and that is better. 'Whe art thou, O, great mountain? Before Zerubbabel thou shalt become a plain.' (Zech. iv. 7.)"—*Selected.*

## REPENTANCE.

The *Methodist Recorder* says:

All apparent reformation, however, is not repentance. An individual may reform his life, and abandon many of his sins, without truly repenting in the gospel sense of the term. There are many motives which may lead to this beside true and godly sorrow. When men forsake sin because it is unpopular, or has in their view become unprofitable, or in consequence of a change of life or of circumstances it has become distasteful, there is nothing virtuous in their conduct, and although the change resembles that of repentance, it is entirely different in its nature.

To properly estimate the moral character of actions, they must be considered in connection with their causes, or the motives which prompt to their performance. The same act, performed by different individuals, may, in the sight of God, possess a different moral character, viewed in connection with the motives of each. True repentance embraces both the motive and the act. It is a thorough change of mind, by which sin is discovered to be exceeding sinful, dishonoring to God, and ruinous to the soul, and as a consequence embraces deep contrition for having disregarded the highest authority, insulted the dearest love, and exposed the soul to eternal death; and a complete and thorough abandonment of sin, because of its God-dishonoring nature.

A continuous course of conduct, of the same character, can only be sustained by the continuous operation of the same principles and motives. If the cause be removed, the effect must cease. Repentance, then, viewed in connection with the attainment of eternal life, does not consist in one overwhelming view of our true spiritual condition as sinners, with the accompanying feeling of penitential grief; nor in one general act of reformation, but in the habitual cultivation of the one, and the continued performance of the other.

**SMOKING CARS.**—If any man is still in doubt as to the associations of tobacco-using, let him look into the smoking car on any railroad line, and note its appearance and its occupants in contrast with the other cars on the same train. A few days ago as a passenger train was about starting on one of the lines out of Philadelphia, a plainly dressed colored man came along to get aboard. The conductor, pointing him to the forward car, said, "You had better get in there." Glancing into it, the colored man said, "No sir! *That's* the smoking car. I don't get in there;" and in proud reliance on the "fifteenth amendment" he went on to a "first-class" car. Both the conductor and the colored passenger seemed to have the same idea of the social grade of a smoking car.—*S. S. Times.*

#### ITEMS.

THE population of Oregon has increased from 90,000 in 1860 to 175,535, a gain of 90 per cent.

THE four largest cities in the United States—New York, Philadelphia, Brooklyn and Chicago, have a population of 3,113,684, a gain of 802,294 since 1870.

THE Governor of the province of Achaia, Greece, has prohibited the villagers from bringing in their goods for sale on the first day of the week, and the shop-keepers from opening shop.

PRESIDENT HAYES has accepted the office of Vice-President of the American Bible Society, which was offered him a few weeks ago.

## FRIENDS' REVIEW.

PHILADELPHIA, NINTH MO. 18, 1880.

AGENT JOHN D. MILES has spent four days in Philadelphia with three Arapahoe chiefs, two chiefs and two "warriors" of the Cheyennes, and several children who are to attend Hampton or Carlisle schools. These Indians have awakened much kindly interest among many of our citizens, have enjoyed visiting many places of interest, especially the public schools and the Institution for the Deaf and Dumb, and responded to the kindness shown them. They are pleased with Carlisle school, and will make a favorable report of it to their people. It is believed that 1000 of the children of these two tribes would at once enter schools if these were provided for them as the United States solemnly agreed to do by their treaty of 1868. That treaty binds us to supply a school and teacher for every thirty Indian children willing to attend.

"I want to know more of God," said the venerable Arapahoe chief, Little Raven, in some

remarks he made at a conference with Friends. We believe he but uttered the unspoken and almost unconscious desire of thousands of his race.

Shall we not in the love of Christ persevere in *showing* and teaching these our fellow-men more of God, as He has revealed Himself in the Bible, in our Lord Jesus Christ, and in the heart by His Spirit.

"All the Indians are at peace—Cherokees, Kiowas, Cheyennes, all over the Territory, with one another and with the whites," said another chief. Ten years ago several of these tribes had bloody feuds, and some of them hated the whites with an animosity fired by wrong, and stimulated by superstition and evil customs. Now all are at peace, the fruit of Christian effort, both by our government and by Friends. Ought not Friends to persevere in their united efforts in this field?

If the reign of Christ is ever set up fully in this world,—and "He must reign till He hath put all enemies under His feet,"—then men shall beat their swords into ploughshares. Peaceful industry will displace the arts of war. If the Lord Jesus reigns now in our hearts, giving peace to our consciences, shall we not be thorough peace men, and act out our belief? Can we not see how much better it is for Indians to give up feuds and bloody strife and addict themselves to the industries of peace? Is it less so for Christian nations? And will nations ever do it if individuals be not faithful to their convictions?

A writer in the *Independent* calls the attention of the Presbyterian General Council, which is to meet in Philadelphia on the 23d instant, to the threatenings of a war of revenge between France and Germany, obscurely muttered in the speech of M. Gambetta at Cherbourg. He asks if it be no concern of Christian Churches that two great European nations are ready to take each other by the throat with hideous injury to life, property, morals and religion. He reminds them that in what we call the dark ages there were "truces of God" by the authority of the church, and suggests whether Christians now are less bound than then to promote peace on earth and good will to men.

LITTELL'S LIVING AGE supplies selections, literary and scientific, from the best English Magazines, including poetry. The cost for fifty-two numbers of sixty-four large pages each is low—\$8 a year. Littell & Co., Boston.

THE WHITE FIELDS OF FRANCE; or, Mr. McAll's Mission to the Workingmen of Paris and Lyons. Horatius Bonar, D. D.

WORK AMONG WORKINGMEN. Elllice Hopkins. Strahan & Company, Limited. 34 Paternoster Row, London.

These books are well fitted to stimulate the Christian worker to renewed efforts in spreading the gospel among the poor, for it is most cheering and animating to read these accounts of successful mission work in France and England. The keynote to both has been well expressed in the latter book: "If there is one truth I have grasped more strongly than another, it is this: only be sure of your duty, and there must be an infinite store of force in God which you can lay hold of to do it with, as an engineer lays hold of a force in nature and drives his engine right through the granite bases of an Alp. If you are sure that it is God's will you should do it, then 'I can't' must be a lie in the lips that repeat, 'I believe in the Holy Ghost.'"

Many of our readers have doubtless heard something of the evangelistic work that was begun in Paris eight years ago, by a Scotch minister and his wife. During a visit of three or four days to Paris in 1871, Pastor McAll and his wife noticed how eagerly the tracts they distributed among the workingmen were received. Just before leaving they went to the heart of the artisan district—Belleville—and the following account of that visit is found in his first report: "We contrived to meet the workmen as they returned homeward at night. At the corner of two great thoroughfares a large group gathered around us. One intelligent man who could speak a little English stood forward and asked if I were not a Christian minister. Then very earnestly he spoke to this effect: 'Sir, I have something to tell you. Throughout this whole district, containing tens of thousands of *ouvriers*, we have to a man done with the priests. We cannot accept an *imposed* religion. But if any one would come to teach us religion of another kind, a religion of freedom and reality, many of us are ready for it.'"

Returning home, Pastor McAll and his wife spent several months in earnest and prayerful consideration, and then, with the concurrence of their friends, they decided to enter into the work, to which they had been so unexpectedly led by the words of the French artisan. Little did they then dream whereunto this thing would grow. Late in 1871 they severed their home ties, and took up their abode in Belleville, in the very midst of "those strange Communists whom everybody dreaded." Pastor McAll was told that his life was in danger, and that he could not have chosen a worse spot to begin his work; but strong in the strength of the Lord, he opened their first mission station with the new year. There were forty present at the first meeting; the next First-day evening one hundred men came, and they were not interfered with in the least degree. In the course of two or three months they had increased their stations to four, the number of people in attendance all the time increasing. Pastor McAll writes: "All our stations are shops, and consequently on the track of the passers-by. \* \* A large muslin sign over each shop invites the workmen to enter. We also distribute bills of invitation in each

district, telling the people that English friends wish to speak to them of the love of Jesus Christ."

On entering a warehouse, a Bible or other book is lent to each attendant. The utter ignorance in regard to the Bible is astonishing. For example, more than once after borrowing successively the New Testament and the Bible, an *ouvrier* has asked for "another volume of the same work." "An old lady, after receiving several of the Gospels at our rooms, was anxious for a Gospel of St. Paul to complete the set."

The meetings are conducted very simply, short addresses and readings are given alternately with hymns. Each year the work has grown and extended, and the time and strength of Pastor McAll and his little band of earnest workers have been severely taxed. During the second year no less than 1019 meetings were held, of which Pastor McAll conducted more than five hundred himself. To arrange for 1019 meetings must have involved immense toil and trouble, but now (1879) to arrange for 2788 is quite an overburden, even for three superintendents. \* \* True, Pastor McAll and his colleagues have not to conduct the whole of each of these meetings. They have the valuable help of the French pastors, who have thrown themselves heartily into the work, but nevertheless the weight of the responsibility is very heavy. The various branches into which this work has grown would take too much space even to enumerate, but the account of them will be found very interesting. Stations have been opened in Lyons and Marseilles also, where the same open door for simple Gospel teaching has been found. Great fears were at first entertained that their evangelistic work would soon be stopped, but by the end of the second year all such fears passed away, for the municipal authorities not only gave easy permission to open new stations when asked, but signified a willingness to license others. This, they discovered, was the result of a careful investigation of the teaching given, and of its result on the neighborhoods in which the earlier stations had been started. We have only been able to give a brief sketch of this wonderful work, but we hope many will read the narrative.

"WORK AMONG WORKINGMEN," is a graphic description of some Gospel meetings held by a young lady among the lowest class of men in a university town in England. With an earnest desire to do something to reach those men who could not be brought to a regular service, and a firm conviction that God was able to use and bless the most simple instrument, she ventured to open a meeting on First-day evening, in the midst of a district noted for its lawlessness. The meetings rapidly increased in size, and she soon had an audience of from five to six hundred men, some of whom had walked ten miles to come to the meeting. She gives many practical suggestions in several of the chapters as to the best modes of addressing, and most successful ways of reaching people of this class. She soon discovered that no theoretical doctrines, "no religious phraseology, no fossilized dogmas," would go down with them—the simple truths of the Gospel, simply taught, alone meet the needs of a fallen and lost humanity. "The brawny blacksmith, who wrestling in prayer, cried out,

'O Lord, the devil is so strong; but Thou art stronger; knock him down, O Lord! O Lord, in Thy great goodness knock him down,' is no bad type of the earnestness and directness and straight hitting a speaker to workingmen needs, that speaking out of the heart and life to which they never fail to respond." Still one can make but little headway with ignorant minds by mere preaching, and "after meetings" were found to be very necessary and helpful. Such a narrative of single-hearted devotedness to the Lord, and the blessed results that flowed from it, should arouse each of us to look whether we may not, like the priest and Levite, be passing by on the other side, when there are wounded and sick souls needing help and salvation to be brought to them.

"Is it the fault of the bed-ridden cripple that he does not get up and go to the doctor, who lives close by, or is it the doctor's fault who leaves him to perish by refusing to go to him? Is it not just the malady of the people who, perhaps, live in the next street to us, that their *wills* are bed-ridden, that they cannot rise and come, however many churches may be open to them."

Her chapter on the "Savings Question" applies more to English workmen than to American, and we differ entirely from her in regard to her views on total abstinence, but we can cordially recommend the rest of this little book.

INDIANA YEARLY MEETING, 1880, is to be held at Richmond, Indiana, as follows: Ministers and Elders, Third day, Ninth mo. 28th, at 10 A. M.; Representative Meeting, Third-day, Ninth mo. 28th, at 3 P. M.; Yearly Meeting, Fourth day, Ninth month 29th, at 10 A. M.

#### DIED.

HOCKETT.—At his residence, near Earlham, Dallas County, Iowa, on the 24th of Fifth month, 1880, Stephen Hockett, aged 80 years, a member and Elder of Earlham Monthly Meeting. His life has been one of usefulness in the church. He took an active part in settling the first Meeting of Friends in Iowa, at Salem. He has ever been an earnest upholder of the doctrines of the Christian religion as professed by Friends, and manifested to the last a desire that Friends be careful to show by their everyday life that they are the children of the Lord. Though he had many trials through life's journey, he could exclaim at death that the Lord had largely blessed him through all, and he was ready for the summons, saying it was not any merit of his, but all through God's mercy that he was what he was.

MENDENHALL.—On the 14th of Eighth month, 1880, after an illness of but twelve hours, Ira Mendenhall, in the 48th year of his age. He was a consistent, worthy and active member and Elder of Bloomingdale Monthly Meeting, Ind., and died in the midst active service in the church.

DAVIES.—At his residence in Parke Co., Indiana, on the 15th of Eighth month, 1880, Samuel Davies, a member of Bloomingdale Monthly Meeting.

SODEN.—At the residence of her son, William Soden, in Morris, N. Y., on the 3rd of Eighth month, 1880, Betsey, wife of the late Benjamin Soden, aged 84 years, a beloved member, and for many years an Elder of Butternut Monthly Meeting. Her end was peace.

WOODARD.—At Coloma, Indiana, Eighth month 11th, 1880, Elizabeth, wife of Isaac A. Woodard, an esteemed member of Coloma Monthly Meeting. This dear Friend suffered for about twenty weeks from the effects of severe burns, caused by her clothes taking fire while engaged in household duties. Her fearful and prolonged sufferings were borne with great patience, until through the mercy of God she was finally relieved by death.

#### RELIGIOUS INTELLIGENCE.

On the 22d of Eighth month farewell services were held at the First Congregational Meeting House, Chicago, for ten missionaries who were leaving for North China under the auspices of the A. B. C. M.

THE convocation for consecration, prayer and increase of spiritual power, called by D. L. Moody, at Northfield, Mass., began Ninth mo. 1st. There were delegates present from Canada, Great Britain and most of the States. The first meeting was marked by much solemnity. The gathering was informal, long periods being passed in silent prayer, and those present speaking as they were moved. The prayers were for unanimity of spirit, healing of personal animosities, and the giving up of personal vanities. Several members of the Society of Friends were present.

THE "Old Catholics" of Germany, who left the Romanists because of the doctrine of papal infallibility, and for other reasons, report an increase in members this year over last. The total is given in round numbers at 45,000. It seemed probable for a time that they would rapidly decline.

THE statistical reports of the English Wesleyan Conference for 1880, show for the third time decrease of membership. The reasons assigned are neglect of making regular contributions and hence the loss of membership, and emigration.

THE Moravians have had guaranteed to them by the Austrian government equal privileges before the law, with the Roman Catholic, Lutheran and Reformed Churches. But other denominations are yet excluded from religious equality.

THE Hospital for Lepers at Jerusalem is to be henceforth a Moravian institution. Its support will add about \$2,000 annual charge to their sorely taxed resources for mission work.

#### TEMPERANCE NOTES.

At a recent meeting of the British Medical Association at Cambridge, England, there was an important discussion on Insanity and Intemperance. One speaker stated as a result of his investigation, that parental intemperance caused 31 per cent. of the insanity of that country.

A SOCIAL gain to the cause of temperance arose from a motion of Dr. Norman Kerr, that at future dinners of the Association the price of the dinner ticket should not include the charge for intoxicants, the motion being carried after a warm discussion.

THE National Temperance League gave a breakfast to the medical men attending the Association, at which about 200 doctors attended.

Weighty speeches were made on the subject of the medical use of Alcohol. Its fearful effects on mind and body are brought so often before medical men that the more thoughtful among them cannot but admit them, and now that the fact has been proven that alcohol is not a food, and does not impart strength, its use in medicine must steadily decline.

A correspondent writes from Ohio: "I have the misfortune to live in a county, in which the authorities support through the winter nearly one hundred paupers, and in which \$100,000 are spent annually for liquor. In one of the principal towns are about thirty liquor saloons. One of the four County Judges reports that he has sentenced thirty-eight persons to the penitentiary since 1875." He thinks that the farmers are taxed heavily to support the courts, prisons and lawyers needed to punish crime caused by drink. He regards voters who cast their ballots for men who sell drink in any way as responsible for the crime which results from the drink traffic, and looks forward with hope to the day when women will vote against it.

It must not be forgotten, however, by advocates of the voting of women on the liquor question, that after local option laws prohibit the sale of liquor, it requires a mighty power of public opinion, lawyers, judges, police, &c. to suppress it and keep it suppressed. In our own ward the struggle was a severe one, and soon overthrown by a large vote in favor of license. Steady endeavor to enlighten and arouse the consciences of Christian people is still required before such laws can be effectually carried out in many places.

A correspondent of the *National Temperance Advocate* writes that a large number of towns and counties in the state of Georgia are ridding themselves of the licensed liquor traffic by declaring against it at the polls. Another encouraging fact respecting the growth of the temperance sentiment in the same improving State, is furnished by another correspondent. He states that Atlanta University, (colored) was among the first in this country to adopt Dr. Richardson's Temperance Lesson Book as a text book, and that he had recently listened, at the commencement exercises, to a thorough examination of one of the classes therein. There are nearly three hundred students in the institution, all of whom will receive instruction in the book, and, as the majority of the graduates become teachers, it is presumed that the good leaven will be widely spread.

## OHIO YEARLY MEETING.

(Concluded from Page 61.)

*Second day, Eighth month 30th.*—The Meeting again assembled.

The Annual Queries were read and answered. One or more Meetings had been established; none discontinued.

Some encouragement had been given to schools under the tuition of teachers of Christian experience.

B. C. Hobbs spoke at length in regard to higher education, setting forth the importance of having schools under the supervision of the

Society; that the education of our children may be conducted at home, and they not sent abroad to grow up under the influence of those who oppose our principles. Parents should provide for the education of their children; the church should make preparation for the training of the children of its membership.

Some Friends felt a fear lest while we were educating the children we might overlook religious teaching, there were so many colleges where poisonous principles were instilled. This fact was acknowledged, and hence some thought there was great need of having schools under the care of Friends, that these difficulties may be met and overcome. There are dangers on every hand, therefore there is need of a guarded literary and religious education for our children. Friends were encouraged to give their prayerful attention to this important subject.

Each family of Friends is supplied with a copy of the Holy Scriptures, and most of them are in the daily practice of reading a portion thereof, attended with a devotional pause.

The statistical report also brought before the Meeting the practice of Scripture reading and family worship, and much earnest exhortation was given in regard to the custom of family reading and prayer. Nearly all the speakers earnestly advocated the practice of kneeling in vocal prayer every morning, saying they had been blessed in the practice themselves, and it had brought a blessing upon their families. This being their experience, they recommended the practice to their friends and neighbors. Do not neglect this duty for fear of its drifting into a form. There is great danger of a dead silence becoming a form; as much danger in that direction as in the other.

If our hearts are filled with the love of God it will flow out, and specially to our own families. If we are filled with the Spirit our mouths will be filled with praise and prayer to our Heavenly Father, which will flow out in words to the refreshment of our own souls and that of our families.

It was thought by some that our system of ministry is at fault. A Meeting will not flourish without a living ministry, that the flock may be fed and watered. It was replied, let the Spirit lead us first of all, yet Paul had the vision of a man to invite him to Macedonia. May not the Lord send us a real man to invite us to a particular field of service.

A Meeting may have a sense of its needs and of who would be the proper minister to invite into their service. And under the Spirit's leadings those who speak and those who hear will be refreshed together. The Lord speaks in various ways to his people. He sent prophets to them in days of old, and those were blessed who gave heed to their teaching. They had then an outward priesthood. Now Christ is our great high priest. There is the priesthood of believers, and every man should be a priest in his own house. No class of men are to be as lords over God's heritage. The Lord will send by whom He will send. He will anoint His servants and send them forth from church to church to bear His messages; or He will anoint them for service at home for the edification of the body, and may indicate to them their proper place of abode or sojourn. And seeing He has given the witness

of the Spirit to all, He will speak to each individual believer as it pleaseth Him, and thus be head over all things to His church.

Adjourned to 10 o'clock to-morrow.

*Third-day Morning.*—Men and women met in joint session.

A Friend spoke of the need there was for a meeting-house at Milan, and asked for aid in building it, that the little church which had been gathered there through the instrumentality of our friends, might be supplied with a place for worship. A nomination was made to receive subscriptions for that purpose.

It was decided to enlarge the frame house at this place, and finish it for the accommodation of the Yearly Meeting.

The Committee on Peace presented as their report the report of the Secretary of the Peace Association of Friends in America, and recommended that the \$240 asked for by the secretary be furnished by the Yearly Meeting. The presentation of the subject awakened much interest in the minds of Friends.

A number spoke encouragingly of the work, and wished the money raised by apportionment; some thought it best to supply it by voluntary contribution; and some thought there was danger of men advocating peace principles without being Christians, and mistaking this moral virtue for conversion. Others thought the danger in this direction not very great, apprehending that those who professed conversion were as liable to let fall peace principles unless thoroughly instructed in them as the unconverted were to take them up, and that the inconsistency of professed Christians engaging in war is a great hindrance to the spread of the Gospel.

The American Friends' Missionary Board made a report, and a committee was appointed to consider the subject further and report.

An interesting report on Indian affairs was presented to the Meeting.

Our dear friend, Edward C. Young, on behalf of himself and wife, gave an interesting and satisfactory account of their visit to Friends of Great Britain and Ireland.

Adjourned to meet at 3 o'clock to-morrow, and meeting for worship to be held at 10 A. M.

*Fourth-day Morning.*—The frame Meeting-house was crowded, and a considerable number of Friends assembled in the brick house. The Gospel was preached in both meetings.

*Fourth-day Afternoon.*—Committees were appointed on Home Missions, Temperance, Peace, Education and Bible-schools.

Committee on Foreign Mission work reported that owing to the action of other Yearly Meetings they thought it not best to join in any associated action at this time, and recommended the appointment of a mission board to have charge of a mission in Mexico. This was approved, and \$400 recommended to be raised.

Home Mission Board reported satisfactorily, setting forth at some length their labors in the various departments of Christian work which had been committed to their attention, and which they must have prosecuted with commendable assiduity.

Interesting reports were presented by J. N. Parker and B. S. Coppock of their work in East Tennessee. The Meeting directed \$300 raised to assist them therein.

Committee to visit and assist subordinate meetings reported.

Then adjourned to 9 o'clock to-morrow.

*Fifth-day Morning.*—Men and women again in joint session.

Temperance Committee requested an appropriation of \$50, and that Quarterly Meetings be requested to appoint co-operative committees. Granted.

Home Missionary Board wish Monthly Meetings to appoint committees to collect funds recommended by the Yearly Meeting. Request approved by Meeting.

A report was read from E. L. Comstock on Kansas Refugees. It states that it is likely the exodus will be greater than heretofore,—recommends a change of base. She mentions White Cloud as the point Governor St. John recommends as one for a Friends' mission. E. L. Comstock wishes a committee to aid her in it. She thinks the sufferings and needs great, and asks liberal contributions. The change from Topeka was not approved.

Statements were read from Freedmen's Educational Society of Kansas, asking for pecuniary aid for it, by M. E. Griffith, Superintendent.

An appeal was read from Asa C. Tuttle in behalf of Ottawa Indians, in whom he is specially interested. He and his wife need money continually in the prosecution of their work, and are now in debt. A contribution was taken up, yielding \$123.30. Some other subscriptions were also made.

An appeal of Theophilus Waldmeier, of Brumana, Mount Lebanon, asking for aid in establishing a Training Home for girls at that place, was read. It was recommended as an interesting object for individual liberality.

The report of Committee on Bible-schools was read.

The minutes of the Representative Meeting were read. They included the action of the committee now having care of the H. Mosher fund. Their proceedings were approved.

Adjourned to 2 P. M.

*Fifth-day Afternoon.*—Caroline E. Talbott visited Men's Meeting, and after engaging in prayer, said: "Be steadfast, unmovable, always abounding in the work of the Lord." To the young men I would say, be strong in the Lord and in the power of His might; to the aged, fight a little longer the good fight of faith, be of good cheer, that ye may be able to counsel the young. The day is coming when it will be said to some, 'Come up higher,' earthly things will fade away; may then the things of eternity grow brighter and brighter. Labor in the field of the Lord. He will guide and keep you if you put your trust in Him. Be courageous, then, faithful to the Lord in all things. We may come to the Lord Jesus with every little trial. He will care for you, for He cares for His universe. Seek for heavenly wisdom, that ye judge righteous judgment."

Treasurer's report presented and approved. Other incidental business attended to.

Reading of the Epistles to other Yearly Meetings was entered upon. A clause was proposed to be added to the Epistle to London, approving the reference to Water Baptism and the outward Supper, made in the London General Epistle. Although a large majority approved of the

clause, the essay was passed without its insertion.

The Minute of Advice was then read. Some words of exhortation and admonition were spoken, and thanks offered.

Then adjourned to meet at Mount Pleasant next year, if the Lord will.

### IOWA YEARLY MEETING.

OSKALOOHA, IOWA, Ninth mo. 8th, 1880.

To those who are favored to attend, and to the church at large, the gathering of a Yearly Meeting is an interesting and important occasion. Friend meets friend with the cordial shake of the hand, and together they engage in the worship of our Father in Heaven, and in the transaction of the affairs of the church.

With a sense of the privileges and obligations of the church, we believe Iowa Yearly Meeting has convened.

Friends met for worship in the lower room of the Yearly Meeting house at 10 o'clock A. M. The attendance was quite as large as the average in former years, but we miss with sadness, from their accustomed seats, several of our dear aged Friends, who have long stood as pillars in the church. Praise was expressed for the unspeakable gift of God in His Son to be the Saviour of the world, and for the blessings we receive in the gospel; and prayer was offered that we might be baptized with the Holy Ghost and with power; and be led and kept by the unerring Spirit of wisdom. Testimonies and exhortations borne by several Friends were brief and pointed, showing the need of our humbling ourselves that we may be led of the Spirit and brought under His influence, that as individuals and as a church we may have power with God and with man.

The first business session of the Yearly Meeting convened at 2 o'clock P. M. Prayer was offered. The Clerk read the opening minute, and called the Representatives, who were present except eight.

The London General Epistle was then read. A Friend said this is a day of investigation; he thought the epistle clear and sound in doctrine. We should read it when it comes to us at our homes, and encourage our friends to do so. Others also expressed much the same. Three thousand copies were ordered printed.

Minutes for the following Friends in attendance from other Yearly Meetings were read, viz.: Thomas Miller and Noah C. McLean from Ohio Yearly Meeting; Silas Day, Eli Cook, Nixon Rush, Joseph Cloud, companion to Eli Cook, Louisa Rush, companion to her husband, N. Rush, and Joseph Green, Elders from Indiana Yearly Meeting; John Folger, Western; Mary H. Rogers, Kansas; Daniel Hayworth, Elder, and Jane Hayworth, member from Kansas, all of whom were cordially welcomed amongst us, as also others in attendance without certificates. A committee was appointed to prepare returning minutes.

Epistles from London, Dublin, New England, New York, Baltimore, Ohio, Indiana and Western were read, all of which were acceptable and interesting to the meeting. Caleb Johnson said, in listening to these epistles, as at other times, he was glad that he belonged to the Society of

Friends, bound together all along the line from London to Iowa, in confidence in one another, centered in Christ the Head of the Church. He had watched the epistles carefully, and saw nothing in them but what was clear and concise; there was running through them the doctrine promulgated by our Early Friends, of the baptism of the Holy Ghost and fire.

D. W. McPherson noticed with satisfaction the reference in most of the epistles to the freedom of the gospel from all outward ordinances, so called, he had found, in an extended labor out from amongst Friends, many who were coming to see that there was nothing essential in them, and who regard them only as coming from the Jewish dispensation.

J. F. Hansen referred to the ignorance that in years past existed, and to some extent still exists, especially amongst the young, in regard to the principles of our Society. He thought that no General Meeting should close without a clear statement of these principles.

A small committee was appointed to prepare an epistle, a copy of which shall be forwarded to each of the Yearly Meetings with which we correspond.

A printing committee was appointed and directed to cause three thousand copies of our minutes to be printed. The usual duties were assigned to the Representatives, and the meeting adjourned to next morning.

(To be continued.)

## CORRESPONDENCE.

THORNTOWN QUARTERLY MEETING was held on the 28th and 29th of Eighth month, and we may gratefully record the occasion as one richly fraught with spiritual blessings to the church in this quarter. There were present, from other meetings, Franklin Meredith, of Pipe Creek Monthly Meeting, Lemuel Middleton and wife, Nathan H. Clark and wife, William Cox, and several other dear brethren. We were favored with two unusually clear, pointed and searching sermons. One of them was from the text, "O! Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

The other was from the text, "Behold, I will make thee a new sharp threshing instrument, having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." The other ministers spoke very earnestly and pertinently in exhortation.

At an appointed meeting for the purpose, in the evening, Franklin Meredith delivered an interesting lecture, explaining the meaning of some mysterious texts of Scripture. On First-day the large house could not contain half of the assembled multitude, and to all who were ready to receive, the "bread," having been blessed, was freely distributed. Our faith in the perpetuity of our Society,

and the prevalence of gospel principles as held by Friends, is revived and strengthened.

CYRUS LINDLEY.

AGENT JOHN D. MILES, (accompanied by his two daughters,) passed through this place yesterday with a delegation of Indian Chiefs and children as follows: Big Horn, Bobtail, Man on a Cloud and Mad Wolf, Cheyenne Chiefs; Little Raven, Left Hand and Yellow Bear, Arapahoe Chiefs; Robert Bent, Interpreter and 23 Cheyenne; 11 Arapahoe; 8 Comanche and 2 Absentee Shawnee children. The children were very bright and intelligent looking. Some of them were selected from the Agency schools, and a few from the camps, but all from the better families of Indians. The Shawnees were going to Hampton Institute, Va., and the others to Carlisle, Pa. The experiment of thus taking the children from home to be educated is an interesting one, and shows advanced ideas amongst the Indians. The Chiefs were going to Washington; two of the young Cheyennes represent the wildest element. The change in the position of these tribes, once so warlike and dangerous, since Friends commenced their labors amongst them, affords ground for thankfulness and encouragement.

C. F. C.

Richmond, Ninth mo. 6th, 1890.

UNION QUARTERLY MEETING was held 4th and 5th of Ninth mo. Franklin Meredith from Wabash Quarter; Margaret M. Newsom, Sand Creek, and Wm. Cox, of Winchester, were acceptably with us. On Seventh-day they brought before us many of the deficiencies of the church, one of which is want of more stability and steadfastness in the work. Also the great importance of the church having the ministry more under its control, holding the same doctrines, preaching the same things. That the different Yearly Meetings on the American continent, at least, should have a uniform discipline embodying the same doctrine and action, was presented and seems to be worthy of our consideration. One noteworthy fact was shown by the statistical report, that there are yet 72 of our members who use tobacco, the cost of which as estimated by some would be \$600 or \$700 a year. We are much in need of a new Meeting-house, and hope by measures entered into by the meeting, to have one soon.

The subject of intemperance was discussed; total abstinence and prohibition were the remedies proposed. Many held that, let other matters be what they may, we ought to support by votes none but such as are strictly temperance men, and that our

young men must be protected by stringent laws on this subject. Others thought that grave responsibilities rested on us in other matters as well, and we should look at the question from all sides. The meeting was well attended on First-day. The Lord's servants were favored to preach the gospel with power and clearness. May the Lord of the harvest in great mercy still equip and send forth more laborers, who shall under the power of the Holy Ghost be able to hold up before the world the Lord Jesus as an all-sufficient Saviour, for all who are willing thus to accept and obey Him; that, as George Fox said, He might be "all and in all."

NATHAN D. BALDWIN.

Westfield, Hamilton Co., Ind., Ninth mo. 6th, 1890.

A CORRESPONDENT inquires: "Is it right to appoint as representatives to Quarterly and Yearly Meetings, or to hold other offices of importance in the church, those who are known to be the subjects that exceptions are made for in answering the queries?"

The Bible says: "Be ye clean that bear the vessels of the Lord;" and the Epistles to Titus and Timothy describe those who should be intrusted with duties in the church.

In the beginning of church discipline in the Society, those charged with it were to be "those most grown in the power and life, and in discernment of the truth."

AN APPEAL TO FRIENDS FOR THE REFUGEES. Since listening to an earnest appeal by Elizabeth L. Comstock in behalf of the refugees, I have felt it would be right for me to inquire of Friends if they would be willing to give up some, if not *all*, of the many things in daily use with many of us, which are not really necessary, either for our comfort or convenience. We should remember that our time, talents, indeed every thing which we possess, are only placed in our care, *in trust*, to be used for the glory of God as his Spirit directs. As we are not all called to work in the same place or way, so also it is in giving temporal assistance.

We have need of great watchfulness, or we may give where we are not required to, from some outward evidence given us from others, especially from those who are not directed by the Lord. In the case of the Refugees, it looks to me at least, as though we all owed them something, as we have partaken in years past of their unrequited labor. Please read Matt. xxv. 14-46, also Luke xiv. 12-14.

M.

Stanfordville, New York, Eighth mo. 20, 1890.

If you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer. That faith and support,

that strength and grace, which you seek of God in secret, that they may be exercised in the hour of need, God will in that hour give you before men.

### SCIENTIFIC NOTES.

*Floating Grass.*—In the north of Queensland there grows a tall aquatic grass which, while rooting in the mud when within reach, is quite independent in this respect, and extends its creeping stems into the deepest water. By the interweaving of these and of the roots emitted from every joint it makes a dense mat of verdure, which at first sight seems to have its origin on solid ground. It is, however, quite possible to walk on it by keeping in motion, with proper care as to position. Horses and cattle are fond of the grass, and it is said that the masses of it are sometimes so dense, although with twenty feet of water underneath, that horses have been known to cross on them.—*Nature*.

*Japanese Marbles.*—A scientific examination of the Ibaraki mountain range, in Japan, has resulted in the discovery of marble of different colors. One mountain is believed to be a mass of white statuary marble, and in another place black marble of the finest description was found.—*Nature*.

*Coal Oil in Australia.*—An important discovery is stated to have been made in the neighborhood of Sydney, New South Wales. Boring for coal has been going on in Moore Park for ten months, and about the middle of Third month a quantity of oily matter was observed to come up, one gush lasting for half an hour. This liquid is believed to be crude kerosene.—*Nature*.

*Bornese Relics.*—Carl Bock has lately returned to London, after his journeys in Borneo, bringing with him a magnificent series of portraits, taken from life, of the native tribes of that island,—both Dyaks and forest people. These are in water color, representing the varieties of type and methods of adornment, the manner, and to some extent the religion of these distinct races, and will be chromo lithographed, at the expense of the Dutch Government, to illustrate the report of his journey. There is also a valuable collection of swords, lances, blowing-tubes and shields, (some of the latter covered with human hair). He seems to have had the happy knack of making friends of the savages, whom others have found murderers.—*Nature*.

*A New Audiphone.*—Thomas Fletcher suggests that a piece of stiff brown paper, 11x15 inches, with the ends held together

by the teeth, the middle forming a loop, makes a better audiphone than the birch-wood veneer. The paper must be pretty stiff, as the loop must stand out round and full, and of course the paper must be without folds.—*Nature*.

*Nothing New under the Sun.*—The Japanese, nine hundred years ago, seem to have been practically acquainted with the art of luminous painting. The Emperor T'ai Tsung, of the Sung dynasty, A. D. 976-998, came into possession of a picture of an ox, believed to leave the picture-frame to graze daily, returning to sleep within it at night. The Emperor was unable to find any one who could solve the mystery, until a Buddhist priest, on seeing it, explained that the Japanese found some pearly substance within the flesh of a kind of oyster which they picked up when the rocks were bare at low tide, and that they ground this into color material, and then painted pictures with it, which were invisible by day, and luminous by night.—*Fredk. V. Dickins*.

*New Treatment of Cancer.*—*The London Lancet* states that a study of this disease led Dr. John Clay to the opinion that a carbohydrate of some kind might be beneficial, and he chose Chian turpentine as most suitable. Dr. Clay reports several cases in which remarkable benefit resulted, but no permanent cures, although there was every prospect of it.

The remedy was administered in pills as follows: Chian turpentine, six grains; flowers of sulphur, four grains; to be made into two pills to be taken every four hours. In case the turpentine could not be digested in pills, it was made into an emulsion. An ethereal solution was made of the turpentine, one ounce of it in two ounces of pure sulphuric ether. Of this solution, half a fluid ounce was mixed with four ounces of solution of tragacanth, one ounce of syrup, flowers of sulphur forty grains, and water sixteen ounces. Of this one fluid ounce was taken three times daily.

Not more than twenty-five grains of Chian turpentine can be taken daily. After ten or twelve weeks' use of the remedy, it should be omitted for a few days. Dr. Clay found marked relief of pain caused by the remedy, and a diminution of the hardness around the tumors.

### THE FOOTPATH ACROSS THE HILL.

How sharp the spires upon the hill !  
They rise against the sunset sky,  
Like masts of ships, that sailing past  
A sea of flame, now anchored lie.

But lo! a pilgrim in the path,  
That dimly traced along the ground,  
Through orchard, meadow, pastures bare,  
Winds upward to the hill-top town.

Ah, what is life, save just a path,  
A hasty walk for only one,  
And childhood, manhood, age, are fields  
Between us and the setting sun.

That toiling traveller gains the hill;  
He weary walks the village through;  
And now he seems amid the clouds  
As if to Heaven an angel flew!

Oh! blest the life that, holy here,  
Beyond the ridge of death has passed;  
A shaded foot-path now, but merged  
In everlasting light at last.

—*Littell's Living Age.*

### THE CLOSE OF VACATION.

BY MARY D. BRINE.

The summer is ended, vacation is o'er,  
And back to his books comes the schoolboy once more;  
With a sigh of regret in his lingering good-by  
To the hills and the meadows and fair summer sky,  
To the sweet, idle hours vacation has brought,  
And the pleasures Dame Nature his young heart has taught,

To all and to everything joyous and gay,  
Which made his vacation so happy each day.

But earth cannot always lie idly at rest  
With the sunbeams and shadows at play on her breast.  
There is work to be done, for the harvest is near,  
And the white-haired old winter-king soon will be here.

The grasses and flowers will turn them to seed,  
Nature's wisest provision for next summer's need;  
Thro' day and thro' night she will work with a will,  
This busy Dame Nature who never is still.

So cease your regrets for the summer now past,  
And turn to your lessons and studies at last.  
Remember, my boys, there 's a ladder to climb,  
Which leads up to fame and true wisdom in time;  
Turn your back to the tempter, and fasten your looks  
Upon pencil and slate and your long-hidden books;  
And, for comfort, remember that once in each year  
There'll be time for the shout of "Vacation is here!"

—*Illustrated Christian Weekly.*

**WANTED**—By a young Friend, a Situation in a small school. For further information, apply to 902 Spring Garden St., Philadelphia.

**A YOUNG FRIEND**, graduate of Westtown School and Haverford College, wishes a Situation as teacher. Address **CHARLES JONES**, Coulter St., Germantown, Phila.

**R. S. ASHBRIDGE** and **L. V. SMITH**, Family and Day School, will open Ninth mo. (Sept.) 22nd, at 1837 Chestnut Street, Philadelphia.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 14th inst.

**GREAT BRITAIN.**—An explosion occurred on the

8th at the Seaham colliery, about five miles from Sunderland, in the county of Durham. Five seams of coal, one below the other, were worked, the upper being 460 feet and the lowest 600 yards from the surface. The explosion took place in one of the lower seams, and the men working in the two upper ones were not injured, but all the shafts were blocked with debris, so that some time elapsed before any men could be brought up. Within twenty-four hours, 60 were rescued. The number killed was not certainly known, but the lowest estimate was 130; and it is stated that 76 widows and 284 orphans were made by the calamity.

A strike of 28,000 nailmakers of East Worcestershire and Staffordshire began on the 10th instant, in opposition to any further reduction of wages, which they allege have already been lowered 20 per cent.; but it was stated on the 13th inst. that the strike had failed, because the workmen were too destitute to prosecute it.

A strike of iron miners in the Ayrshire and Hamilton districts, Scotland, has ended in the men's yielding to the decision of the masters; and on the 8th, it was stated that 39 furnaces were in operation, against 32 a week earlier.

**FRANCE.**—The Archbishop of Paris has received from nearly all the religious confraternities their assent to a declaration proposed as a compromise with the Government's demands; but it is doubtful whether the Government will accept it.

**SPAIN.**—The Queen became the mother of a daughter on the 11th inst.

**TURKEY.**—The Sultan on the 12th dismissed his Prime Minister, and a partially new Cabinet has been formed with Said Pasha as its head. He held the same position some months since. The Sultan's decree assigns as the reason for the change, the grave state of affairs and the urgency of the measures to be taken, and expresses the hope that Said Pasha will be able to effect a satisfactory solution of the pending questions.

The Turkish commander, on the 8th, dispatched five battalions under Riza Pasha from Scutari to effect the cession of Dulcigno, and they were encamped near that place on the 10th. It is asserted that the Prince of Montenegro is not prepared to use force to obtain Dulcigno, fearing that it would provoke a general Albanian invasion; and a Vienna journal said on the 11th that the British Cabinet had received a communication stating that he has agreed to renounce his claims to Dinosch and Gruda if the Porte will peaceably and formally surrender Dulcigno. The combined fleet of the Powers remained at Ragusa at last accounts. A dispatch from that place to the London *Times* of the 14th said that it was known that Riza Pasha had orders not to resist the Montenegrin occupation of Dulcigno, but it was left to his discretion whether to prevent the Albanians from interfering, and that he had halted his troops where they could have no effect, while Albanian volunteers were flocking toward the frontier.

**AFGHANISTAN.**—A part of the British force has left Candahar for Kala Abdulla, in order to relieve the pressure with regard to supplies at the former place. Ayoo Khan, with his principal officers, and it is now said several hundred horsemen, has passed Zamind-war on his way to Herat.

**DOMESTIC.**—The New York *Herald* announces the formal close of the labors of its Irish Relief Fund Committee. In six months, the committee received and distributed among the suffering in Ireland, \$341,000, of which \$100,000 was the personal subscription of the proprietor of the *Herald*.

The statement of the public debt issued on the 1st inst. showed a decrease during the past month of \$12,227,167.59.

# Friends' Review.

*A Religious, Literary and Miscellaneous Journal.*

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## THE THEOLOGY OF THE EARLY FRIENDS.

### THE HOLY SCRIPTURES.

In the course of a recent review of their voluminous writings, I have been more than ever impressed with the profound reverence with which they always regard every part of the Holy Scriptures; recognizing without hesitation the decisive authority of their declarations, especially the words of the Lord Jesus and of His inspired Apostles.

Nor do they seek to overstrain them, in their interpretation of doctrine, or to affect

a knowledge of Divine truth not clearly revealed therein or supported thereby.

Especially did they manifest a reverential awe in regard to the sacred mysteries of the Godhead; shrinking from the use of any unscriptural terms in speaking or writing of them, such as Trinity or Person. Nor did they presume to define or to formulate, more closely than the Holy Scriptures plainly reveal them to us, the separate offices and attributes of the Father, Son and Holy Spirit, but believed that they were "one God over all, blessed forever."

One of the most remarkable evidences that they were Divinely led and restrained in this respect, may be found in the fact that the 7th verse of the 5th chapter of the 1st Epistle of John, (on which the term Trinity was founded,) is now, by universal admission of the best scholars of all the churches, confessed to be an interpolation, which will doubtless be omitted in the new edition of the English Bible.

Yet while gladly according to the Holy Scriptures all that sacred authority they claim for themselves, or that their Divine origin entitles them to, and reverently acknowledging that they are the words of God, and the written word of the Lord, yet, inasmuch as they solemnly give to the Lord Jesus Christ the special title of "the Word of God," the early Friends felt best satisfied to reserve for Him alone that designation. When I read the clear declarations of the Apostle John that the "Word was God," that He was the Creator of all things, from the beginning, and again, in Revelation, when John beheld "Heaven opened" and One called "the Faithful and True," the Judge and Captain of our Salvation, with the "armies of heaven following Him clothed in fine linen, white and clean," and "on His head were many crowns," and that He had a "name written that no man knew but Himself," and "He was clothed with a vesture dipped in blood," and "His name is called the Word of God; I confess that

I dare not give that holy name to any created thing, even if it were, in some sense, a likeness of Him.

Nor again, is it a mere dialectical distinction which the early Friends made between the title the words of God, as applied to the Holy Scriptures, and "the Word of God." For they contain so many messages and promises of the Lord, to different conditions of the soul, reproving, alarming, quickening, instructing, inviting, soothing, encouraging, sustaining, which like the remedies for physical disease would be dangerous, perhaps fatal, if a stimulus or narcotic were wrongly applied—it becomes evident, that as the medicine chest is not the physician, neither is it the prescription, although it is full of his skilful compoundings; so the Bible, though full of the blessed warnings and hopes and truths of the gospel and words of the Lord Jesus, can hardly be called the "Word of God," though His blessed Holy Spirit who inspired the record, is able to take from its treasured pages the message fitted to each seeking soul, and when opened and applied by His light and power, it becomes indeed to that soul, through living faith, the Word of the Lord.

The very changes going on in our day in the text of the English Bible, through the discoveries of earlier manuscripts and the agreement of modern scholars, would of themselves render it evident that our copies of the sacred book could not be styled the Eternal Word of God, which changeth not, but endureth forever.

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For Friends' Review.

THOMAS DRUMMOND,  
WITH SOME NOTES ON IRISH HISTORY.

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(Continued from page 85.)

Thomas Drummond, son of James Drummond, "the last Laird of Comrie," was born in Edinburgh, in 1797. Thomas was an infant but three years of age, when, his father dying insolvent, the several estates of the family were sold, to pay debts largely incurred in extensive improvements to the lands. At the age of sixteen, after receiving as good a scientific and classical education as his mother's curtailed means would allow, Thomas obtained the appointment of a cadetship at the Royal Military Academy at Woolwich.

The system of daily parades and drills, with the sense of surrendered freedom, proved very distasteful to Thomas during his first few months in the institution. His natural disposition, as a boy, seems to have been one full of tenderness. He felt for all

suffering, especially holding in abhorrence such boyish pursuits as bird-nesting. Yet it shows how one's mind may, through familiarity, be educated to look upon even so cruel an occupation as war, when we read in one of young Drummond's letters to his mother, in which he speaks of a possible war aiding to secure his promotion:—"The vacancies have all been filled, and a few supernumeraries left. If *Portugal don't help a little*, promotion will be slow." His bent for mathematics, however, secured him an entrance into the Corps of Engineers, and, as it happened, a peaceful career in life.

Several years were spent in the Highlands and on the coast of Scotland, in connection with the survey of Great Britain, which had been begun as early as 1783, by the measurement of the initial base line on Hounslow Heath. Drummond also attended the chemistry lectures at the University of Edinburgh, and later, in London, the morning lectures of Professors Brande and Faraday at the Royal Institution. In the meantime, preparations having been ordered for the survey of Ireland, Drummond occupied himself in devising means to overcome the difficulties which it was anticipated would be encountered. These difficulties were such as arose from the nature of the climate of Ireland and the large size of the triangles.

There was wanted (1st) a light for use at night or in murky atmospheres, of much greater power than the Argands recently brought into use, and (2d) an apparatus for continuously reflecting the sun's rays from one point to another. The "Drummond Light" was quickly perfected, to supply the first need, and its first public trial took place in the vast armory in the Tower, an apartment 300 feet in length. Sir John Herschel's description of the result of the competitive test of the Argand, Fresnel and Drummond lights, is of interest.

"The common Argand burner and parabolic reflector of a British lighthouse were first exhibited, the room being darkened, and with considerable effect. Fresnel's superb lamp was next disclosed, at whose superior effect the other seemed to dwindle, and showed in a manner quite subordinate. But when the gas began to play, the lime being now brought to its full ignition and the screen suddenly removed, a glare shone forth, overpowering, and, as it were, annihilating both its predecessors, which appeared by its side, the one as a feeble gleam, which it required attention to see, the other like a mere plate of heated metal. A shout of triumph and admiration burst from all present. Prisms to analyse the rays, photometric contrivances to measure their intensity, and screens to cast shadows, were speedily in

requisition, and the scene was one of extraordinary excitement."

As to the second mentioned desideratum: the utility of employing the sun's rays in survey operations had been suggested and employed by Professor Gauss whilst engaged in a trigonometrical measurement in Hanover in 1822, and now, three years later, Drummond was enabled to supply his much superior instrument—the *heliostat*.

The first step in the Irish survey, was a general reconnoissance of the island, made by Drummond, and his coadjutor, Colonel Colby, in the autumn of 1824. The triangulation began in the following spring, when Drummond tested both his *heliostat* and *limelight* between Divis Mountain, near Belfast, and Slieve Snaght (the Snowy Mountain) sixty-seven miles distant. The former light by day, and the latter by night, were both distinctly visible at that great distance, and their practical success was thence assured.

Thomas Drummond was engaged four years upon the Irish survey, his health suffering much from the anxiety and exposure attending its operations. During part of this time he was engaged in measuring the celebrated base-line on the border of Lough Foyle,—said to be the most accurately-measured base in the world, notwithstanding its length of nearly six and a half miles, and the fact that the line crosses the river Roe.

By reason of the experience gained in this field of operation, and partly, also, owing to an acquaintanceship with Lord Chancellor Brougham, Drummond was placed upon the Boundary Commission,—a commission which grew out of the enactment of a reform bill for rectifying the boundaries of parliamentary districts, whereby some of the decayed and inconsiderable boroughs might be disfranchised, whilst the representation of large and opulent towns might be increased. This work, in which Drummond took a leading part, necessarily excited a great deal of criticism and strong opposition. It also resulted in largely turning the attention of Drummond from matters of science to social problems and the affairs of political life. In 1833 he was appointed private secretary to the Chancellor of the Exchequer, and in 1835 accepted the position of Under Secretary of Ireland,—Lord Mulgrave being Viceroy, and Morpeth, Chief Secretary.

The practical duties of administration mainly devolving upon the third in office, Drummond set himself as diligently at work instituting political and social reforms, as he had several years previously in making scientific improvements. The survey had afforded him excellent opportunities of be-

coming acquainted with the nature and character of the Irish peasantry. Believing that the government might effect wonders in Ireland, he "entered upon his duties with a head teeming with projects of reform, and a heart overflowing with affection for the Irish people."

(To be concluded.)

## ARE THE FREEDMEN RISING?

CHRISTIANSBURG, VA., Sept. 8th, 1860.

In May, 1866, as a lay member of the Tenth Baptist Church of Philadelphia, Pa., but absent from my home and brethren in the service of the United States on special duty, as an officer of the United States Freedmen's Bureau, having direct reference to the interests of the Freed people, and located at Christiansburg, Va., I commenced at once to inquire into the spiritual and intellectual wants of this people, as well as to look after their temporal welfare. I soon ascertained the great need of hearty and self-denying labor in that direction. I arrived here on May 25th and the following June opened the day-school which has continued ever since, under the patronage of different associations, but chiefly through the unfaltering support given to it, by the Friends' Freedmen, Association of Philadelphia, and the co-operation of the Penna. Abolition Society through H. M. Laing, with strong help in times of special need from my esteemed friend, Benjamin Coates. By a census of the Freed people which I was required to take, immediately upon my entering on my duties here, I found in three counties over which I then had jurisdiction some thirty colored Baptists in all, and these divided up among "Christian Baptists," "Primitive Baptists" and others, scattered and without any church organization whatever. I then decided to build a suitable house of worship at this place, and in it gather the scattered sheep of the flock. On Oct. 4th, 1867, this house was dedicated to the objects for which it was built (church and school purposes) and the little band of thirty Baptists organized into a regular Baptist church. At once a precious work of grace commenced, resulting before the close of that year in an addition of one hundred and twenty-one happy converts. Sixty-eight of this number were gathered out of a flourishing Sabbath-school of over two hundred scholars. Temperance divisions were organized at this and other places, and Sabbath-schools were encouraged and strengthened by visitations and other labors of love. During the year 1868 an increasing interest in the work was experienced, and on every hand success attended our humble efforts to build up the cause of

Christ and do the people good. Fifty-one converts were added to the Christiansburg church on profession of faith in Christ, some twenty of the number being gathered from the Sabbath-school. On May 9th, 1869, I received license from my church to preach the gospel, and in a very humble way commenced to exercise my gifts in that direction. During that year, besides the care of a large number of day-schools, as Assistant Superintendent of Education in the State of Virginia, I gave general attention to the religious interests of the people, and was successful in the organization of three new churches in this and an adjoining county. Sixty converts were added to the Christiansburg church and forty-seven to the others. The new churches were organized by colonies from the Christiansburg church.

The same year, Dec. 29th, I was ordained to the full work of the gospel ministry, and entered at once upon direct missionary labors among this people. Throughout the year 1870 seventy-seven were received on profession of faith into the Christiansburg church, sixty three into the churches constituted a year previous, and three new churches were organized with eighty converts added to them. During that year I traveled over three hundred miles of country, preaching Christ among the people, and giving general attention to the Sabbath-school work, with great success and blessing attending my humble labors. Since then the work has been increasing on my hands, the church at Christiansburg not only gaining strength and power for good herself, but becoming the mother of over twenty churches, into which have been received on evidence of a change of heart and a profession of faith in Christ, over two thousand happy converts. I have also given the hand of fellowship to thousands of happy converts gathered into other churches with whom I labored during protracted efforts, and by other means of grace. In the Sabbath-school work the Lord has used His servant with much success, and has made him the instrument of gathering, encouraging and sustaining from one hundred and fifty to two hundred schools, numbering at least ten thousand teachers and scholars. From among these large numbers have been gathered into the Shepherd's fold. I have aided in giving educational advantages to a larger number than this; the results of which are being felt far and wide, and will be throughout all the future of this people.

From the Christiansburg schools alone, scores of students have gone forth to instruct others. Many are still pursuing their studies in higher institutions of learning, and quite a number have entered the gospel ministry and are earnest workers in the cause of the

Master. I have aided in securing ground, and in the erection of very many meeting-houses, most of them used also for school purposes, in which churches and schools have been gathered and sustained. The aid received and means employed in the work, as nearly as I can calculate, are as follows :

Amount of cash on hand (personal) May, '66,	\$ 2,400.00
Receipts from salary in "government service," and all personal sources, "including Sciophton Exhibitions" during the fourteen years of this service,	24,359.60
Tenth Baptist church, Philada, Pa., during the fourteen years,	8,375.33
Other benevolent sources, including Friends' Freedmen's Association, &c., during the fourteen years,	9,080.84
State and county authorities for school purposes during the fourteen years,	1,050.00
	<u>\$45,265.77</u>
Disbursements,	
Aid to churches,	\$ 7,306.13
Educational work,	8,380.86
Physical relief,	2,891.29
Postage,	268.00
Traveling expenses, including expenses of "Va. Singers," "Sciophton Exhibitions,"	7,574.57
All other expenses, including purchase of burial grounds,	13,944.92
Property, "real estate,"	5,000.00
	<u>45,265.77</u>

Besides this I have distributed supplies of books, medicines, clothing, &c., from all sources amounting to over \$100,000.00.

The foregoing statement does not include the support of the Christiansburg schools and numerous other schools prior to Oct. 1st, 1872, nor moneys received from the "Freedmen's Bureau" for educational purposes, and other indirect aid to various special objects claiming attention, amounting to probably \$10,000.00. Among my labors have been the care of the blind, the halt and the maimed—the sick, indigent and suffering ones, and in a thousand different ways help has been given, from which we can obtain no statement whatever of results. Besides preaching, lecturing, presiding over various meetings for business, instructions to inquirers and converts, teachers' institutes and every manner of help that perhaps could possibly be given publicly, there have also been thousands of personal applications for advice and instruction, letter writing, settlement of difficulties, &c., which have consumed a large portion of my time. During the period I have named, an Association of churches has been gathered in this section, numbering 120, with a membership of 10,961. The additions by conversions for the year ending July 31st, 1880, were 1,117, with conversions in the Sabbath-schools numbering 441. Amount of money expended for benevolent and other purposes during said year \$13,552.78. Estimated value of church property at the present date \$57,825.00. With these facts before you I scarcely need to add that the people whom I serve have gradually grown in intelligence, respectability, good citizenship, and as earnest, God-loving Christians; with the

accumulation of considerable property. The marriage relationship is being respected, and a higher standard of holy living is clearly seen and felt.

True there is a great deal still to correct, much that pains our hearts, which demands patient treatment, and the tender love of the Master to lead the erring and the sinful into the way of life and peace. But I am not now giving you a history of the troubles or cares and sorrows, but the blessings, the joys and fruition of what we have labored and hoped for.

The prospect is bright before us. What we want are still higher educational advantages at this point. I want \$5,000 next year to put up the buildings which are necessary, and am looking to our Heavenly Father to send the needed help. As to our proposed new chapel we have a good amount on hand, and expect to be successful in it also. In conclusion, as I cannot prolong this already too long statement, I would say that I have tried to give you some little idea of the work, with a few of the results, including some of the means employed, and agencies used in carrying it forward, and for which I claim no praise, only having done what duty and love to my Saviour prompted me to do, and being the instrument used by others in doing good to a poor and despised race of people. Feeling deeply grateful to all who have in any way co-operated with us in the good work, and invoking the special blessing of our loving Father in Heaven to ever abide with them, I remain, yours very truly,

C. S. SCHAEFFER.

THE reason why our progress at present is so slow, says James Gall, is, that we depend too exclusively on *paid* agency, which is, and must necessarily be, very limited, and too little on the revived and cultivated enthusiasm of the whole Christian church of Christ in all its members.

"WELL, have you got any religion today?" asked a Christian friend of a Vermont shoemaker, somewhat noted for the simple and joyous earnestness of his religion. "Just enough to make good shoes, glory to God!" said he in reply, as with an extra pull he drew his thread firmly to its place! That's the kind of religion we want! A religion that makes each one faithful to his work; that rules behind the counter as well as in the church; that guides the poor cobbler as he patches the old shoe of his customer, as truly as the visitor of the "sick and in prison;" and that never puts the big potatoes only on top!—*Covenant*.

## USE OF THE BIBLE IN PREACHING.

A valued friend has sent the subjoined extract as defining the circumstances under which Friends' of earlier times used the Bible in preaching. With the deepest regard for the judgment of older Friends who feel that no such circumstances now occur, and therefore that the necessity and propriety of so using the Bible have ceased, we cannot but believe that all that is to be deduced from such accounts is, that whenever there arose sufficient reasons for the use of the Bible in early times, it was used, in dependence on Divine wisdom and direction. Hence, although the conditions now may vary, the principle remains the same; and whenever there is sufficient reason now for such use of the Bible, a minister is at liberty to use it, reverently seeking for Divine wisdom and discretion, and subject to the judgment of the brethren. This is the decision of London Yearly Meeting; it is safe and in accordance both with the usage of the apostolic church and that of Friends in their first half century.

This does not mean, however, that ministers or others are to read the Bible regularly in our meetings for worship, nor to act in unchristian disregard of the feelings and judgment of their brethren.

But Christ is with His people always, as truly now as two hundred years ago, and His voice may be as clearly as then discerned by those who are humble, patient, perfectly willing to do or *not to do*, as He directs and inspires.

"Let all your things be done in charity;" and, "seek that ye may excel to the edifying of the church,"—are two excellent rules, never to be broken. In many congregations it may never be proper or needful to use the Bible. But there are meetings, other than those for regular worship—meetings for instruction or preaching to the unconverted, where its use may be obligatory upon the faithful servant of Christ.

"Stephen Grellet makes the following remarks in relation to the practice of our Early Friends in taking the Bible with them to religious meetings. At Swarthmore, he saw the large Bible which used to be fastened with a chain to the rail of the ministers gallery, and says:

'In former days Friends were at times interrupted in the course of their religious meetings or ministry, by opposers, who sometimes made false quotations from the Scriptures, or denied the correct quotations that Friends had made; there was, therefore, a propriety in having a Bible at hand, that the matter might be properly examined; for Friends have uniformly maintained that they

have neither principle nor doctrine contrary to the Scriptures, and that if any man pretending to be under the influence of the Divine Spirit, asserts anything contrary to the plain testimony of Scripture, he is under a delusion. Thus we find that Samuel Bownas and others of our ancient Friends sometimes had to take the Bible out of their pocket, whilst preaching to the people, that by referring to chapter and verse, they might show to the assembly that they were wrongfully charged with having made false quotations.'"

For Friends' Review.  
WOLVES.

"Fiercer than evening wolves," is the description which Habakkuk gives of the horses of the Chaldeans, "that bitter and hasty nation," which the Lord was about to bring against His rebellious and faithless people. And one reason assigned by Zephaniah for this chastisement was, that "her judges were evening wolves." Our Lord warned His disciples against false teachers, who, though appearing as sheep, were inwardly ravening wolves. From these and other Bible references, we may be assured that wolves were not uncommon in Palestine for long periods of its history.

The wolf has always been regarded as at once cowardly and ferocious, cunning and ravenous. In the various parts of the world where it is found, it varies slightly in size and color, but scarcely enough to determine whether these differences mark distinct species, or varieties only. In general appearance it resembles a large dog, is of yellowish or tawny-gray color, with strong coarse hair, which is longest on the ears, neck and shoulders, and haunches, but particularly on the throat. The muzzle is black, the upper lip and chin white. The ears are erect and pointed, the muzzle sharp, the legs rather longer than those of the shepherd dog, the tail bushy, the eyes oblique, giving a vicious expression.

The common wolf of Europe inhabits also the northern parts of Asia, from the Arctic regions to the confines of Africa and India on the south.

Although now extinct in Great Britain, it was long a dreaded animal there, and abounded in most counties of England and Wales, whilst it was still more numerous in Scotland and Ireland.

Hunting the wolf was a favorite sport of the ancient Britons, one of whose kings, Mempriscus, "who is supposed to have reigned B. C. 980, fell a victim in that year to the wolves which he delighted to pursue, and was unfortunately devoured by them.\*"

Of our Saxon ancestors Verstegan says:—"The month we now call January, they called 'Wolf monat,' to wit, 'Wolf month,' because people are wont always in that month to be more in danger to be devoured of wolves than in any season else of the year; for that, through the extremity of cold and snow, those ravenous creatures could not find of other beasts sufficient to feed upon." Though a war upon wolves was stimulated by various British kings, their heads being accepted as tribute and other prizes offered for their destruction, these animals only became extinct in England somewhere between 1485 and 1509, while for nearly two centuries later they continued to hold out against their persecutors in Scotland and Ireland.\*

Wolves still exist among the Alps and Pyrenees of Southern Europe, and in severe winters sometimes descend from their forests to attack sheep or calves on the farms. The wolf of Europe seldom attacks man, unless hard pressed by hunger, when they hunt in packs and are very dangerous to travellers.

The American wolves vary in size and color, but are by some considered only varieties of one species (*Canis Occidentalis*), which differs in some respects from the wolves of the Old World. The American wolf almost never attacks man. We have never heard of more than one instance. In this case a colored man in Missouri passing over a lonely mountain or high range of hills during snowy weather, was set upon by a pack of wolves. He killed several of them with a large knife which he carried, but at last succumbed, and his bones were discovered at the foot of a tree, which it was supposed he had attempted to climb. Persons are still living in Eastern Ohio who can remember wolves ranging the forests which covered that region when it was settled by white people. But except in the North and Canada, wolves are not found now east of the Mississippi. In travelling over the plains of Southwestern Kansas and the Indian Territory we have often seen the large gray wolf. It is said to attack the bison; a pack first frighten some straggler from the herd, then as it runs seize it in succession by the hamstring, biting it until the tendon is cut, and the animal falls helpless, a prey to the ravenous creatures. The long, dismal howl of the wolf heard in the silence of the night when camping far from human habitations, gave a sense of loneliness to the wilderness.

Beside the grey wolf, there is a very dark one found in the southern part of its range, called the Black wolf; a Rufous one exists in Texas, and a Dusky wolf in the far north-

\*Pop. Science Rev., Jan., 1899, p. 36.

\*Pop. Sci. Rev., Ap. '78, p. 150.

west, all much alike in habits and general character. They are killed by Indians and whites for their skins, and their number is being rapidly reduced.

The Prairie Wolf, or Coyote, differs much from them all, is smaller, and has a short bark, while all the true wolves howl. It is found from Mexico northward to the Saskatchewan, and abounds on the Plains and in the great valley of the Missouri.

But the wolves of Russia are the most notorious, and some reliable facts about them are given in a paper by Professor Brückner of St. Petersburg, which is quoted in the *Leisure Hour*.

Wolves are found in every part of Russia, in the forest and on the steppes alike, but are more abundant on the steppes than in the woods. A male wolf shot by M. Sabanajoff, measured 83.1 inches, or nearly seven feet from the snout to the tip of the tail, and this size is not very uncommon. Wolves live exclusively on flesh, and as their number in European Russia is computed at about 200,000, the havoc they make is immense.

Imperial statistics showed that in 1873, the damage caused by them in forty-five governments of the empire amounted to seven and a half millions of roubles, or about five millions of dollars. This was caused by the destruction of stock, and was known to be under-estimated, as in the district of Perm no damage by wolves was reported, although it was a well-known fact that over 3 000 reindeer belonging to the nomads had been destroyed there in a single night. But not alone are cattle destroyed. In Kazan 11,000 geese were carried off yearly, and in Kaluga 2,000. Besides large numbers of camels, horses and ponies, 100,000 dogs are thus destroyed by wolves every year.

The loss of human life is comparatively small. In 1849-50-51 an average of 125 persons of both sexes and all ages were killed each year by wolves. In 1875, the number so killed was 161. No systematic effort has been made to get rid of these pests. Rewards are offered for their destruction, but on a smaller scale than in any other wolf-haunted country in Europe, ranging from half a rouble to three roubles, and by some governments to five roubles (about \$3.75) a head. The great extent of country and the scarcity of fire-arms render any attempt to hunt the animals down a sheer impossibility.

In 1874, at the instance of the Agricultural Society of Vladimir, the troops in garrison there were employed during the winter in waging war against the wolves, with a host of snares and contrivances, but with little success. The employment of strychnine for the pur-

pose has been legalized in Russia, but its use is opposed by Russian sportsmen on the plea that its fatal effects are not confined to the wolves.

Some superstitious notions of the peasants lead them to think that extermination would contravene the laws of Providence and might in some occult manner revert upon the heads of the destroyers.

#### THE BISHOP OF NORWICH AND J. J. GURNEY.

Every one who knows anything of the county of Norfolk, or of the religious history of England for the last hundred years, has heard of the family of Gurney. Of that branch of it established in Norfolk, one of the most remarkable members at this time was Joseph John Gurney, equally distinguished for the munificence with which he promoted all public and private charities in his own city of Norwich, for the zeal with which he encouraged philanthropic and religious movements in the world at large, and for the eminent position which he occupied in the Society of Friends. When not engaged in the long journeys which he undertook, he resided in the immediate neighborhood of Norwich, and thus came to be regarded as a leading character of the religious world in that part of the country, and also as the chief benefactor of the city. In the winter of 1846 his valuable life was suddenly terminated by an illness which carried him off in a few days. The mourning of the city was universal—the day of his interment was marked by an almost universal cessation of business—thousands escorted the sad procession to his grave—and the bells of the Norwich churches tolled his funeral knell.

The funeral service of the chief of English Quakers was virtually celebrated, not at the time or place of his interment in the retired burying ground of the Gildencroft, but on the preceding Sunday, in the stately cathedral which he never frequented, and with the muffled peals and solemn strains of that music of which he condemned the use. And the chief funeral sermon preached in his honor, was that delivered, not by a Nonconformist minister, but by a Prelate of that Established Church which he had through life, so far as his gentle nature permitted him, opposed and controverted. The Bishop had been absent in London during the days immediately preceding; but in the intervals of business he wrote a discourse, which he preached to a congregation of unusual number, and in which he enlarged on the Christian graces that endeared the memory of the dead to all Christian

communities. So obvious a mark of respect to one whose loss all classes combined to mourn, and with whom, in his life-time, various ecclesiastical dignitaries of eminence had not declined to associate, ought not perhaps to be regarded as any peculiar effort on the part of the Bishop, who had always maintained with him a cordial intercourse, and whose zeal on this occasion was shared, at least in part, by the other leading members of the cathedral and city clergy. Still, so public a recognition of the worth of one who, with all his excellencies, was still an *unbaptized* Quaker, was sufficiently marked to call down praise or censure, as the case might be, from various parties in the church; and it was asserted at the time, probably with truth, that no such testimony had been rendered by any prelate to any member of the Society of Friends, since its first foundation.—*Memoirs of Edward and Catharine Stanley.*

## FRIENDS' REVIEW.

PHILADELPHIA, NINTH MO. 25, 1880.

FROM the London *Friend* we learn that Isaac Sharp left Madagascar, Sixth mo. 5th, for Australia. He sailed on board the *Venus* bound for Bourbon. After an uncomfortable voyage he reached that island on the morning of the 24th, and the same afternoon took the French steamer *Duplex*, from which he landed on Sixth-day, Sixth mo. 25th at Port Louis, Mauritius. He rested here a few days, meeting early on First-day the congregation of S. H. Anderson, who were nearly all colored people. At eleven he met with the Presbyterian congregation, George MacIrvine pastor, and spoke near the close of the services. He then visited a small congregation, some of whom were just emerging from heathenism. He expected to sail Sixth mo. 13th for Australia, on the *Lochiel*.

WHEN the Apostle Paul directs how Christians should engage in public worship, he not only would have the men pray in every place, lifting up holy hands without wrath and doubting; but also that the women should appear "in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly 'array.'" May the sound customs of our holy women of past times, who were so richly blessed as examples of every Christian virtue, and of usefulness in the service of their Lord in "praying" and "prophesying," not be forgotten. It especially becomes women who thus engage in the Master's service to be exceedingly careful that their good

be not evil spoken of, because of any unseemly fashion or display in their dress.

THE second general Presbyterian Council, with delegates from Europe, Asia, Africa, Australia, the Indian Islands, Canada and the United States, met in Philadelphia on the 23d instant. A general council of all the Methodist organizations which can be induced to join in it, is expected soon to meet in London. Similar conferences of other denominations held of late years, testify to a prevailing desire among Christians to draw nearer to each other for mutual strength and encouragement, for united prayer and harmonious effort to enlarge the church of Christ. Not indifference to truth, but strong conviction that those great truths in which they agree are paramount to those in which they differ, and that the mantle of love is "the bond of perfectness," are the motives to such unions.

May not all who are called by the name of "Friends" do well to note the Lord's will in these signs of the times, and seek to draw nearer together in the bonds of what they hold in common as to the faith in Christ.

"The fruit of righteousness is sown in peace of them that make peace."

AS current history and evidence of the uplifting of the freed people in intellectual, industrial, social and religious life, we present an account of Christian labor in southwestern Virginia. From independent sources it is made certain that in sound morality and thrift, the members of these one hundred and twenty congregations, nearly 11,000 in number, have made great advances.

Only two white ministers have labored in this field, and to-day all the pastors but one are colored men, raised up from among their own people. Under proper instruction the standard of the pastorate has steadily improved.

THE STUDENT: A Monthly Journal, devoted to the Interests of Education in the Society of Friends. Edited and published by Isaac Sharpless, Haverford College P. O., Montgomery County, Penna., and Watson W. Dewees, Westtown School, Street Road P. O., Chester Co., Penna. Terms \$1 a year.

This journal is to be devoted to a practical discussion of educational subjects as they present themselves in daily life, and is intended to meet to some extent the wants of parents, teachers and young persons at school, or who desire direction in self-education after leaving school. Among other features will be a notice of the most interesting astronomical phenomena of each month by Prof. Sharpless. There is a place for such a journal as *The Student*, and we hope it will be patronized.

**WHAT TO DO FIRST IN ACCIDENTS OR POISONING.** By Charles W. Dulles, M. D. Presley Blakiston, Philadelphia. Price 50 cents.

This is a small volume telling what should be done in case of accidents before the arrival of a physician.

**IRISH DISTRESS AND ITS REMEDIES.** By James H. Tuke. W. Ridgway, London.

James H. Tuke has had unusual opportunities for obtaining correct information about the state of Ireland. He accompanied William Forster during a part of his visit to the West of Ireland in the great famine of 1846-7, and has since continued to feel a deep interest in the condition of that country.

When distress became severe during the past winter he again visited Donegal and Connaught, and this pamphlet is the sum of his observations and suggestions as to remedy.

He states that severe poverty is confined to certain parts of Ireland, especially the West, where the climate is very wet, and the land often boggy and stony. Taking the whole country, "Pauperism in Ireland is not half what it is in England in proportion to the population, and is even twelve per cent. less than in Scotland."

The greatest evil now is "*Land Tenure*."

For generations the system has been for the land owner to let the *land only* to the tenant at a yearly rent, the renter being liable to be turned off at the close of any year should he not pay rent, or for other cause deemed sufficient by the owner. All the draining, clearing, fencing and bringing of the land into cultivation, the building of cabins or other "improvements," has been done by the tenant. Often the same family have rented the same land for generations, and the general feeling of the people is, that as all the improvement of the property is the result of their labors, they "have an inalienable right to the soil."

The owner, on the contrary, feels it to be his right to advance rent as the property improves, and to evict the tenant who cannot pay rent, or who for other reasons becomes undesirable.

2nd. The land is too much sub-divided. As a rule in the West, tenants holding from five to fifteen acres cannot make even the poorest living, taking good and bad years together, but fall into arrears of rent, and in a bad year are liable to severe want.

3rd. There are so few manufactures or other industries than farming, that able-bodied men have nothing to do except farm. Hence the subdivision of the farms into small and still smaller plots. Also the severe loss which eviction becomes. "Take away from the tenant his little holding, and nothing is left to him but the work-house."

4th. The proprietor too often resides away, and does nothing to improve his estate. "Perhaps, apart from the wretched condition of the people and their dwellings in the West of Ireland, the fact which most impresses itself upon the mind of the traveller is, that nothing is made the best of, that the resources of the country are never really developed; muscle, energy, land, water, natural resources, beauty of scenery, all are more or less wasted for want of a wise direction, and the use of capital and skill. The neglect and unwisdom of the owner, and the ignorance and

supineness of the tenant, are everywhere patent."

The preceding remarks do not apply to all of Ireland. The demands for legislative interference and assistance come "from little more than half the population of Ireland, a number barely exceeding three millions of people. For it is unjust not to recognize the fact that a large portion of the country is well-to-do and contented, and greatly increasing in wealth and population."

James H. Tuke, while recognizing the complex causes, beside those mentioned, which tend to hinder the prosperity of Ireland, believes that proper legislation, especially upon "land tenure," would slowly ameliorate her condition, and that there is no impossibility that the Island should become generally as well-to-do as some portions of it now are.

**ADVENTURES IN PATAGONIA.** By the Rev. Titus Coan. Dodd, Mead & Co., New York.

This is a narrative by the venerable and heroic missionary, Titus Coan, of his experiences among the natives of Southeastern Patagonia. Titus Coan was the son of a farmer in Connecticut, and had only a common school education. But he had a stalwart frame, was an athlete in performing feats of strength, and withal had strong sense, shrewdness, humor and a natural aptitude for command. Under the influence of his cousin, Asahel Nettleton, the noted evangelist, Coan in his youth felt the stir of religious emotion which then swept over the country, but not till early manhood did he become a decided Christian. He soon after felt called to the ministry, and while at Auburn Seminary decided to become a missionary. The American Board heard a glowing account of the country and people of Western Patagonia, and decided to send out two young men to explore the region and report as to its fitness to be a mission field. Titus Coan was asked to join a fellow missionary on an exploring trip for one or two years, to this region, and to decide at once. Consulting his Seminary friends, all seemed to favor his going. But he was engaged to be married to Fidelia Church, and they had already waited seven years for the fulfilment of their hopes. He laid before her the letters asking him to go to Patagonia at once. "For a minute she was dumb. The struggle was intense. Soon, however, faith gained the victory. That full consecration which, long before, she had made to her Lord and Master assumed its power; her soul rose from the stern conflict of emotion, of hope deferred, perhaps slain. She took my hand and said, 'My dear, you must go.'"

On the eve of starting a cloud came over the project. The vessel they were to go by would only take them to *Eastern* Patagonia, a cold and barren home of savages.

The Missionary officers asked the young men if they were willing still to go. They promptly answered, "Yes!" and sailed Eighth month 16th, 1833.

Three months later they were at Gregory Bay, off Southeastern Patagonia, seventy miles from the entrance of Magellan Strait. They landed immediately, and searched for the natives. Finding them, they disembarked their very few stores, put up their little tent, and five days later, Eleventh month 19th, 1833, on awaking in the morning, found the vessels had fled, and they

were alone in that desolate region, among savages as poor, filthy and degraded as almost any race of Indians.

But one young chief befriended them steadfastly. They went inland ten or twelve miles, and there, through varied and yet monotonous scenes of rude, wild life, lived with these Indians for more than a year, fed and kindly treated by them, till First month 25th, 1834, when they embarked for home.

These Indians are less treacherous and murderous than the Tierra del Fuegians. They are large and strong in body—have horses, derived from those originally brought by the Spaniards to the continent; live by the chase, on the guanaco, and other smaller animals; roam over a large district of country, and have occasional intercourse with passing vessels, bartering skins for tobacco, rum or clothing. A few speak some words of English, and a larger number a little Spanish. Their whole condition was very much like that of the Comanches or Kiowas of our Western plains. Their religious ideas, however, seem to have been even less definite. But of this T. Coan could not judge clearly, for although with them more than a year, he learned very little of their language. He states that they had crude ideas of right and wrong, but their moral code was imperfect.

"We were forcibly impressed," he writes, "with the truth asserted by Paul in regard to the heathen who have not the Scriptures. 'These having not the law, are a law unto themselves; who show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.'" The missionaries longed to teach them the truths of the Gospel, but were unable to do so.

Like the North American Indians, these also believe in the existence of the soul after death, and that good Indians go to a good land, with fine horses, &c., and the bad Indians to an evil land, where they meet with cold, hunger, &c.

T. Coan says little of hardships which must have been extreme, as he and his friend lived for a year almost wholly upon meat. Sometimes they had to eat horseflesh, skunks, or like food. He thinks they owed their safety under Providence to carrying no weapons. His wide experience has "led to the firm conviction that carrying weapons, whether at home or abroad, whether travelling in civilized or savage countries, is seldom a protection of life, but the contrary."

The missionaries left the shores of Patagonia joyful to return to loved friends at home, but sad that the blessings of Christianity were not likely to come to that generation of poor degraded Indians.

Few can read this book without having their hearts stirred with deeper desire that the light of the Gospel should reach poor degraded heathen, a more ardent zeal in the cause of missions, and greater faith in the ultimate triumph of Christianity in uplifting mankind to communion with the Lord Jesus.

#### DIED.

COX.—At her residence, near Thorntown, Boone Co., Indiana, Seventh month 7th, 1880, Rebecca Cox,

a member of Sugar Plain Monthly Meeting, in her 68th year. This dear Friend, for the last eight months of her life, suffered great bodily pain most of the time, caused by a fall. This she bore with a good degree of Christian patience, and although a woman of few words, she gave satisfactory evidence to her relatives and friends that her peace was made with God.

#### TEMPERANCE NOTES.

COFFEE HOUSES.—When we consider that once Coffee houses were as common almost in London as taverns, we should not despair of seeing in our country a similar condition of things. It is not the love of liquor that first tempts men to the tavern—it is a desire for a stimulant. When lager beer first came up in the country, it "took" because men wanted a lighter stimulant than liquor, or even ordinary ale or beer. Convince them that coffee is better and cheaper, and it will drive hundreds of tavern keepers to selling coffee instead of intoxicating drinks. To start the movement requires a good deal of work and careful attention, a good conscientious superintendent to be selected, and proper locations to be chosen. Where liquor saloons most abound is a pretty sure indication of the need of a Coffee house.—*Monthly Register*.

EMINENT brewers have borne their testimony in condemnation of the beer business. One of America's greatest brewers, in Chicago, had his large establishment burned down, and he declined to rebuild it, saying that it was a business that demoralized both master and *employés*. He found it "impossible to keep sober men on his premises." It was "a manufactory of drunkards, in constant operation;" and "the curse began in the brewery itself, where every man was a beer-barrel in the morning, and a barrel of beer at night." He would have no more of it.—*Ex*.

SPLICING THE LADDER.—One night the large and splendid Sailors' Home in Liverpool was on fire, and a vast multitude of people gathered to witness the conflagration. The fury of the flames could not be checked. It was supposed that all the inmates had left the burning building. Presently, however, two poor fellows were seen stretching their arms from an upper window, and were shouting for help. What could be done to save them?

A stout marine, from a man-of-war lying in the river, said, "Give me a long ladder, and I will try it."

He mounted the ladder. It was too short to reach the window. "Pass me up a short ladder!" he shouted.

It was done. Even that did not reach to the arms stretched frantically out of the window. The brave marine was not to be balked. He lifted the short ladder upon his own shoulders, and holding on by a casement, he brought the upper rounds within reach of the two men, who were already scorched by the flames.

Out of the window they clambered, and creeping down over the short ladder, and then over the sturdy marine, they reached the pavement amid the loud hurrahs of the multitude.

It was a noble deed, and teaches a noble lesson. It teaches us that when we want to do good services to others we must *add our own length* to the length of the ladder.

Harry Norton saw that his fellow-clerk, Warren Proctor, was becoming a hard smoker and a hard drinker, although he was only sixteen years old. When he urged him to stop smoking and drinking, Warren replied:

"Why, you sometimes take a cigar and a glass of wine yourself."

"If you will sign a pledge never to smoke a cigar or touch a drop of liquor, I will do the same," was the reply.

The bargain was made, and Harry saved his friend by adding the length of his own example to the length of the ladder.—*Youth's Companion*.

ALTHOUGH the story of the evils, not of intemperance only but of the use of intoxicating drinks, has become "stale," it is by no means "unprofitable" to repeat it till the public conscience shall have been forever stamped with a conception of its dangers and wrongs.

In treating of the "Education of Dependent Children" in a paper published by the United States Bureau of Education, C. D. Randall, member of the Michigan Senate, writes: "It has been thousands of times demonstrated that most of the crime and dependence originates from intemperance; that intemperate parents have had homes—damp, ill-ventilated, and cold; that the air they breathe and the water they drink are impure. By heredity and surroundings their children are puny, defective, and diseased. These children and their parents drag out a miserable existence in hovels and almshouses. And yet the General and State governments legalize the manufacture and sale of liquor by which drunkards are made, the almshouses and jails filled, and the resources of honest labor are taxed to support the poor and punish the dependent and criminal, made so by drink.

Public sentiment should demand that this should not be, and States and nations should not be partners in the unholy traffic. It should not be the exception but the rule that the first lady in the nation sets a righteous example over there in the White House."

## THE INTERNATIONAL LESSON.

### FOURTH QUARTER.

LESSON 1. Tenth month 3rd, 1880.

ABRAHAM'S PROSPERITY. Genesis xxvi. 12-25.

GOLDEN TEXT.—"The blessing of the Lord it maketh rich."—Prov. x. 22.

After Abraham had shown his obedience in his willingness to offer up, if need be, his son Isaac, he appears to have soon been called upon to give up his wife Sarah, who died in Kirjath-arba. At her death he had no burying place, and hence he bought Machpelah of the sons of Heth. Afterwards he sent Eliezer to his kindred, to the family of his brother Nahor, to choose a wife for Isaac. But he would not permit Isaac to return thither. He was to stay in the land of Canaan. In the exquisite prayer of Eliezer after he had travelled so far and was now by the well of water, we have the first recorded instance of prayer for guidance. As Abraham wished for a token that the promise of a posterity should be fulfilled, so Eliezer, in a case requiring so much care as the selection of a wife for Isaac, asked for a token from the Lord, which was granted him. The account of the betrothal of Rebekah is a

truly Oriental story, beautifully told. We have a glimpse of the character of Laban, showing his selfishness. When Rebekah had consented to go with Eliezer to be Isaac's wife, and on their homeward journey they neared Isaac's tents, he was seen walking out to meditate at eventide.

The expression "to meditate" would probably be more correctly rendered "to pray." Various passages in the Holy Scriptures indicate that Isaac was a man of prayer. The fact that when he went to Beersheba he erected an altar before he digged a well, showed his readiness to worship. Eliezer related to Isaac all that he had done, and how he had received Divine guidance. He showed his obedience in going so far at the command of Abraham.

He showed that his only desire when he reached the house of Laban was to accomplish his master's errand. He would not tarry; "delay me not," was his reply when they requested him to stay. "Since Jehovah has prospered my way," "send me away that I may go to my master."

Most of the twenty-fifth chapter is occupied with an account of the children of Abraham. There is also some account of the birth of Esau and Jacob, and the sale by Esau of his birth-right to Jacob. He did not value it, but treated it with contempt at that time, even if afterwards he sought it carefully, with tears.

As Isaac was Divinely forbidden to go down to Egypt to escape the famine which occurred, and as a covenant had been entered into between Abraham and Abimelech, Isaac went to Gerar. There he received from Jehovah Himself a renewal of the promise which had been made to his father. Yet he could prevaricate, as Abraham had done, and received the same severe rebuke from King Abimelech. No false reasoning can justify either Abraham or Isaac in these acts of faithlessness.

### THE LESSON.

Verses 12 and 13. *Then Isaac sowed in that land.* Isaac had hitherto owned cattle and sheep, but if not before, he now sowed grain. The lowlands near the sea were then, as now, among the most fertile parts of the land, and he received one hundred-fold. One hundred bushels of wheat or barley for one sown is an extraordinary yield. Twenty to thirty-fold is as high as is usual now on the best lands. This and his general prosperity were marks of the Lord's blessing, for he seems not to have been a pushing man.

14. Possession of flocks and herds and servants caused the Philistines to envy him. Wealth brings troubles as well as conveniences.

15. In their envy and jealousy the Philistines did something which, however much it might injure him, could not help them. By filling the wells with earth the flocks and herds would perish, and the cleaning out of the wells would be very laborious and tedious. The same base spite is sometimes practiced in the East at the present day.

16. *And Abimelech said to Isaac, Go from us.* The name Abimelech was most probably that of a family or dynasty, and as ninety years had elapsed, this was probably not the same man who had covenanted with Abraham. His command to Isaac to leave does not show his own hostility so much as that of his people.

17. Isaac, as a peaceful man, acceded to his request, settling in the valley or torrent-bed of Gerar, away from the city.

18. The filial love of Isaac is a very marked feature of his character. He had mourned for his mother, for when Rebekah became his wife he "was comforted after his mother's death," (xxiv. 67), who had died three years before. So now he uncovered the wells which his father had dug, and *called their names after the names by which his father had called them.*

The digging of a well was to a certain extent a claim on the land, probably this was one cause of the hostility of the Philistines, and their desire to make the wells valueless. Still nothing can in any way justify that spirit which would destroy that which has cost much labor for the sake of annoying another.

19. *Found there a well of springing water.* When Isaac's servants dug in the valley they were more apt to find springs, and this spring of living water, which was probably perennial, would be a very great acquisition, for there would be no necessity to draw water.

20. *The herdmen of Gerar did strive with Isaac's herdmen.* Isaac himself never contended, and he appears to have given up this spring of water, so precious in a dry and thirsty land. His herdmen had striven, and he called the name of the well *contention.*

21. After he had dug another well the inhabitants determined to take that away from him too. He was under God's blessing, and does not appear to have resisted, but called the name of the place *Sitnah, or hatred.*

22. Having removed from there, when he dug another well there was no contention, and he named the well *Rehoboth—room or enlargement,* for he now felt that no person would contend for it. The Lord had made room for him, and he could live in peace.

23. *And he went up from thence to Beer-sheba.* This was the border town of the promised land; there he might expect to be at peace with those around him.

24. *And the Lord appeared unto him the same night.* As Jehovah had appeared to Abraham, so he appeared to Isaac, in this showing that Isaac's course of action was right, and that non-resistance of evil was blest to him. The words of good cheer were, *Fear not, for I am with thee, and will bless thee.* The promise of posterity was for Abraham's sake.

25. Like Abraham his father, Isaac again builded an altar and called upon the name of the Lord. After the altar had been built and worship had commenced, then Isaac's servants digged a well. Digging might appear something easily done, but when we consider their appliances and the great depths to which they had to go for water, we may well wonder how Isaac could dig so many wells, for most of those in Palestine are cut in the solid rock.

Isaac appears to have received the blessing promised in the New Testament, "Blessed are the meek, for they shall inherit the earth" (or the land). Though he had to leave that which he knew rightly belonged to him, he does not appear to have suffered in his property, but to have gained all the time.

The truths taught in this lesson are not many, but they are very important to the Christian.

1st. Isaac showed filial love and reverence. "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Isaac was the dutiful son.

2nd. Isaac always tried to improve the country where he lived; he sowed in the land and he dug the wells. The command to Adam was, "Replenish the earth and subdue it." He who would do the Lord's will must seek to benefit the country in which he lives; and those nations who will not do this must sooner or later be driven from the land.

3rd. Envious people will seek the injury of others, and to stop any benefit which might be derived from their diligence and success. But envy, jealousy and contempt are all manifestations of the spirit of Satan, and hence exactly opposed to the spirit of God. The true Christian will desire the greatest blessing on all around him, even if it be by the sacrifice of himself.

4th. Contention for our rights when they are trampled upon is not consistent with obedience to the will of Christ. If proper remonstrance and effort be unavailing, he who suffers unjustly will eventually come out the conqueror, though he may appear to be conquered at the time.

5th. When we are cast down on account of the injustice and oppression of others, the Lord is apt to give words of good cheer, and that which was hard to bear will, by patient endurance, become easy. His promise will be repeated in our ears, "Fear not, I am with thee." The last words of James Naylor, so beautiful in themselves, seem to belong to this lesson more than any other in the course: "There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things in hope to enjoy its own at the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed it bears it, for its ground and spring are the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; it takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind, &c." (Sewel, Vol. 1, page 210, &c.)

## IOWA YEARLY MEETING.

(Concluded from Page 93.)

*Fifth-day morning, 9mo. 9th.* At the opening of the meeting prayer was offered.

Cyrus Beede, on behalf of the Representatives, proposed the name of Barclay Hinchman for Clerk, Philemon Jones and Isaac T. Gibson for Assistants, who were appointed. The Representatives also proposed that Jephtha W. Morgan be appointed one of the trustees of the Y. M. in place of John Stanley, deceased. Epistles from Canada and North Carolina were read.

The meeting then entered on the consideration of the state of the Society. The deficiencies noted in the answers called forth remarks embodied in the following Minute: "We were reminded that a man may be told by the books he

reads, and as whoso toucheth pitch shall be defiled thereby, we should exercise a watchful care over the books our children read; we should see to it that no unsuitable books are in our libraries, remembering, in regard to the training of our children, that, "just as the twig is bent the tree's inclined." Our care to prevent their reading light or trifling or vicious literature will be best promoted not so much by a spirit of repression, as by cultivating in their minds a taste for the pure and the good. The youthful mind is active and will have something on which to feed, and if we place in the hands of our youth interesting and instructive works upon biography, history, &c., they will read them, and thus we may do much to instil into their minds a love for the good and the true in opposition to the false and the vicious literature of the day."

As the subject of unbecoming behavior in meetings was brought before us by the answers to the Queries, we were exhorted to punctuality in the attendance thereof, not being so absorbed with our business as to go late to meeting. This may be interrupting the solemnity thereof, and perhaps we ourselves missing a blessing. Under the old dispensation the Lord would not receive a lame offering, but required a whole sacrifice. Shall we offer him less at the present time? It was suggested that a few moments of rest before meeting time spent in reading the Bible or in prayer, would prepare our minds for that worship when assembled, which alone can profit us, or bring glory to our Father in Heaven. If we are alive in the love of God, we shall find no time for drowsiness in our meetings, but will hold them in His life and power. It was queried as to whether our present or historic method of seating our meetings was the best that could be adopted; the separation of the old from the young, of the children from their parents, was suggested as not being as promotive of good order as that of seating families together.

The answers state that tale-bearing is discouraged. How is it discouraged? Is it by some action of the church? or is it by the individual members thereof? Let us make this an individual duty, and remember that we ourselves are to discourage it, setting not a negative but a positive example.

It is much better to suffer than to do wrong; offences will come, but woe unto that man by whom the offence cometh. Let us see to it that we ourselves are not the offenders, and be more careful in our conversation before our children and younger members. Let us lift our hearts to the Lord and ask him to guide us. If our hearts were full of the love of God, it would flow out to those around us, and we should never be found in the practice of tale-bearing or detraction. It is impossible to be preserved in Christian love before a man has it. It is to be kept by the power of the Lord from day to day. If the individual members of the church were preserved in Christian love, she would be endowed with power from on high, and would be effective in the ingathering of souls. Let us ever endeavor, not only in our intercourse with our fellow-members, but in our business transactions, to do unto others as we would have them do unto us. Tale-bearing is not confined to conversation. A minister's way may be closed up by a disparaging remark written in a letter and sent

hundreds of miles away from the home of the writer. Let us endeavor to exercise that love which the Apostle speaks of as charity. The commandments given on Mt. Sinai, and reaffirmed by our Saviour, have never been repealed. We should not only love the Lord with all our heart, but our neighbor as ourselves. We have different experiences, but these should not divide us, but should be an occasion for the exercise of that charity which thinketh no evil.

*Afternoon.*—The remainder of the Queries were read, and, as in former years, reference to the use of tobacco called forth many earnest remarks. Several among our older Friends bore witness to the help of the Lord granted in abandoning the pernicious and filthy habit; as also the removal of the appetite for it. By the reports it was found that in a membership of nearly nine thousand, six hundred and fifty-one are in the habitual use of tobacco.

Interesting reports were read from Whittier College at Salem, Ackworth Institute, Pleasant Plain and LeGrand Academies, showing them to be in a flourishing condition, increasing in usefulness and accomplishing an important work in preparing the young for a more extended course of study.

*Sixth-day Morning.*—The Pastoral Labor Committee of the different Quarterly Meetings, reported that they had been engaged visiting families, holding public meetings, family prayer-meetings, &c.

The Committee on Indian Affairs made a satisfactory and encouraging report; and our proportion of the \$2,500, asked for by the Associated Committee, was directed to be paid. A new committee was subsequently appointed.

*Afternoon.*—The Freedmen's Committee reported that their labors have mainly been directed to assisting D.W. Bowles and wife in their self-sacrificing labors among the colored people at Sedalia, Mo. J. Y. Hoover gave some account of his visit in the early part of last winter to Sedalia, under the direction of the Committee.

He spoke in high terms of the Christian labors of D. W. Bowles and wife, stating that these had resulted in many conversions among their pupils. The Meeting's appreciation of their work was shown by a subscription for them amounting to about \$83, to be accompanied by an appropriate minute.

A need was felt that we should have some better arrangement for establishing and caring for new meetings where missionary labor has been carried on. The subj ct was referred to a committee to report next year.

Men and women Friends then came together in joint session, to consider a proposition to authorize small meetings without a minister, to invite one to labor amongst them, and provide partial or full support as might be necessary for the minister and his family. After a free and full interchange of views, way did not open for the adoption of the proposition.

*Seventh-day morning, Ninth mo. 11th.*—A committee appointed at a previous sitting to consider the subject of Foreign Missions, proposed that we appoint two Friends to unite with others in the formation of a Foreign Missionary Association when four other Yearly Meetings shall unite and make a similar appointment; Lawrie Tatum and

Charles Hutchinson were placed under that appointment.

*Afternoon.*—A joint session was again held, when J. F. Hansen and wife gave an interesting account of their visit of nearly two years in Norway, Denmark and Sweden. They feel that there is an open field, especially in some parts of Denmark, for religious work; and those who are reached and brought in should be fostered, gathered into churches and instructed.

A report was read from our Home Missionary Association, showing that an organization has been effected in some of the Quarterly Meetings and that considerable has been done by holding meetings in jails, open-air meetings, family prayer-meetings, &c. During a meeting of the Association held on Fifth-day evening, Lavina Benedict, a minister, and member of Winneshiek Quarterly Meeting, gave some account of her labors in jails and among fallen women. Her efforts have proved successful in raising some from their degradation. She has felt the need of a Home in this State where such can be placed and protected. She is anxious to raise \$20,000 for founding such a Home. A subscription was taken amounting to over \$200, to be paid when the above amount shall be subscribed.

*On Sixth day evening* a large and interesting temperance meeting was held, and addressed by J. F. Hansen, Mary Rogers, J. P. Pinkham, and others. Reports showed considerable done to establish temperance principles in the minds of the young; as also in endeavoring to suppress the traffic.

*First-day Morning, Ninth mo. 12th.*—Both rooms of the Yearly Meeting-house were well filled, and two meetings were held in the yard, temporary seats having been arranged. The day being very fine, carriages continued to pour in from all directions during the forenoon, and three excursion trains arrived about noon, so that in the afternoon a very large concourse of people were on the grounds.

At two o'clock both rooms of the house were again filled, and speaking from three stands in the yard. In all the meetings ministers were earnestly engaged in preaching the gospel, and it is to be hoped that some souls were reached and blessed, but it is to be regretted that many seemed to be there only for amusement. In the evening seven of the houses of other societies in the city were by invitation occupied by our ministers, and one meeting was held at the Yearly Meeting-house, all of which were reported satisfactory.

*Second-day Morning, Ninth mo. 13th.*—Met according to adjournment.

Tracts treating on the subject of the Ordinances, so called, having been published by Obed King, a member of this Yearly Meeting, and scattered over the Yearly Meeting-house and in the vicinity of Oskaloosa, and we understand sent to other parts of the country, it was thought best to place upon our minutes our disapproval of them, they being entirely contrary to the principles held by our Society from its rise.

Satisfactory reports were received from the Committee on Peace, and from the Book and Tract Committee.

*Afternoon.*—A joint session was held on the subject of Higher Education. A report was read from the Conference held at Haverford College,

together with verbal reports from delegates in attendance; after which Benjamin Trueblood made an earnest appeal for subscriptions to liquidate the indebtedness on Penn College. Over \$2000 were subscribed, and it is confidently hoped that the remainder will be met before the close of the present year. The college appears to have been conducted satisfactorily the past year, and the prospect is good for an increased attendance the coming year.

*Third-day morning, Ninth mo. 14th.*—Reports from a portion of the Scripture schools in the limits of the Yearly Meeting show a good interest in that part of the church's work, but the reports are so incomplete that no correct statistical information can be given.

C. Hutchinson spoke of the late destruction of property at Matamoras, and stated that there had been about one hundred and thirty-eight dollars raised and placed in the hands of the Missionary Committee for that mission, which would be forwarded.

Thomas Miller referred to the need there is amongst us of coming down humbly before the Lord, to know and to follow Him;—as this is experienced we shall be led out in love, and shall be blessed.

The Clerk announced that the business was finished, and after a few minutes of solemn silence, and the offering of thanksgiving and prayer, the concluding minute was read.

Devotional meetings held morning and evening during the Yearly Meeting were thought by many to be seasons of blessing and renewal of covenant; and we trust many return from this Yearly Meeting with an increase of faith and renewed strength for the duties of life.

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## CORRESPONDENCE.

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CHARLES H. TITUS writes from Arkadelphia, Arkansas, under date of Ninth mo. 9th, 1880, that on his return home from the North, he found Friends well and doing well.

At their meeting on the 8th instant they concluded to have the building erected for Friends' school and meeting house. Edward Thomas was appointed Treasurer, and Amos P. Heacock, Charles H. Titus and Edward Thomas, were appointed a Building Committee.

The funds placed in the hands of the Treasurer to await further action were, from New York Friends, \$51.50, from Philadelphia Friends, \$130.00; from Friends in Ohio, \$15.00; total, \$196.50.

He writes, "we feel much encouraged and praise the Lord for His blessings." Beside the sum above mentioned, they have a lot, some lumber, etc., valued at about \$500. More will be required. He adds, that at the State election held in Arkadelphia on the 6th inst., the Prohibition ticket was carried by a large majority, and freedom was beautifully displayed at the polls. One Friend remarked "I was glad to see the ex-

slave and his former master go to the polls and vote together with perfect freedom and good nature, although they voted right against each other." Let us praise our Heavenly Father, take courage, and go on looking unto Jesus, the author and finisher of our faith, ever bearing in mind that He has said, "My grace is sufficient for thee."

A CORRESPONDENT writes that a good work of grace has been witnessed within the limits of Starksboro Monthly Meeting, Vermont, and that at last Monthly Meeting there were eleven requests for membership.

CAMP MODOC, Ninth mo. 6th, 1880.

We are again at our post on this side of the river, engaged more particularly in the educational work with the Modocs, including men, women and children. To teach the "art of living well," is a matter of no small importance. The work opened anew the 1st of the month, with which all seem gratified. The health of the Modoc people has been better this past summer than usual. Bogus Charlie, however, is an exception. He has given up to die. At the solicitation of his sister in Idaho, he has concluded to repair thither, and if he does not improve to die there, and be buried with his near relatives. On application to Secretary Schurz, he has obtained a pass over the Union Pacific R. R. to said place of his sister, or as near as the railroad will take him. He will leave early next week if his health will permit; we fear the journey will be too much for him. We promised to care for his boy Melville, about eight years of age, now at school, and to take possession of his house and look after his effects after his leaving.

The school and meeting open full of good cheer, and matters at our Quapaw Agency are quiet as the shades of evening.

Dr. Chas. Kirk has arrived and he and family are at work again at their old post, the Wyandotte Mission School; one full of responsibility as well as promise. Our Post Office, hereafter, will be Quapaw Agency, Seneca, Mo., at which we have a daily mail.

Truly, A. C. TUTTLE.

#### SCIENTIFIC NOTES.

*Diet of an Ostrich.*—An ostrich, long on exhibition at Rome, having been suffocated by thrusting its neck between the bars, there were found in its stomach four large stones, eleven smaller ones, seven nails, a necktie pin, an envelope, thirteen copper coins, fourteen beads, one French franc, two small keys, a piece of a handkerchief, a silver medal of the Pope, and the cross of an Italian order.

—*Nature.*

*Professor Sophus Tromholt*, of Bergen, has been organizing a system for observing the aurora borealis in Norway, Sweden, Denmark, and he desires to extend it to Iceland and to Great Britain. There are reasons for believing that we are approaching a period of maximum auroral coruscations, and Professor Tromholt is desirous of enlisting observers on the same system as he has introduced in Scandinavia. The necessary instructions will be sent to any one applying to him at Bergen before the end of August.

#### INTERNATIONAL ARBITRATION.

FRANCE and Nicaragua have agreed to submit to arbitration, a question growing out of the seizure of a French ship. The vessel was loaded with arms, presumed by the government to be intended for a revolutionary party in Nicaragua, but declared by the owner of the vessel to be for the open market. A Nicaraguan court condemned the ship and cargo, and imprisoned the captain. The French consul took the matter up and demanded damages. The two governments agreed to submit the matter to the French Court of Cassation, which assessed Nicaragua 42,000 francs to be paid the captain.

THE United States of America and the French Republic have also entered into a convention for the settlement of certain claims of certain citizens of each country against each other.

#### "SISTER DORA."

"Rest,—Home and Heaven," are thine, brave-hearted Dora,

Our thoughts do follow thee to that fair home,  
Where stars unfading circle round thy brow,  
And all the past forgotten in the joy  
Of His benignant presence, while His words  
Vibrate in sweetest cadence on thy ear,  
As casting at His feet thy jeweled crown,  
Thy soul—adoring—bows before His throne.

Oh! may the strength which clothed thy mortal frame  
And gave such courage to thy woman's heart  
His strength made perfect in our human weakness—  
Descend upon thy sister pilgrims here,—  
That whensoever their summons comes, they too  
May bring with joy their sheaves of golden grain.

Ninth mo., 1880.

M.

#### IT MAY NOT BE.

It may not be our lot to wield  
The sickle in the ripened field;  
Nor ours to hear on summer eves,  
The reaper's song among the sheaves.

Yet where our duty's task is wrought  
In unison with God's great thought,  
The near and future blend in one,  
And whatsoever is willed is done.

And ours the grateful service whence  
Comes day by day the recompense;  
The hope, the trust, the purpose stayed,  
The fountain, and the noonday shade.

And were this life the utmost span,  
The only end and aim of man,  
Better the toil of fields like these  
Than waking dreams and slothful ease.

But life, though falling like our grain,  
Like that revives and springs again!  
And early called, how blest are they  
Who wait in Heaven their harvest day!

—John G. Whittier.

**A** YOUNG FRIEND, a graduate from a Friends' School, desires a situation as Governess in a family. References required and given. Address Mary Heaton, Napanock, Ulster Co., N. Y. 3t

**W**ANTED.—By a young Friend, a Situation in a small school. For further information, apply to 902 Spring Garden St., Philadelphia.

**A** YOUNG FRIEND, graduate of Westtown School and Haverford College, wishes a Situation as teacher. Address CHARLES JONES, Coulter St., Germantown, Phila.

**R.** S. ASHBRIDGE and L. V. SMITH, Family and Day School, will open Ninth mo. (Sept.) 22nd, at 1837 Chestnut Street, Philadelphia.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 20th inst.

**GREAT BRITAIN AND IRELAND.**—The Manchester *Guardian* states that owing to the continued depression in the Irish linen trade, the flax spinners have agreed to notify their workmen that from the 4th prox. the working days will be reduced to four per week. The weaving factories have not thus far joined in the movement.

C. Parnell, addressing a large meeting of Irish tenant farmers on the 19th, set forth as the main features of the policy he wished to see adopted for securing an early settlement of the land question, unanimity of action among Irish members of Parliament with independence of English political parties, refusal to pay more than what the tenant considers a fair rent, and social excommunication of any person taking a farm from which another has been evicted for non-payment of rent.

**FRANCE.**—Premier de Freycinet resigned his position on the 19th, giving as the reason that between him and several of his colleagues there existed such divergencies of opinion as left no hope that accord could be maintained even by mutual concessions. Thinking that his own retirement would offer the readiest solution of the difficulty, he took that course. President Grevy, after vain efforts to induce him to withdraw his resignation, finally accepted it, and assigned to Jules Ferry the formation of a new Cabinet. The subject of difference was the question of the application of the decrees respecting the religious confraternities. The Minister of the Interior and Worship, replying to the Archbishops, declined to accept the declaration signed by the religious confraternities as a substitute for a demand for authorization; saying that the Government willingly takes note of the reso-

lution manifested in the declaration to disclaim any identification with political parties or passions; but as to the hope expressed that the Government would allow the communities to continue the work in which they are engaged, the object of the second decree, of Third mo. 29th, was to put an end to the toleration which the communities wish to see maintained, and to substitute for it a return to a legal state of things. It appears that before the resignation of the Premier, three opposing Ministers, including the Minister of the Interior, had offered their resignations, on account of the suspension of the decrees against the religious bodies, but on consultation with the Premier they consented to remain. The subsequent publication of a statement from the Minister of the Interior that the Premier had yielded and left him free to decide on an opportune enforcement of the decrees, caused De Freycinet to resign.

The *Journal Officiel* of Paris announces the annexation of the Society Islands, in the Pacific Ocean, by France.

The imports into France during the eight months ending 31st ult., show an increase over the corresponding period in 1879 of 250,000,000 francs, nearly \$5,000,000. The exports have increased 108,000,000 francs. The increase in the imports is almost exclusively in food, and the increase in exports mainly in articles of manufacture. The total imports exceed the exports by 1,098,000,000 francs.

**GERMANY.**—The German government has ordered the expulsion of the French Jesuits who migrated to Alsace and Lorraine.

**SPAIN.**—The Council of Ministers has recommended general amnesty for political prisoners, and a reduction of sentences for criminals.

**TURKEY.**—A Constantinople correspondent of the Manchester, England, *Guardian* recently said that Moslem fanaticism appeared to be increasing there. A few days before, the Imaum of the mosque, in the Sultan's own presence, denounced him as an unworthy successor of the Khalifs, upbraided him for listening to those who wish to make Christians and Mussulmans equal, and told him that the Christians must be protected and cherished as children are by their parents, but must be kept in subjection, and not treated as equals.

A protest against the naval demonstration of the Powers relative to the cession of Dulcigno, was telegraphed from the Porte to the Turkish diplomatic representatives abroad, on the 16th. The Powers were also asked to guarantee that the demonstration should not take place if Dulcigno were surrendered. A similar note was communicated verbally to the foreign Ambassadors at Constantinople.

A dispatch from Ragusa, published on the 19th, says that 8,000 Albanians have occupied the town and fortress of Dulcigno, expelling two battalions of Turkish troops who formed the garrison. Riza Pasha, the Turkish commander, not having instructions to oppose the Albanians by force, withdrew to Goviza. It is reported that the naval demonstration has been postponed until the Christians can remove from Dulcigno, as a massacre is feared.

A dispatch to the London *Times* of the 20th said that after a conference of the representatives of the Powers, held on a British vessel at Ragusa on the 16th, an English captain left the fleet with instructions to visit the Prince of Montenegro, and afterward to go to Scutari and present to Riza Pasha a formal demand for the surrender of Dulcigno within four days. Fresh difficulties have also arisen at Constantinople. The Sultan insists that the Powers shall simultaneously recognize the new frontier from Lake Scutari to Dinosh, before Dulcigno is surrendered. The British Ambassador has energetically protested against the action of the Porte on this subject.

# Friends' Review.

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For Friends' Review.

## THE WORK OF GOD.

"What must I do to be saved?" is the secret cry of thousands who feel that they are at variance with God. They know that He is holy and pure and that they are un-holy and impure. They know that the "Lord is righteous in all His ways," and that they fail in walking according to His righteous law, their conscience accusing them of evil. They know that "the wicked shall be turned into hell, and all the nations of them that forget God." "What must we do that we might work the work of

God?" is the weary, or fretful, or deeply earnest query of their hearts. Christ and Paul agree in the answer: "This is the work of God, that ye believe on Him whom He hath sent": "Believe on the Lord Jesus Christ and thou shalt be saved." This belief is the heart's trust in the person of Christ. The answer was the same to those who were ready to be excused from doing God's present will, and to him who was so anxious to act upon what he should be taught. Both answers imply that God, by His grace, gives men power to believe *if they will*. But one will say, "I do believe in Him, I have no doubt about what is written of Him in the Bible, and yet I am neither delivered of the weary burden of past sins upon my conscience, nor from the power of those temptations which daily overcome me, though the sin makes me miserable." But hast thou come to Him personally? Hast thou committed thy life and thy case to Him? Hast thou trustfully applied to Him as thy Physician and Saviour? Hast thou eaten the flesh of the Son of Man and drank His blood? For this our Lord said was necessary for those who asked what they should do. Hast thou eaten the bread He gave for the life of the world, even His flesh? Look at Him as He hung upon the cross for thy sins. Wilt thou not, renouncing sin in thy heart, appropriate the benefits of His sacrifice by trusting that He *did* bear thy sins and the chastisement needful for thy peace in thy stead. When a man eats any food he gets the benefit of it. He does not only think it is good for food, or believe that it is—he has the good of it. Trust in the sacrifice of Christ. Behold in it God's love and way of pardon for all thy past, and be at peace with Him. Accept the propitiation made for thee and be now at one with thy Father.

Is that all? No; it is but a part, yet an important part. Christ not only died for thee but rose again, the ever-living Saviour and Intercessor. Reconciled to God by the

death of His Son, how much more mayest thou expect to be saved by His life?

At peace with God thou begins to love Him and His will as never before. Thou lovest Him not so much as a great and glorious Creator as thou lovest Him as He is known to thee in Jesus, thy Friend, thy Elder Brother, thy Saviour, thy Deliverer. His life, His spirit has come into thee, giving thee peace and joy, teaching thee to deny ungodliness and live righteously. His power is more and more imparted to thee as thou receivest it by prayer and trust, and in that power thou overcomest and canst ever overcome sin.

Smitten to the heart by His love, thou art now desirous to follow Him to the ends of the earth. Thou takest up thy cross to whatever hinders, and cleavest to Christ as Orpah did to Naomi, saying, "Where thou goest I will go."

As thou walkest with Him and findest new wants, as of greater love, of inward purity, of hatred of sin, of an ear to discover His voice, of more light on thy path, He ever stands saying, "What wilt thou that I shall do unto thee?" Ask and receive of Him according to thy want, but if thou lack do not charge it to Him but to thy not asking or not accepting. Remember it was when Paul besought the Lord thrice that he received the reply, "My grace is sufficient for thee." Pray believing; for why wouldst thou ask aught of a wise friend if assured beforehand that he would not give it thee, even if it was best for thee? Ask as one ready to obey, for "If I regard iniquity in my heart, the Lord will not hear me." There is no steady peace to the soul, nor safety, except in a life of obedience. And let thy petitions be large as unto a king, and as believing the King's word. A clean heart, a baptism which purifies and saves thoroughly, a filling with all the fulness of God, a heart to delight to do His will, a righteousness which fulfils the law, are all promised by Him. This is the work of God.

#### OUR LONDON LETTER.

The watchful attention of Friends in this country is often occupied with political and economical questions. This is no doubt the cause of the large number of members of the Society in the Legislature, a number out of all proportion with the smallness of our Society. Being thus largely represented, the Society has considerable political influence in this country, and it is right that some of our ablest and wisest members should devote their time to matters of public welfare, in order that that influence shall be wisely directed, and shall help to infuse a

spirit of justice and charity into the nation's counsels.

At the Meeting for Sufferings, on the 3d, a more favorable report on the distress in Ireland was given by James H. Tuke, than at any time since it commenced. The harvest is turning out a favored one, the crops are abundant and of good quality, and so the immediate want is relieved. The small tenants thus delivered from the brink of starvation, are still, however, laden with debts and heavy arrears of rent, and the call for help, not now in material supplies, but in wise legislation to amend their hard lot, is still loudly heard. Disturbances in some districts are reported, but it is believed that these are not so serious as had been thought. The action of the House of Lords, in rejecting this session three bills passed by the Commons, and intended to help the Irish, has produced a bad effect in the sister country, and has brought the House of Lords into ill odor, so as almost to imperil its constitution and privileges. The Irish members of the House of Commons bring discredit on their own cause, and prevent their country from receiving the sympathy it deserves.

The *Burials Bill* has now passed into law and came into operation yesterday. For many years an increasing minority have claimed the privilege for all Englishmen, irrespective of creed, of being buried in the national churchyards on equal terms with those who belong to the Established Church of the nation. A bill to this effect was this session introduced by government into the House of Lords, and by them was hampered with restrictions, limiting its application to districts where there are no cemeteries or other burial grounds available besides the churchyard. The Commons threw out these amendments, and the Lords, on second consideration, have not re-inserted them. The bill will not directly affect Friends unless in very rare cases, since our Society has ever been careful to provide its own graveyards. But the principle of the bill has been uniformly supported by us, and it forms a distinct and important step towards religious equality. The Nonconformists are, since the last election, a powerful body in Parliament: they have among them men who can plead earnestly for their rights—men of ability and influence, who are listened to with respect. Wealth, prestige, titles of honor, ancient endowments and privileges—these are all yet with the Established Church—but the enlightened men even in that Church, such as Bishop Fraser of Manchester and Dean Stanley, are able to discern that Nonconformity is a great power in the land, a power for good and

not for evil, and one which must be treated on almost equal terms.

The Committee of the Meeting for Sufferings, on the admission to the sittings of the Yearly Meeting of members of the little communities of Friends in Norway, France, Syria, etc., have brought in a proposal to admit all such members to the Yearly Meeting on the presentation of a certificate from the Clerk of their Meeting or other satisfactory evidence.

J. Tregelles Fox andwife, on their way out to Madagascar for medical service in Friends' Mission there, arrived at Mauritius a few days after I. Sharp's departure, and found the savor of his influence still abiding.

Eliza Watson, of Iowa, is about returning to Denmark to complete her religious service in that land. A Friend from Norway, Törsten Bryne, is to come over to interpret for her.

London, Ninth mo. 9th.

#### THE NORTHFIELD CONFERENCE.

The readers of *Friends' Review* may have noticed that some weeks ago a call was issued signed by D. L. Moody, inviting those who desired to receive in larger measure the endowment of the power of the Holy Spirit, to meet him at Northfield to spend ten days in searching the Scriptures and waiting together on the Lord for this blessing.

Almost the whole of the time we had continuously before us the doctrine and work of the Holy Spirit. Whilst the meetings consumed nearly the entire day, beginning at 9 in the morning in the large tent for the men, and in the Seminary building for women, and at 3 and 8 P. M., in the North Congregational Meeting-house for both—the subject seemed ever fresh and the power manifested in the meetings to increase.

That the call for the meeting met a felt need all over this country and elsewhere, was manifested by the attendance of over three hundred persons from widely scattered parts of this country; from Great Britain, Canada, Africa and the East. It was further shown by the reception of thousands of requests for prayer from churches, ministers, institutions and individuals; many expressive of the same lack of the power of the Holy Spirit and longing for it, which was so generally felt and expressed by those who were permitted to be present.

There was deep and solemn feeling over the assemblies from day to day, which the surroundings of the place and the simplicity of the arrangements tended to deepen. Northfield is one of the oldest towns of Massachusetts. It is situated near the borders of Vermont and New Hampshire.

Heretofore, except at the one hotel, it has been difficult to secure lodgings; but D. L. Moody had arranged that the seminary just finished and about to be used as a boarding school for girls of small means, and as a training school for Indians, Japanese and other girls of heathen descent, should offer its shelter to the guests, had also prevailed on the good people of Northfield to take in as many as they could accommodate, and in addition had provided tents for the overflow. From the seminary and D. L. Moody's own house which is near, there is a charming view of the Connecticut River winding among green hills and spanned by a bridge. Beyond, the hill ranges ripple away, and the prospect is bounded by higher hills until the vision is at last arrested by the Green Mountains of Vermont. On the hill slope the tents were erected;—a very large striped one in which the 9 o'clock morning meetings were held, will ever be remembered by many who attended these services of heart searching and prayer.

There was no prearranged plan. The first meeting was absolutely tentative, and as one after the other spoke, it became evident that the first work was personal, in presenting ourselves to be searched by the Lord. It was clearly understood amongst those present, the large majority of whom were either accredited ministers or well-known Christian workers, that we had not come to instruct each other, but to wait with the brethren on the Lord. As the searching went on, often (especially in the tent) in solemn silence, those who had come to be filled and blessed, found a needs-be first to be taught to surrender to the Lord many things they had been allowing, or at least passing over, in their lives. This many were enabled to do and to find great peace to follow. Love and gentleness were much dwelt upon as the fulfilment of the law and the fruit of the Spirit, and many were convicted of the evil of hasty speech and unloving words and harsh judgment of friends. Many touching reconciliations were effected on the spot between estranged friends, many bitter feelings cast away, many needed explanations and forgivenesses asked by letter, many sacrifices, long called for, at last freely given. In the sweet, solemn and precious moments of silence, often fifteen minutes at a time, tears fell freely from strong men unused to weep, and words were found intrusive. One dear Friend, who had been for years a sea captain, expressed his own sentiment graphically—that he felt like a ship that had been emptied of her cargo and hauled along shore to receive a new and more precious freight.

At the afternoon meetings, D. L. Moody

consented to teach from the Scriptures what he had found concerning the office and work of the Holy Spirit. In the evening the same subject was considered by some of those present.

On the morning of the last day a large number assembled in the Seminary, and after a simple statement made by D. L. Moody of the object in view in its erection, and a few earnest prayers, he named the trustees, and announced a gift of \$25,000 for the erection of a Boys' School, afterwards understood to be from Hiram Camp of New Haven. The school for boys will be operated on the same plan as the school for girls.

Many left Northfield with new purposes, enlarged experience and we trust, a stronger and more real dependence upon the power of the Holy Spirit. This, it seems to me, is the real need of the members of our Society. May we not be encouraged in our meetings and elsewhere to agree together in waiting and expecting to be filled with the Spirit.

J. C. T.

Baltimore, Ninth mo. 19th, 1880.

For Friends' Review.

THOMAS DRUMMOND,

WITH SOME NOTES ON IRISH HISTORY.

(Concluded from page 99.)

In 1835, Orangism, and its opposed Roman Catholic organization, Ribbandism or Ribbonism, prevailed to an alarming extent in Ireland. The Orange adherents, perhaps equally as numerous as the Ribbonmen, were far better armed and organized. They numbered no less than 1500 lodges, and were accustomed to meet in gatherings of 10,000 and 20,000 at a time. It being suspected that they were engaged in a plot to alter the succession to the throne, Orangism was dissolved by Parliamentary action in 1836. Nevertheless, the processions and armed demonstrations of the Order continuing, Drummond reorganized the constabulary, admitting some Catholics on the force. In many cases the processions were prevented, and great numbers who took part in them were arrested, brought to trial and punished; so that in the course of three years, the processions were practically suppressed. Ribbonism of course was similarly looked after.

The constabulary were also employed in repressing agrarian outrages, growing out of combinations of evicted tenants against their former landlords, or against those tenants who occupied lands of which the malcontents had been dispossessed. Then there were the Faction Fights, which sprang from the clan and family feuds of the Catholics. In the South and West of Ireland, upon such occa-

sions as holidays and fairs, it had been the custom for hundreds or even thousands of the adherents of these factions to be ranged on opposing sides, the government commonly permitting them to pass unnoticed. These being now dealt with vigorously were pretty much suppressed.

A change which had a beneficial effect on the administration of justice, was the admission of Roman Catholics to sit on juries. It had been the practice of the Crown to peremptorily challenge and "put by" all Catholics, so that they were as much deprived of representation in the jury box, as people of color have been in some parts of our own land. The Irish people had never been satisfied as to the impartiality of the tribunals; but the new rule, with the government's support, worked well in practice, and has continued to prevail ever since. The operation of the English Poor Law system was also extended to Ireland. The population of Ireland at that time was estimated at eight millions. Probably as many as one-third of this total were paupers,—that is to say they were to some extent unable to provide for their own support. It was also estimated at the same time, that one-third of the acreage of Ireland was waste land. In addition to this, it was observed that the subdivision of land into small holdings was checked, whilst the enlargement and consolidation of farms was on the increase. Under such conditions as these, even apart from the curse of the general rum-drinking custom, there was no present relief save in the temporary beneficence of a poor-law system or in emigration. How was this state of things to be altered?

"One, and the leading scheme which Drummond entertained for the redemption of Ireland, before and during his connection with its government, was founded on the absolute necessity of improving the condition of the common people. He saw, or believed he saw, that till that was done no real progress could be made; that order and tranquility in Ireland were impossible. These might be temporarily established by conciliating the popular leaders, by a watchful and vigorous police, and a rigorous administration of criminal justice; but so long as the causes which gave influence to popular tribunes, and disposed the people to crime and disorder, remained in operation, relapses were certain to occur, and to be more serious in proportion to the duration of their repression by finesse and physical force."

The scheme through which Drummond proposed to bring both immediate and permanent relief to the pauper and unemployed population was a judicious system of public

works; not, at that time, in the direction of a systematic reclamation of the waste and bog lands, (as had already been proposed,) but by the building and operating of a national system of railways for all Ireland.

The proposition appeared to meet with favor in Parliament, and a Commission, of which Under-Secretary Drummond was chief, was appointed to inquire into its feasibility and (if undertaken) its probable success. The Commission submitted a full and favorable report, in which, however, whilst portraying the manifest benefit to the country which they believed must follow the carrying out of the scheme, yet were they not prepared to predict any heavy (average) return of interest upon the outlay. The government measure in the end was defeated by party opposition and by that of individuals who favored the building of the railways by private corporations rather than by the State. But Drummond's efforts toward the amelioration of the condition of Ireland were suddenly ended by his death, which occurred in the spring of 1840.\*

It would seem appropriate in this place, whilst considering the causes to which may be referred the lamentable condition of portions of Ireland, briefly to speak of one or two additional to those already mentioned, but which I do not find dwelt upon in the Memoir of Drummond.

The most formidable direct hindrance to the prosperity of Ireland, is to be found in the rum-drinking habits of a large proportion of its poverty-stricken people. One who visited the country at the period of which we have been speaking, (Heman Humphrey, President of Amherst College,) says: "This, after all, is the blighting, burning, maddening, consuming curse of Ireland:—the curse of all curses, the woe of all woes. Confiscated and parcelled out by the Henrys, its life-blood annually drained off by absentees, and its remaining substance devoured by a terrific and insatiable pauperism, it would be a miracle if this island were not one of the poorest and most depraved spots of Christendom. But these causes of its unparalleled wretchedness are cast into the shade by the ravages of strong drink. Bad and oppressive as the whole system of political economy is, in Ireland, if the demon of intemperance could be cast out, there would still be bread enough and to spare for its great population, while the condition of

the people, in every other respect, would be infinitely improved."\*

This was written in 1835, and was not too strongly colored; for in the four years from 1824 to 1828, the dram-shops in Dublin alone had increased from 868 to 1714, almost exactly double. Only three years thereafter, (1838) Father Mathew began his notable temperance work, by the establishment of an association on total abstinence principles in the city of Cork. Similar associations were soon founded in the adjoining cities and counties and throughout Ireland generally, and thence spread into Great Britain and even to America, their members being numbered by millions. What this change effected may be seen at a glance by the following comparison:

In the five ordinary drinking years from 1835 to 1839 (inclusive) 59 million gallons of spirits were charged duty in Ireland. There was also a great amount illicitly distilled. The convictions for serious crime during that period were 64,520, with 59 executions.

In the five partially temperate years which followed (1840 to 1844 inclusive) 33 million gallons paid duty, and there was also much less illicitly distilled. The convictions for serious crime numbered 47,027. There were 21 executions.

But Ireland was not redeemed, although a good service had been accomplished in perhaps permanently altering the estimation in which the business of distillation and the use of intoxicating liquors had been held. There were very many relapses into intemperance, so that the last state of Ireland as to its drinking habit seems no better than the first. The change is epitomised in the following fact, that "now the monument to Father Mathew in the city of Cork is desecrated by a perfect circle of whisky dens, where the people drink to their own degradation, and defile the precincts of a statue which should be sacred to purity and temperance."† Nevertheless, there is some ground for hope in the recent passage, and very convincing results, of the law closing the liquor-shops on the first day of the week,—a law whose operation has since been extended to England and Scotland.

Space will not permit me to speak of the mischievous results of *absenteeism* on the part of the majority of the owners of large estates in Ireland. Consequent upon this custom, a large portion of the annual rental, instead of being wisely expended in the country, finds an outlet in London or in some of the gay capitals of the Continent.

\*A few years later came the great famine in Ireland, when England expended three times as much money to relieve the distress as would have finished the system of railways through the operation of which much of it might have been prevented. Says J. F. McLenan respecting the millions then contributed,—“A large amount of the money was ‘jobbed’; and the real relief fund of the poor—to their honor be it stated—was that which was administered by the Society of Friends.”

\*Great Britain, France and Belgium. A Short Tour in 1835.

†Text-Book of Temperance. By F. R. Lees. (Note.—The word “sacred,” in the above connection, I do not approve of. L.

Finally, that Ireland is Romish in its religious persuasion, and intensely so, may be largely laid to the misgovernment—in matters ecclesiastical as well as political—of its Protestant rulers. To oblige its 80 per cent. Catholic population, to pay tithes for the support of a Protestant clergy, many of whom were non-residents and performed no apparent duties, was felt to be a galling yoke.\* Whilst this state of things existed, it was not possible to convince its people that there was anything better in Protestantism than that which their old form of religion afforded them; but with Disestablishment an accomplished fact,† and a hearty desire existing on the part of a large body of the English people to accord the Irish even justice with themselves, there would seem to be good reason why the reign of Romanism and superstition in Ireland should gradually lose ground. J. W. L.

#### THE NEW COAT AND THE OLD BLANKET.

An Indian and a white man were both at a religious meeting, and both were brought under conviction by the sermon.

The Indian was shortly after led to rejoice in pardoning mercy. The white man for a long time was under distress of mind, and at times ready to despair; but he was at last brought to a comfortable experience of forgiving love. Some time after, meeting his red brother, he thus addressed him: "How is it that I should be so long under conviction, when you found comfort so soon?" "O brother!" replied the Indian, "me tell you. There come along a rich prince. He propose to give you a *new coat*. You look at your coat, and say: 'I don't know; my coat pretty good; I think it will do a little longer.' He then offer me new coat. I look on my *old blanket*. I say: 'This good for nothing.' I fling it right away, and accept the beautiful garment. Just so, brother, you try to keep your own righteousness for some time; you don't want to give it up; but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ. That is the reason why you so long unhappy and I so full of joy."

THE LATE GEORGE MERRIAM, of Springfield, Mass., the publisher of Webster's great dictionary, and a Christian whose life was full of the good fruits of faith, said that he

\*It was not uncommon for such non-resident rectors, having perhaps a congregation of less than 50, to draw upward of £1000 tithes, whilst paying a curate under £100 to attend to their duties.

†The disestablishment of the State church in Ireland was secured by an act of Parliament which became operative, First mo. 1st, 1871.

considered all he possessed as held in stewardship for his Lord. That which he used for his family not less than what he gave away, he regarded as to be dispensed for Christ. This is a true principle, and would lead us to seek the Lord's mind as to how much or how little of what He gave us we should use for our home life, and what to devote to the good of others.

One of George Merriam's methods of doing good was by distributing large cards. Of these one reads—My Creed: 1. Repentance toward God. 2. Faith in the Lord Jesus Christ. 3. Works meet for repentance.

#### For Friends' Review. HARVESTING ANTS.

It has been supposed by some writers that Solomon was mistaken when he said that the ant prepares its meat in the summer. Recent observations, however, confirm the statement of the wise man. Mary Treat, a very faithful observer, has found in Florida a large harvesting ant, (*Pogonomyrmex crudelis*), which undoubtedly gathers grain in summer for use in winter. Dr. McCook gives his valuable testimony to the same effect in his pamphlet giving an account of his studies of the harvesting ant of Texas.

It is also known that some species of *Formica*, though wholly carnivorous, do their foraging in the summer, and accumulate a supply of food for the winter. The laborers engaged last winter in making the excavations on the new road from Newfield to Atlantic City, cut into a nest of large black ants nearly fifteen feet below the surface, and found a large quantity of beetles which the wise colonists had stored away for the time of need. The quantity was estimated to be about a half-bushel. Surely they had prepared their meat in the summer.

My own observations of two species of minute ants enable me to give positive testimony on the subject. These ants are species of *Pheidole*. One, the larger of the two, about a tenth of an inch in length, is supposed, by Dr. Torel, to be a new variety of *Pheidole Pennsylvanica*. The other, half the size of the former, is *Pheidole Megacephala*. Both are active harvesters, and undoubtedly accumulate various kinds of seed in summer for winter use. They both accept flesh food for a change, but their accumulations of insects are very limited, owing to their minute size.

While they accept any small dead insect which is put in their way, yet they do not appear to seek food of that kind. Their one business seems to be finding and storing seed, and this employs them all the summer through.

In the latter part of last June they all with one accord cleaned out their formicaries in preparation for the coming harvest. These leavings from their subterranean store-houses led to their discovery, being of a different color from the earth composing the little mounds raised by other species. Knowing that there must be some explanation of this difference, I gathered a portion for examination. It proved to be hulls of various seeds. Some had been skinned as men skin a banana, and the contents used. Larger seed had been entered by a small opening and the substance consumed, leaving but the empty shell.

Wherever I walked over the Vineland tract I found these evidences of the under ground winter life of these interesting ants.

Searching into the nests but confirmed my convictions. In some nests little cells were found compactly filled with seed in good preservation, while others were found entirely empty. Small as are these ants, they go down very deep. I have dug three feet without getting to the bottom. Hence they are able to get down as far as may be necessary to protect the seed. It is their custom, when the seed gets damp, to bring it out to dry, and then return it, as I myself have observed repeatedly. It has been said that they allow the seed to sprout when they desire to prepare it for food. I think this probably so, but cannot say from actual observation.

They are very fond of the seed of wild peppergrass (*Lepidium Virginicum*). A teaspoonful of this sprinkled about their door way at night will scarcely afford them a night's work. Not a grain is left by morning.

On my study table is an artificial nest of the smaller ant, *Pheidole megacephala*. It is in a glass jar externally covered with thick paper. Remove this paper and much of the interior of their home is revealed to view. By using a double concavo-convex lens you may study their movements with much satisfaction. Plainly visible are several cells filled with the seed, which I have seen them carry from the table, up the perpendicular sides of the jar, and down on the inside to the storage room.

The seed gradually changes from bright orange to dark brown. It is often moved from place to place, and sometimes brought for a time into the outer air.

If furnished with a worm or grub they cut it to pieces and store away the fragments

J. K. MORRIS.

Vineland, N. J.

No man ever took hold of a godly life as men take hold of a secular life, and followed

it up with such persistence as men employ in a secular life, that he did not, by augmenting knowledge and progressive steps, rise to the realm of spirituality and religion.

### INDIAN MATTERS.

While the papers are busy with improbable tales of insubordination at the Cheyenne Agency, Agent John D. Miles writes from Washington that at a council with the Secretary of the Interior, the Indian delegates whom he brought on told of their satisfaction with the Agency and Carlisle school, their anxiety to work and their desire to have the tenure of their land settled.

In reply, Secretary Schurz gave as his decision, (1) that the Cheyennes and Arapahoes have not forfeited their treaty rights to their lands lying north of the Cimarron, west of the Arkansas River and south of Kansas; (2) that they can now proceed to said lands, take up claims of 320 acres each, make farms, build houses, &c., and they shall be protected thereon, and he urged them to make no delay. (3) All those who have settled on lands assigned them by "Executive Order of Aug. 10th, 1869," shall be protected; and (4) he is confident of definite action at the coming session of Congress legalizing all such settlements.

So the Indians go home happy with good news for their people, and the scheme of Captain Payne and other like freebooters is spoiled. The Indians left on the 22d for home, Agent Miles visiting Hampton, New York and Indiana Yearly Meeting on his way home.

WYANDOTTE Indian School. We opened school here on the 1st instant, and now have an enrolment of seventy-five pupils. Many of the children seem pleased to get back again, and the prospect is fair for a good school. The interest in the subject of religion is unabated, several coming into Sixth-day evening prayer-meeting. The meetings on First-day were well attended.

CHAS. M. KIRK.

Grand River, I. T., Ninth mo. 5th, 1890.

SHAWNEETOWN, IND. TER., Ninth mo. 2nd, 1890.

Chas. F. Coffin,

Dear Friend:—Another month has slipped away and it seems that but little has been done, although we have been busy. A few have attended Bible-school every First-day. We have found better opportunities with the Indians than ever before, although it has been individually, not collectively. About the middle of the month I took two boys to

Cheyenne to be taken by Agent Miles with others to Hampton.

The usual interest continues at Pleasant Prairie. An organization was effected at my last visit, by appointing John Anderson and Mary Bourbonaise overseers, or deacons, and John Clinton, clerk. They propose to have meetings for worship every First-day at 11 A. M. I hope they will be remembered by Christians in their intercessions at a throne of mercy. They will assume the powers of a Monthly Meeting with some slight modification.

I do not know when the schools will open.

Affectionately thy friend.

FRANKLIN ELLIOTT.

P. S. We are in usual health. We think our babe quite a little missionary. The Indians take lessons from the care he receives and the clothes he wears. They seem to be very much interested in him.

F. E.

## FRIENDS' REVIEW.

PHILADELPHIA, TENTH MO. 2, 1880.

HAVERFORD COLLEGE has opened for another year with seventy-three students, a larger number than even last year, and with many signs of increasing prosperity. Of the admissions two were to the Junior class, seven to the Sophomore and four to the Freshman. At the evening collection on the 16th inst., Francis T. King, Richard Cadbury, and Edward L. Scull attended on the part of the Board of Managers. The President welcomed the new comers and the returning students, and announced the following changes in the staff of officers: Prof. Pliny Earle Chase, as Superintendent, is entrusted with the whole responsibility of the discipline. Francis G. Allinson, Ph. D., is appointed Assistant Professor of Greek and Latin, and will also give instruction in German. Professor Hall, a graduate of Amherst and Göttingen, and recently Associate Professor at the Johns Hopkins University, will give instruction in Chemistry and Physics. Joseph Rhoads, Jr., a graduate of the present year, is appointed Instructor in Natural History and Curator of the Museum, and will serve also as Assistant Superintendent. William Bishop, another graduate of this year, will act as Astronomical Observer and instructor in Mechanical Drawing. Thomas Hughes, M. P., has promised to deliver an address at the college on the Great Schools of England and connected topics, on Tenth month 22nd. The President requested the students to consider carefully the question, "Why are you here?" and after pertinent remarks on this topic,

referred to the recent death of two students, one of whom had been a member of the present and the other of the last senior class, and each of whom was sustained in his last hours by the consolations of Christian faith. The Superintendent read some of the most important rules, and announced that in future there would be an entire separation between the marks affecting scholastic rank and the demerit marks for misdemeanors. He then addressed the students very impressively on the obligations to good order suggested both by duty and by their own true self-interest. The Assistant Superintendent frankly and pleasantly expressed his confidence that he and the students would be found working together and not in opposition; and the new Professor in Greek and Latin welcomed his future pupils and told of the proud love with which all old Haverfordians regard their Alma Mater. Our friend Francis T. King gave some very interesting personal reminiscences, and added words of exhortation and good cheer. The usual Bible reading followed, after which a fervent prayer was offered by the Prefect.

The whole occasion was felt to be an impressive and profitable one.

EARLHAM COLLEGE opened Ninth month 8th with an unusually large number of students. There has been a gradual increase in the number attending the college for three years, and now it has reached 155.

The friends of the College earnestly hope that the union of the interests of Indiana and Western Yearly Meetings in it may soon occur; and that its control may be vested in a carefully formed corporation.

FRIENDS OF GLEN ELDER MONTHLY MEETING have made a noble effort to supply their children with a school. William P. Trueblood, who justifies his name, has for two years clung to the project as a faithful teacher and writes, "We now have our house complete except seats. We have been struggling hard to get our school started by Ninth mo. 1, but I do not know where the seats are to come from. *People here have done all in their power*, and much more than they were able to do since the drouth has so reduced their crops. We cannot now begin till Twelfth mo. 1, and not then without help. We are very sorry to depend on others even for a part of the money, but immortal minds demand of us training." Address Glen Elder, Mitchell Co., Kansas.

To the 29th ult. fifty-one dollars had been received at this office, for the benefit of the Mission

at Matamoras, Mexico, the buildings of which were greatly damaged by the recent cyclone.

**SCHOOL AND INDUSTRIAL HYGIENE.** By J. F. Lincoln, M. D. Presley Blakiston, Philadelphia. Price 50 cents.

This is the twelfth of the American Health Primers, and treats of a subject of extreme importance, since the school education of our children should be universal, and hence the whole population must pass under the influences of the school on health, for good or evil. Dr. Lincoln considers such subjects as emotional and mental strain, food and sleep, amount of study, exercise, care of the eyes, school buildings, furniture, lighting, heating and ventilation, drainage, &c. Parents and school directors will find in the volume many valuable hints for preventing injury to the health of scholars and teachers, and the subject is one which will more and more force itself upon the intelligent attention of the community.

#### BIRTH.

**PUMPHREY.**—Ninth mo. 14th, at Worcester, England, Sarah G., the wife of Stanley Pumphrey, a daughter, who was named Mary Elizabeth.

#### DIED.

**ABBOTT.**—At his residence, in Philadelphia, on the 22nd of Eighth month, 1880, Charles H. Abbott; a member of the Northern District Monthly Meeting.

**THOMPSON.**—Eighth month and, 1880, of pulmonary disease, at her residence, near Chambersburg, Orange County, Indiana, Melinda, widow of David Thompson, aged 62 years. When young she was bright in intellect, and promised great usefulness in the church, but had been a sufferer for near forty years, which gradually impaired her mental faculties. Through all her afflictions she manifested a remarkable degree of resignation, and looked forward with bright prospects in the future.

**FRIENDS' FIRST-DAY SCHOOL,** Twelfth Street, Philadelphia.—It is intended to re-open this School on First-day, Tenth month 3rd, 1880, at 3 P. M. Lesson: Isaac's Prosperity. Gen. xxvi. 12-25.

The school is conducted by Friends for the Scriptural instruction of members and attenders of Friends' meetings, and all such who desire to share its benefits are cordially invited to attend. It is divided into adult, intermediate and infant classes.

Punctuality and (as far as possible) regularity are enjoined upon all who attend.

JOHN B. GARRETT, Superintendent.

**THE CORPORATION OF HAVERFORD COLLEGE.**—A Stated Annual Meeting of "The Corporation of Haverford College" will be held at the Committee Room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth month 12th, 1880, at 3 o'clock P. M.

EDWARD BETTLE, JR., Secretary.

#### TEMPERANCE.

A Brother's Inquest Over a Brother's Grave, is the title of a paper in the Delaware, O., *Signal*, written by T. A. Goodwin, A. M., a Methodist minister. His brother John was murdered by his brother Robert. All were sons of very good

parents, earnest temperance people. All were brought up with great care and with fervent prayers. All had a good education. Robert was a loving and lovable youth, a favorite among school and social companions, graduated by the Brookville College, a teacher in it, then admitted to the bar as an attorney, where no young man ever gave better promise of usefulness and even prominence in life. All that he lacked which might have fortified him against temptation was from loss of the care and counsels of his father, who died when Robert was seventeen years of age, and who declining in health would often say, "If I could only live to see Robert educated, and his habits formed, I could die more willingly."

Robert never learned to drink at home. But the State had passed a law that certain persons, for a small tax paid to it, could entice young men to drink, and prepare them for all misery and crime. In such places Robert learned to drink—all the promise of his youth was wrecked. His mother's heart was pierced with ten thousand arrows of anguish, disappointment, shame, and dread for Robert's present and future.

John Goodwin, was generous, patient, exhaustless in his loving care for his wretched brother Robert. Yet at last this ruined sot added to all his other wicked deeds the shooting of his protector, guardian, friend and loving brother. The deed was done under the influence of drink. He awaits in jail the decree of the same State by her courts whether he shall be hung for the crime for which she aided him to prepare.

What wonder if the heart-broken surviving brother and minister of Christ, calls men to answer as to their degree of responsibility for this and numerous other crimes. He admits all the proper responsibility of his brother for his downward course and its horrible climax. Yet he says, "Let us not allow the special atrocity of the deed which has led to this investigation to mislead us to words of reproach or special censure of the men who gild the saloons and manipulate the glasses. Their guilt is no greater than the guilt of those who accept the money and frame the mischief by a law." He arraigns those who see all the evils of drink and remain indifferent, those who feel the evil and fearing the popular opinion vainly wash their hands as if in innocency; those who plead that they are too busy to give thought or aid to the cause of temperance: those who for political preferment or for business interests favor the sale of drink; those who professing to be Christians look not upon the damning ruin drink is ever working, but pass by on the other side; those who think it a Christian duty to submit without struggle to the evils of the drink traffic.

He quotes the words of his noble, faithful, honored brother, as to the measures to meet this foe to our young men, to family life, to church effort, to all that Christianity can devise for the good and salvation of the young; "I will make prohibition paramount to all other questions, and vote for it, with or without a separate political organization as circumstances may dictate." Let us not imagine that merely preaching the gospel in a narrow sense, and holding religious meetings, will save society. Great moral evils must be attacked with Christian humility, candor, kindness and yet boldness; and it must

be made apparent that Christianity means radically moral conduct, and an irrepressible conflict not only with drinking usages, but the traffic in drink, and that this traffic is to be suppressed by law.

Government is God's ordinance to sustain the good, and be a terror to the evil, and it fails in its full duty and purpose unless it banishes by all the power given to it, the origin of such intolerable evils as flow from drink.

## THE INTERNATIONAL LESSON.

### FOURTH QUARTER.

#### LESSON 2.

#### JACOB AND ESAU.

Tenth month 10th, 1880.

Genesis xxvii. 2-40.

GOLDEN TEXT.—"Turn not to the right hand nor to the left; preserve thy foot from evil."—Prov. iv. 27.

Jacob and Esau, not Esau and Jacob. Jacob was the supplanter, though not the first born. After Isaac had builded an altar to the Lord and digged a well, as mentioned in the last lesson, Abimelech, with the chief captain of his army and one of his friends, came to Beer-sheba to Isaac for the purpose of obtaining an oath of friendship from him. Isaac called their attention to the fact that they had driven him away from Gerar, but when they asked for a covenant, stating as a reason for this that the Lord was with him, Isaac gave them a feast, ratified the covenant, and sent them away in peace. He named the place Beer-sheba, the well of the oath. Isaac and Rebekah were grieved because Esau married Hittite wives. They feared idolatry, and that the true religion would be corrupted by such union. Isaac prayed Esau to take his bow and take some venison. He thought his time on earth was short, and that the hereditary blessing must be pronounced on his son. Probably the meat which he loved would not only warm his heart towards his son, but also help in the solemn religious act which was to be performed. The feast was not to be simply sensual, but to be part of the whole patriarchal ceremony. The blessing when pronounced would be irrevocable, Isaac being prophet, priest and king in his own house. Esau immediately obeyed his father, hunting evidently being a favorite occupation. Rebekah, overhearing the conversation, at once planned to deceive her own husband for the sake of her favorite son; perhaps, too, like Sarai in the case of Hagar, attempting to work out God's purpose (xxv. 23), by her own wrong device, instead of waiting in faith. She sent Jacob to the flock to select two kids, overruling his objection that his father might find out the deception that was being practiced upon him. In uttering the words "on me be thy curse, my son," she did not appreciate the awful consequence to her of thus teaching her son to practice deception. Jacob brought the kids, and Rebekah put Esau's goodly apparel on him, and having covered his neck and hands with the hairy skin of the kids, she sent him to tell a lie to his father, now through age unable to distinguish anything by sight, but who was waiting to pronounce the blessing as the Spirit should give him utterance.

Jacob had learned his lesson of deception so that he could say any falsehood to obtain the blessing. When asked, he answered, "I am

Esau, thy first-born; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me." The next remark of Jacob becomes impious, when in answer to his father's question, "How is it that thou hast found it so quickly, my son?" he replied, "Because the Lord thy God brought it to me." Doubt rested in the father's mind that all was not clear, so Isaac called Jacob to come near that he might feel him.

#### THE LESSON.

Verse 22. *The voice is Jacob's voice, but the hands are the hands of Esau.* Suspicion is in this passage so aptly described that the quotation has become a proverb.

23. Isaac was ready to give the blessing, and his suspicion did not hinder him from pronouncing it.

24. Still he again asked, *Art thou my very son Esau?* Jacob could now answer at once, *I am.*

25. At Isaac's command the venison (old English for any kind of wild game) was brought to him by Jacob, and he ate of it and drank the wine which was provided.

26. *Come near now and kiss me.* A mark of fatherly love.

27. Jacob kissed him; the sense of smell was still keen with Isaac, though his eyes were dim; so he compared the smell of his clothing to that of a field which the Lord had blessed; to us rather a strange comparison. Probably the vestments were provided for the first-born and kept among fragrant herbs in a chest.

28, 29. The blessing is not spiritual so much as temporal.

1st. Plenty. *God give thee the dew of heaven, the fatness of the earth, and plenty of corn and wine.*

2nd. Power. *Let people serve thee, and nations bow down to thee, be lord over thy brethren.* Fulfilled in Israel subjecting surrounding nations and the Edomites, the descendants of Esau.

3rd. Special favor with God. *Cursed be every one that curseth thee; blessed be he that blesseth thee.* The promise of the Messiah is not distinctly given on such a mixed occasion. It was reserved to God Himself to pronounce it. Chap. xxviii. 14.

30. Esau having obeyed his father, came in just after the blessing was pronounced.

31. Courteously Esau asked his father to eat of that which he had prepared, and that his father might bless him.

32. How startling to him the salutation that he received, *Who art thou?* Well might Esau say, *I am thy son, thy first-born, Esau.*

33. The effect on Isaac is graphically described, he "trembled very exceedingly," and said *Who?* But Isaac knew that the blessing was irrevocable, and therefore he said, *he shall be blessed.* However mysterious to us, it was God's design.

34. Esau *cried with a great and exceeding bitter cry*, calling on his father to bless him, in those sorrowful words: *Bless me, even me also, O my father.* Esau now recognized the fact that he had lost the blessing.

35. Then the whole matter is told by Isaac: *Thy brother came with subtilty and hath taken away thy blessing.*

36. Esau had probably never told his father that he had sold his birthright, for he now

speaks as though Jacob had robbed him. But he had sold it as a thing of no value.

The blessing always went with the birthright. Esau made no confession of his own wrongdoing, but brought heavy charges against his brother. Again he asked whether there was no blessing reserved for him.

37. Isaac rehearses all the blessing. 1st. He is thy lord. 2nd. All his brethren have I given him for servants. 3rd. With corn and wine have I sustained him.

38. *Hast thou but one blessing, my father; bless me, even me also, O my father; and Esau lifted up his voice and wept.* In the Epistle to the Hebrews we read—xii. 17—"for he found no place of repentance, though he sought it carefully with tears." The repentance was sought for from his father, not from himself. The blessing given to Jacob could not be changed, but he did receive a blessing suited to his own character. This passage is never to be interpreted as if God would not receive and bless truly repentant sinners.

39 and 40. The blessing pronounced by Isaac was exactly fulfilled in Esau's descendants.

1st. Thy dwelling shall be (away from, so Alford, Bush, &c., would render it), the fatness of the earth and from the dew of (from) heaven from above.

2nd. By thy sword shalt thou live, and shalt serve thy brother.

3rd. "When thou shalt have the dominion" "thou shalt break his yoke from off thy neck." Even with Esau, as in all other prophecies in the Old Testament, the close of the blessing is the most cheering. From first to last, Isaac was led in this prophecy by Divine guidance. In the time of Ahab they threw off the yoke, and were long afterwards incorporated as a part of the Jewish nation. Herod the Great was, as is well known, an Idumean, or Edomite. Esau was rarely called Edom, but his descendants were called Edomites or Idumeans.

In studying this strange, sad record in the lives of the two patriarchs, the question naturally arises, why was such a history given? The answer is, that this very account is on the face of it true, and has much instruction in it;—all concerned do wrong, and all suffer. Isaac, in a weak fondness for his reckless and wayward son, was determined that he should have God's blessing, and thought that he had power to give it, though the Lord had said, "The elder shall serve the younger."

His sin was the most natural, and though he trembled very exceedingly, yet the effect on him seems to have been to see his sin, and he could firmly say of Jacob, "He shall be blessed." On Rebekah fell the curse—she had trained her darling son to practice the wickedest kind of deception, and she was never to see him again, (though she intended him to stay with Laban but a few days, verse 44), who had for so many years been a help and a consolation to her. Confidence between her and her husband and son Esau must have been destroyed. Her dislike to Esau, whose hopes she had so thwarted, was naturally increased by this act, and she hated his wives, (see verse 46). The effect on Jacob of her training was awful. He was a deceived man all his life, by Laban, by his wives, by his sons. He had not the boldness of innocent uprightness, for

when Esau in his generosity would treat him in every respect as a brother, he tried to slip away. Esau committed a great sin in selling for a mess of pottage that which was so precious, and which had been given to him without price. Then when he saw its value he would entirely disregard the sale which he had made. Like any reckless, passionate man, his grief at its loss was great, and his determination to punish his brother by killing him, very wicked.

Jacob obeyed his mother against his conscience, but when he had commenced to lie he could go further in his impiety than those unacquainted with the swift change of heart produced by lying could believe. He, like his father, had his favorite son, and through that fondness he was to have distress and suffering for many years. So we see in this narrative written under the inspiration of God, the disastrous effects to all concerned of such wicked acts.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. The Christian must know that all is right before he acts. Isaac was suspicious when he pronounced the blessing.

2nd. Favoritism in a family will produce distrust and discord.

3rd. All through Scripture deceit is shown to be disastrous in its effects. Even where sin is forgiven, its consequences may last long. Jacob suffered from the deception of Laban, fearfully from that of his own sons.

4th. Ambition which would ride over the rights of others is of Sataa; lying will soon seem necessary in such a course.

5th. True love for our children, or for any one, will never prompt us to help such at the expense of others, any more than to help others at their expense. The true Christian, whatever his profession may be, will only seek to deal justly, to love mercy, and to walk humbly with his God.

For Friends' Review.

#### WESTERN YEARLY MEETING.

The Representative Meeting convened at 10 o'clock on Fifth-day morning the 16th inst. A season of devotion was observed during which vocal prayer was offered, and remarks were made by Thos. Kimber, on the duty and privilege as well as responsibility conferred upon those who are made ambassadors for Christ. The occasion was an auspicious beginning of a week of work for the Master.

The business transacted pertained to the following subjects: Proper attention to ministers from abroad who are laboring in this Yearly Meeting; care and security of trust funds belonging to the Yearly Meeting; ownership and possession of certain real estate; the condition of about seven hundred children in the poor-houses of Indiana whose education is in part or wholly neglected, and making arrangements to aid in securing petitions from the people, and preparing a memorial to be laid before the next Legislature on this subject; also preparing a memorial to the same body on the subject of Temperance.

At 3 P. M. the Meeting for Ministry and Oversight convened. There was a full attendance. The time of worship was marked with much

prayer and words of counsel. The credentials of several Friends from abroad were read by the Clerk, who were welcomed on behalf of the meeting.

After full deliberation and a pretty free expression, the meeting appointed a committee to prepare a concise statement of the leading views which have distinguished the Society of Friends from its rise, the same to be given forth as the sentiment of this body.

A committee was appointed to attend, assist in, and exercise a care as to the service of the 8 o'clock morning meetings; much desire was felt that they be made occasions of great spiritual blessing, as in the past.

A second session of this body met at 8 A. M. Sixth-day, which was occupied in remarks on the work of religious instruction as laid upon the members of this body. The need of symmetrical development in knowledge, experience and good works, in the individual and the church, was presented. Religious investigation and teaching may be classified into Doctrine, Experience and good works, all of which must have due attention if we are to have a healthy and symmetrical character. The evils of undue attention to either branch and neglect of the other, were brought to notice, and the blessing which results from a harmonious and vigorous growth in the Christian life, when well trained, were presented. The increasing need of preaching from minds well taught and disciplined, as well as anointed from above, was dwelt upon. The quality of the message, the manner of delivery, the power from above, all are to be considered. Yet tender words of encouragement were spoken to those who feel their need of better qualification. Simplicity in teaching, so as to make our thoughts plain to all, is to be desired.

A precious meeting for prayer and testimony was held at the same time in the adjoining room.

At 10 A. M. the Yearly Meeting convened; the attendance scarcely so large as last year. Half an hour was spent in devotion. Several Friends offered prayer, and a few words of counsel were spoken. Reports from each of the fourteen Quarterly Meetings were received, and nearly all the Representatives were present. Credentials were read for Friends from other Yearly Meetings, viz:

Sarah B. Satterthwaite and Mary White, from London; Thomas and Mary S. Kimber, from New York; Edward C. and Elizabeth W. Young and Noah C. McClain, from Ohio; William C. Cox, from Indiana; William F. Harvey, from Iowa; Susanna Osborn, from Kansas. Present also Micajah M. Binford, Susan Ratliff, and Lydia Parmer, from Indiana, without credentials. Welcome was extended to all these dear Friends.

The following committees were appointed, viz.:

To prepare returning certificates to those who have credentials. To have care of outdoor meetings. To render aid to ministers present in carrying out their religious service.

After some further preliminary business, adjourned.

A favored meeting for worship was held in the afternoon. The Gospel was preached in much liberty and power.

The morning devotional meetings were much

alike in their character and spirit. Generally after a season of prayer and silent devotion in the early moments of the meeting, some teaching was given, often very valuable, and the congregation was deeply impressed. Following that, the people one by one would speak or pray—sometimes in prompt succession, presenting their experience or wants, or exhorting others to come to the Lord Jesus for salvation. All these exercises were intermixed with hymns, and many times the most marked evidence of the blessed presence of the Lord as a sweet covering was felt by all. Seldom have our morning meetings been more under the liberty and power of the Spirit than this year. Among those who have been useful in them may be mentioned Thomas and Mary S. Kimber, and our dear sister from London Yearly Meeting.

The meeting on assembling Seventh-day morning and at the subsequent sessions observed a rule which has been carried out for some years. Ten minutes are given for members to be seated, then the doors are closed and remain so till the opening minute is read, making silence during the devotional service.

Amos Doan was reappointed Clerk, and John A. Taylor and Abel Doan assistants. Credentials were presented for Rebecca R. Hedgecock from Indiana; James M. and Louanna Steely from Kansas. Present also Joseph Moore and John M. Hussey from Indiana Yearly Meeting and Wm. G. Hubbard from Ohio, without credentials. The London General Epistle was read and six thousand copies ordered printed. Special Epistles were received from the Yearly Meetings now in correspondence and a committee appointed as usual to respond. During the exercises several Friends spoke of the value of the London General Epistle as an epitome of Christian doctrine and a clear expression of sound advice to the church, the spirit it breathes, and the value of this fraternal greeting among the Yearly Meetings.

A letter from Theophilus Waldmeier, concerning the work in Syria and providing a Training Home for girls, was read in both men and women's meetings. A contribution amounting in the two meetings to about \$112 was taken up, and the committee on correspondence was instructed to prepare a response to said letter.

Elwood C. Siler introduced to the meeting a proposition to revive the work of holding General Meetings, suspended for two years past. The proposition was fully agreed to and steps taken to select a committee.

The Representative Meeting introduced a proposition setting forth the duty of the church to provide for the expense of ministers who attend the Yearly Meetings from abroad, but to withhold such provision when their life and teaching is such as to produce dissension. Some Friends thought it needless and unwise to record such a minute, but it received a pretty full endorsement. Adjourned.

The west room of the meeting-house was filled in the evening to hear the report of the Committee on Education. A more interesting and profitable meeting on this subject has never been held in this Yearly Meeting. An address by Joseph John Mills gave an account of the Conference at Haverford College, commenting upon the points made in its deliberations. He presented them in

such a way as to get full attention, make a deep impression, and fill our people with hope as to the favorable results of the present movements toward higher education. More than a hundred memberships of the Educational Association of Friends in America were taken. Joseph Moore, Clarkson Davis, Timothy Harrison and other prominent educators took part.

Four meetings were held on First-day morning, two in the meeting-house and two on the grounds. The two meetings in the house were well attended, the rooms filled. The space around the stands outdoors was occupied by a large throng, many stood quietly for hours, as there were not seats for all. The gospel was preached with great liberty and power at all the meetings. Rain in the afternoon prevented outdoor meetings, so that the house was filled to its utmost capacity, two meetings being held therein. Two meetings were likewise held in the evening.

(To be concluded.)

## CORRESPONDENCE.

OUR attention having been called to reports and comments in *The Friend*, *Friends' Review*, and *Christian Worker*, concerning what transpired in connection with the holding of our last Quarterly Meeting at South Starksboro, when three of the Lord's servants—ministers of the Gospel of Christ—from other parts were most acceptably in attendance; which reports as published in *The Friend* of Eighth month 21st, and *Christian Worker* of Eighth month 19th, both from the same individual, do not fairly represent either the circumstances or services on the occasion referred to: we as Ministers, Elders, and concerned Friends of this (Ferrisburg, Vermont,) Quarterly Meeting, feel that for the sake of truth, and in justice to ourselves and the ministers criticised, it is right for us to make a plain statement—in substance—of the matter, and request that each of the papers named publish the same.

To accommodate as well as we could the large company at the public meetings on First-day, a platform was erected from one of the windows, so that the speaker could stand in the window and be heard by those outside as also by those inside the Meeting House, which was filled by women, the remainder of whom, with the men, were gathered around the house facing the window. At the opening of the morning meeting, to aid in stilling the moving throng, and to gain their attention, Thomas W. Ladd explained the object of the meeting and the nature of true spiritual worship, which included songs of praise unto the Lord, etc., asking those who felt they could do so "with the spirit and understanding," to unite in a hymn which included a prayer for blessing and guidance, after which he requested that we might all spend a season in silent or

vocal prayer—as the Lord by His Spirit should lead us; and although the silence—being adapted to the circumstances—was not long, it was impressive, and was followed by vocal prayer. Then we had a powerful sermon from Luke Woodard on *the great atonement*, which was a telling blow against a refined mysticism that 'spiritualizes away the shed blood of our Holy Redeemer; after the conclusion of which, the feelings of many found expression by such heartily joining in a hymn in accord with the same blessed truth. The congregation was not asked "to rise and sing," but the suggestion was made that owing to the crowded, uncomfortable way many were seated, it would rest such to rise, a large part of the company being already on their feet. This was followed by an earnest, heart-reaching exhortation by Elmer D. Gildersleeve, enforcing the truth which had hitherto characterized the service. He did not say, however, that the Holy Spirit had no part in the conversion of the soul, but that nothing except the precious blood of Jesus could atone for or cleanse away the guilt of sin, as applied by the Holy Spirit through repentance and faith, etc. The afternoon services were similar in character, and these dear Friends assure us that there was no prearrangement as to the exercises of these or any of their highly favored meetings, so fruitful in blessed results, while among us; they all fully believing that it is just as unscriptural and unquakerly to pre-arrange what *shall be*, as what *shall not be*, done in any of our meetings.

How sad it is that so much time and effort should be spent in criticising the manner of the fallible servants' work, instead of praying for their guidance and blessing, while, too, as in this case, no account is taken of the score or more of precious immortal souls, who during the subsequent meeting, were turned from the death and darkness of sin, into the glorious life, light, and liberty of the children of God.

Rufus Hazard.	Edwin J. Meader.
Ruth E. Hazard.	Elmira M. Meader.
Joshua M. Dean.	Sarah B. Meader.
Lucy M. Dean.	Solomon H. Buell.
Wm. Henry Dean.	Sarah J. Buell.
Fannie Miles.	Nathan Morrison.
Phebe A. Miles.	Mary H. Morrison.
Wm. L. Dean.	Lizzie C. Morrison.
Ann H. Dean.	Alice R. Hoag.
Edgar W. Meader.	Elisha H. Purinton.
Frederick Skiff.	Naomi E. Purinton.
Jane A. Skiff.	J. H. Orvis.
Mary A. Meader.	Joshua Orvis.
Elizabeth J. Paige.	Russell T. Young.
George F. Meader.	Mary A. Young.
Lydia H. Meader.	Lydia Young.

At Scipio Monthly Meeting, held at North St., Ninth mo. 16th, 1880. Under the canopy of the Most High, I do most reverently believe that we met, for the place around was soon filled as with the presence of the Lord. Many were bowed in prayer, and prayer seemed to be the burden of every heart. Methought we could go on the strength of it many days. No strangers present. Chauncey Thorne was enabled to speak to us very strikingly and very beautifully on Abraham's faith and Isaac's obedience. "Obedience is better than sacrifice, and to hearken to the voice of the Lord than the fat of rams." M. S. BEATTY.

#### WAS IT PROVIDENTIAL?

A lady traveling in Colorado this summer writes the following: "Yesterday I saw a part of Colorado I did not bargain for. I was on my way from Colorado Springs to Manitou, a short ride of about six miles, but by mistake found myself riding in the cars for Pueblo instead, a distance of about forty-three miles. As I had only a small sum of money with me, and knew no one at Pueblo from whom I could borrow, I felt for a little while utterly at a loss; but I lifted up my heart to the Lord for wisdom, and at once it came into my mind to ask the conductor to let me off the train at the first place we passed where I would be likely to get a wagon. I knew I could pay for the drive back, at the other end when I should reach my party again. The first stopping place was at a little settlement called Fountain, about thirteen miles from Colorado Springs. Only one man was visible, and I asked him where I could get a wagon. He directed me to a house about a mile off. Thither I walked, and found a nice-looking old man with the "*Friends' Review*" in his hand. At once I felt at home, and we soon made a bargain. His son George, a youth of eighteen, went out and caught the horses and fastened them to the wood wagon, which had a spring seat in front. The mother cooked us a homely but wholesome lunch, they put comfortable on the seat, lent me a parasol to keep off the sun, and George and I started.

In conversation with the old man, he told me that the only place of worship in Fountain was a Friends' Meeting-house, and that he and all the inhabitants of the place always attended meeting when the Friends had any; but that of late the house had been closed, as most of the Friends were either sick or away. It seemed to me there was a field for mission work in that Meeting-house, and I believe if a good revival preacher could go there and work awhile, all the com-

munity for miles around might be drawn to Friends. The old man told me that several copies of *Friends' Review* come regularly to the P. O. there, which are not claimed, and the Postmaster lets the neighbors take them. In this way it is regularly read by most of the people in the neighborhood. I think a few good Friends' books might be judiciously bestowed there. "George" told me they were very thankful to get anything to read, as their supply was very scanty.

I have thought perhaps my accidental stopping at this place was intended to be the means of calling the attention of Friends to the open door there, and have therefore felt best satisfied to send this communication to *Friends' Review*, hoping it may meet the eye of some one who can enter this field."

THERE are times when the Christian feels no condemnation, and has the witness of the Spirit that he is in Christ Jesus. And there are also times when our hearts condemn us for entertaining even a thought of evil, and we feel that God is yet greater than our heart and knoweth all things, so that we are induced to seek of Him pardon, cleansing and ability to walk in inward purity before Him.

A life of firm faith in the Lord Jesus, and trust in the divine promises, with faithful obedience in good works, is the fulfilment of the law. An abiding sense of pardon and peace with God, a conscience void of offence towards Him and towards man, is a state we should endeavor to know at all times, and a standard for the Christian to guide his experience by. This he may enjoy through the Lord Jesus Christ, as his personal Saviour and Redeemer from all iniquity.

JOHN H. NELSON.

#### SCIENTIFIC NOTES.

*Railway Alarm Whistle.*—In order to prevent a train passing a danger signal during a fog or snow storm, without being seen by the engineer, the Northern Railway Company of France have attached to the locomotive a steam whistle, which is connected with an insulated metallic brush placed under the engine. Between the rails there is a projecting contact bar, faced with copper, which is swept by the brush when the train passes. When the signal is "line clear," the passage of the brush over the fixed contact produces no result, but when the signal marks "danger," the commutator brings the negative pole of the battery in direct communication with the ground, and when the brush passes over the contact the completion of the electric circuit

causes the whistle to be sounded, so as to alarm the driver.—*L' Ing. Univ.*

*Lightning and Trees.*—Professor Colladon, of Geneva, has made some interesting observations on the course of lightning when it strikes trees and houses. He holds that the great discharges which injure trees and houses seldom or never happen while the lightning has an unobstructed course—which it has along the thin upper branches of trees, where birds and their nests are often left uninjured by its descent. But it is where the electric current reaches the thick stem that the tree becomes a worse and worse conductor, and it is here, therefore, that the tree is what is called struck—i. e. here that the electricity, failing to find an unobstructed channel to the earth, accumulates in masses, and gives out shocks that rend the tree. And the same is true of houses whose lightning conductors stop short of the ground. Professor Colladon has also shown that the close neighborhood of a pool of water is a great attraction to the electric current, and that the electricity often passes down a house or tree until it is near enough to dart straight across to the water; and where possible, lightning-conductors should end in a spring or pool of water. Professor Colladon believes that lightning descends rather in a shower—through a multitude of vines, for instance, in the same vineyard—than in a single main stem. It divides itself among all the upper branches of a tree, and is received from hundreds of atmospheric points at once. Electricity is a rain, a number of tributaries from a wide surface, not a single torrent.

Some one has undertaken the business of lion breeding at Bona, in Algeria, in order to supply menageries and zoological gardens with specimens of the king of beasts, for which there is a great and growing demand. The extirpation of the lion in a wild state in Algeria, from a variety of causes, is only a question of a very short time.

A "WASTE-NOT SOCIETY" of 100 young people in Brighton, England, raised for mission work last year \$140 by saving and selling waste paper.

#### THINE ALONE.

In awe she listened, and the shade  
Passed from her soul away;  
In low and trembling voice she cried,  
"Lord, help me to obey!  
Break thou the chains of earth, O Lord,  
That bind and hold my heart;  
Let it be Thine, and Thine alone,—  
Let none with Thee have part.

"Send down, O Lord, Thy sacred fire!  
Consume and cleanse the sin  
That lingers still within its depths;  
Let heavenly love begin.  
That sacred flame Thy saints have known  
Kindle, O Lord, in me;  
Thou above all the rest forever,  
And all the rest in Thee."

The blessing fell upon her soul;  
Her angel by her side  
Knew that the hour of peace was come;  
Her soul was purified.  
The shadows fell from roof and arch  
Dim was the evening air.  
But peace was with her as she felt  
The sacred Presence there!

—Selected.

ADELAIDE PROCTOR.

#### THAT I MAY KNOW HIM.

"I seem to know more of the Lord Jesus Christ  
than of the most intimate friend I have on earth."—  
*McCheyne.*

Lord, let me talk with Thee of all I do,  
All that I care for, all I wish for, too.  
Lord, let me prove Thy sympathy, Thy power,  
Thy loving oversight from hour to hour!  
When I need counsel let me ask of Thee;  
Whatever my perplexity may be,  
It cannot be too trivial to bring  
To One who marks the sparrow's drooping wing;  
Nor too terrestrial, since Thou hast said  
The very hairs are numbered on our head.  
'Tis through such loopholes that the foe takes aim,  
And sparks unheeded, burst into a flame.  
Do money troubles press? Thou canst resolve  
The doubts or dangers such concerns involve.  
Are those I love the cause of anxious care?  
Thou canst unbind the burdens they may bear.  
Before the mysteries of Thy word or will,  
Thy voice can gently bid my heart be still,  
Since all that now is hard to understand  
Shall be unravelled in yon heavenly land.  
Or do I mourn the oft besetting sin,  
The tempter's wiles, that mar the peace within?  
Present Thyself, Lord, as the absolving priest,  
To whom confessing, I go forth released.  
Do weakness, weariness, disease, invade  
This earthly house, which Thou Thyself hast made?  
Thou only, Lord, canst touch the hidden spring  
Of mischief, and attune the jarring string.  
Would I be taught what Thou wouldst have me give  
The needs of those less favored to relieve?  
Thou canst so guide my hand that I shall be  
A liberal, "cheerful giver," Lord, like Thee.  
Of my life's mission do I stand in doubt?  
Thou knowest, and canst clearly point it out,  
Whither I go, do Thou Thyself decide,  
And choose the friends and servants at my side.  
The books I read I would submit to Thee.  
Let them refresh, instruct, and solace me.  
I would converse with Thee from day to day  
With heart intent on what Thou hast to say;  
And through my pilgrim walk, whate'er befall,  
Consult with Thee, O Lord, about it all.  
Since Thou art willing thus to condescend  
To be my intimate, familiar friend,  
Oh, let me to the great occasion rise,  
And count Thy friendship life's most glorious prize!

—London Witness.

**A** FRIEND, now on her way from Europe, wishes a situation as Companion, or any position of trust. Can give best of references. Address

M. H. WRIGHT, Box 201, Worthington, Franklin County, Ohio.

8-21

**A** YOUNG FRIEND, a graduate from a Friends' School, desires a situation as Governess in a family. References required and given. Address Mary Heaton, Napanock, Ulster Co., N. Y. 3t

**W**ANTED.—By a young Friend, a Situation in a small school. For further information, apply to 902 Spring Garden St., Philadelphia.

**A** YOUNG FRIEND, graduate of Westtown School and Haverford College, wishes a Situation as teacher. Address CHARLES JONES, Coulter St., Germantown, Phila.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 28th ult.

**GREAT BRITAIN.**—The Anglo-American Cable Company has announced that on and after the 1st inst. the charges from New York and Canada to the United Kingdom will be increased to 50 cents per word; English, French and American government messages half cable rates. Press messages will be 25 cents, with a deferred rate of 12½ cents.

**IRELAND.**—Large land meetings were held on the 26th at Kiltrush and New Ross, attended, it is said, by some thousands of persons. C. Parnell, at the latter, denounced the Liberal Government for following in the footsteps of its predecessors, and said that nothing but the abolition of landlordism would lead to a satisfactory settlement of the land question.

The murder of a landlord, Lord Mountmorris, has caused considerable alarm.

**FRANCE.**—The new Cabinet has been formed, with Jules Ferry as President of the Council and Minister of Public Instruction; Barthelemy St. Hilaire, Foreign Affairs; Admiral Clouet, Marine; Carnot, Public Works. The other members were in the De Freycinet Cabinet. The new Foreign Minister has addressed a circular to the French diplomatic agents abroad, requesting them to assure the governments to which they are accredited that the new Cabinet will not change the foreign policy of its predecessor. "France," he says, "has never attached greater value than now to the maintenance of peace, so fruitful of advantage for her prosperity and honor;" and he declares that they will adhere to the system inaugurated by President Thiers, and which has had such good results in the last ten years. The German journals previously, in discussing the overthrow of the previous Ministry, had generally expressed uneasiness, regarding it as due mainly to the influence of Gambetta; some recent public utterances of the latter having been thought indicative of hostility to Germany, and of a purpose to endeavor to regain Alsace and Lorraine, whenever the renewed strength of France should enable her to make war.

**SWITZERLAND.**—A Geneva dispatch to the London *Times* of the 22nd, said that the International Commission appointed to inspect the St. Gothard Railway expressed entire satisfaction with the condition of the line, and the general prospects of the undertaking.

**TURKEY.**—The German Ambassador had an interview with the Sultan on the 26th, and vainly tried to persuade him to surrender Dulcigno; the Sultan, in accordance with the previous note of his Council, refusing to order the surrender unless the naval demonstration were abandoned. The Ambassador invited

the diplomatic body at Constantinople to meet to consider this matter.

The Austrian Consul at Scutari recently invited the Albanian chiefs to that place, and represented to them the necessity for the surrender of Dulcigno, but they appeared to be more than ever determined to resist. It was thought that the Montenegrins were postponing hostilities until the Turkish troops should withdraw, not wishing to fight with them. The British Admiral Seymour, who is in command at Ragusa, visited Riza Pasha on the 26th, and the latter said that he had no orders to surrender Dulcigno, that he was ordered to protect the integrity of the Ottoman territory, and that any attack, by Montenegrins or others, upon the Albanians, would be regarded as an act of war against Turkey. The British Ambassador at Constantinople informed Admiral Seymour that the affair was in the hands of the Admiral and the Prince of Montenegro, and the latter declared his readiness to attack Dulcigno immediately. Later, however, the Prince received an official intimation from the Porte that an advance on Dulcigno would be regarded as a declaration of war, and he then informed the Admiral that he was not prepared, without the aid of the land troops of the Powers, to attack the Albanians reinforced by Turkish regulars and artillery, and he has since asked a guarantee that such assistance will be given, in which case he declares his continued willingness to advance. This action of the Porte is considered as virtually a declaration of war against the European Powers. The council of war called on the arrival of the Montenegrin envoy to the fleet, decided to postpone action until the Admirals again consulted their respective governments.

The Ambassadors at Constantinople have replied to the circular of the Porte on the Montenegrin question, declining to grant more time or to abandon the naval demonstration.

The British Consul has left Scutari, thinking it unsafe to remain. Before his departure he received from the Albanian chiefs a declaration that whenever the Porte should cease to act with them they would submit to the will of Europe.

**RUSSIA.**—Under the more just and lenient administration of Gen. Melikoff, the active efforts of the Nihilists appear to have been suspended, and even the victims of religious persecution show some hope of relief. This is indicated by a recent appeal of the Polish Catholics to Gen. Melikoff, as the representative of the Emperor, in which they set forth that for several years they have been deprived of all the outward exercises of their religion, that they have neither priests nor church buildings, cannot contract legal marriages, nor have their children baptized, and their dead are buried without ecclesiastical benediction. They claimed that their obedience to the laws and their loyalty to their sovereign have earned the right of free profession of their religion, and entreated that it should be granted. We have no account of any answer to this appeal.

**DOMESTIC.**—The 250th anniversary of the settlement of Boston, Mass., was celebrated in that city on the 17th inst. by a procession, oration, &c. It is stated that in honor of the same anniversary, the bells were rung in the parish church of Boston, Lincolnshire, England, from which the American city derived its name, John Cotton, an early minister of the colony, having been previously vicar of Boston, Eng.

At the scene of the disaster to the Hudson River tunnel in Jersey City, N. J., work has been going on most of the time since the accident, in putting down a new caisson. This has now reached the point where the break occurred, and the broken iron plates of the roof of the temporary entrance are being removed. The bodies of nine men had been recovered up to the 27th ult.

# Friends' Review.

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For Friends' Review.

## KEEPING PURE.

"Keep thyself pure," were the terse words of Paul the aged to young Timothy. They applied primarily to care about the appointment of Elders, lest he should, through partiality or haste, sanction those who were unfitted, and thus become partaker of their sins. But the words had also a more general meaning, and in this sense, whatever it meant for Timothy to be pure, it means for Christians now. Taught his Bible from childhood, he knew all the moral precepts of the Old Testament; that to lie, to steal, to

cheat, to swear profanely, to dishonor parents, to give place to lust, were forbidden by God's law. All this instruction was heightened by the example and teachings of the Lord Jesus, of whom he had learned through a preacher who could say, "follow me as I follow Christ."

This young man was no idler, no timid monk who shrank from intercourse with the world, but he appears to have been sensitive, ardent, disposed to self-denial, yet surrounded by the vices and gross moral atmosphere of a heathen world.

After being for years the frequent companion of the Apostle Paul in his journeys, he was left by him at Ephesus to oversee the church of that region. He was to be the teacher of sound doctrine and orderly worship; to help the church select the right men for its officers; to quiet disputes and party jealousies; to advise elders who were his seniors in years; to counsel the honorable women elders; to act towards the younger women as sisters with all purity.

At the same time he was to live so nobly as to command the respect of all, despite his youth, and to be an example of the believers, in word, in conduct, in love, in the tenor of his spirit, in unshaken faith, in purity of heart and life.

The sensitiveness which melted to tears at parting with his beloved father in the gospel, must have made him specially liable to many temptations, and, although his heart had been purified by faith in Jesus and His blood, and he had been trained to walk in the Spirit by long companionship with the apostle in Christ's service, he yet required the exhortation "Keep thyself pure."

If it was necessary for him to watch in all things, not less so surely is it for all now, and especially for young men.

Earnest, diligent and practical in the duties of life, are we like him devoted to Christ, living loosely from the world, temperate to abstinence from alcoholic drinks, fleeing youthful lusts, and following hard "after

righteousness, godliness, faith, love, patience, meekness."

In the touching story of Jean Ingelow about "Poor Mat," the idiot boy, she tells that after he had learned about the Lord Jesus as "the man who pays," and who would some time come for Mat, he kept his hands always washed to be ready when He whom he so dearly loved should come.

So we should wash our hands in innocency, and by Christ's grace keep ourselves, that the wicked one touch us not.

For Friends' Review.

#### ELEMENTARY RELIGIOUS TRUTHS.

##### VIII. THE HOLY SPIRIT.

"The Holy Spirit is not a mere influence or attribute, but one with the Father and the Son, is equally with them an object of faith, and hence is God Himself. If God is a spirit, conversely the Spirit is God. Now the Lord is that Spirit." It is better, therefore, to follow the example of the Saviour, and use personal, pronouns, He, His, Him, Who, Whom, to designate the Spirit, and not the impersonal *it*, although the noun *pneuma* in the Greek, as spirit in English, is neuter.

The Holy Spirit possesses *knowledge*. "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God. He possesses *love*. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit—that ye strive together with me in your prayers to God for me." He possesses *will*. "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

The Spirit exercises *creative power*. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." He *strives*. "My Spirit shall not always strive with man."

He *convinces or convicts*. "And when he is come he will reprove—or convince—the world of sin, of righteousness and of judgment." He works *miracles*. "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." He *inspired* the writers of the Bible. "But holy men of God spake as they were moved by the Holy Ghost." He *prophesies*. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." He *gives messages*. "He that hath an ear let him hear what the Spirit saith unto the churches." He *appoints* to office in the church. "Take heed therefore unto yourselves, and to all the flock, over

which the Holy Ghost hath made you overseers." He *commands and forbids*. "Then the Spirit said unto Philip, "Go near and join thyself to this chariot." "And were forbidden of the Holy Ghost to preach the word in Asia." He *regenerates*. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." He *intercedes*. "But the Spirit itself maketh intercession for us, with groanings which cannot be uttered." He *teaches and reminds*. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." He *testifies* of Christ. "He shall testify of Me."

The Spirit may be *vexed*. "But they rebelled and vexed His Holy Spirit." He may be *grieved*. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." He may be *blasphemed*. "But he that shall blaspheme against the Holy Ghost hath never forgiveness." He may be *lied against and tempted*. "Why hath Satan filled thine heart to lie to the Holy Ghost? "How is it that ye have agreed together to tempt the Spirit of the Lord?" He may be *insulted*. "And hath done despite unto the Spirit of grace."

And as the crown of His personal attributes, the Spirit is the *Comforter*. "And He shall give you another comforter, even the Spirit of truth," yes "the Comforter which is the Holy Ghost."

"The Spirit" says Bickersteth "is often spoken of as an effusion or emanation separate from God, or as an influence or power exercised by God. Can you speak of the intelligence, or the love, or the will of an effusion? Can you speak of an emanation or influence creating, stirring, commanding or forbidding? It is true that there are passages of holy writ in which the term (Spirit) describes His graces or gifts. But looking at the whole inspired record, its testimony is unambiguous and irresistible that the Divine Spirit is a living Agent, working with intelligent consciousness, and independent will, and infinite love."

DOUGAN CLARK.

"COME out from among them and be ye separate." Do you say, then, that the church will be weak? Well, I know nothing that God said on earth or has spoken from heaven against little churches. God does not count His followers, but weighs them. He does not encourage the taking of a census; only one census is mentioned in the Scriptures, and a curse fell upon that. God delighteth not in numbers but in character. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Bishop Hunkington.

For Friends' Review.

# THE GOSPEL IN CENTRAL AMERICA.

For a long time I have felt like presenting to the readers of FRIENDS' REVIEW some facts which we have been able to gather in regard to the religious aspect of Central America.

Most of our geographies persist in saying that the Roman Catholic is the religion of Central America, and some of them do not even mention that religious liberty is established by law in those countries. The promulgation of the Constitution of Guatemala on the 1st of Third month last, established by law the most full guarantee of tolerance in that Republic, and we believe we are sustained by facts when we say that (excepting, possibly, Paraguay and Bolivia) all of the Spanish-American republics are governed by the *Liberal* party, which is anti-Catholic, and whose leaders have been excommunicated, not by a personal declaration, but by the pastorals of the Bishops.

There is, however, in each country a *conservative* party, pleading for priestly prerogatives, and at times disturbing the public peace by riots and revolutions whenever they can get a strong movement in their favor, but rarely in power for any considerable time.

We may set down these republics as in a rather anomalous condition, being governed by anti-Catholics, and still having a majority of Catholic citizens.

Not longer ago than 1878 we saw in our Catholic exchanges an account of the prohibition of processions and all acts of worship outside of the temples in the Republic of Ecuador; how General Vientemilla had priests arrested when kneeling in prayer in the streets; and how, when the Archbishop declared the city to be in interdict, and left for the United States of Colombia, the darkening clouds sent forth by Cotopaxi, accompanied by subterranean noises and tremblings, attested the vengeance of God upon the rebellious city of Quito.

Even these portentous demonstrations failed to convince Vientemilla, who waited with patience the quieting of the elements and tried to establish the full independence of church and state.

As the editors of the Liberal papers of Central America have for some time past kept us fully supplied with facts, we will occupy ourselves with a few of them which have appeared to us to be most striking.

In agricultural resources and material wealth Central America is in advance of Mexico in proportion to its population, and whilst a day laborer in the Mexican States of Tabasco and Chiapas earns but

25 cents per day, in Guatemala they receive about 75 cents and in Costa Rica \$1.25 per day.

The population is largely occupied in agricultural pursuits, consequently education and political reforms go forward more slowly than where it is condensed in cities, as in many parts of Mexico. Cities like New Guatemala, Escuintla, Quezaltenango, Solola and Chiquimula have good educational facilities, whilst agricultural districts have very limited opportunities for education.

*Progressive Societies* exist in some of the cities, where libraries are kept, and efforts are made to instruct the masses. These societies seem to look at the Gospel as in itself good and true, but as distinct from the religion of the ultramontane clergy.

Lorenzo Mantufar, Secretary of State of Guatemala, was recently called upon to state whether Father Scio published a translation of the Bible without notes. In a published letter, whilst considering Father Scio as a very obedient Catholic, and in no wise desirous of trespassing upon or undervaluing the censures of ecclesiastical authority, he yet allows that the copies issued by the Bible Societies, without notes, are faithful to the original, and says, "Scarcely any library, even the smallest ones, in all Spanish America, has failed to procure a copy."

The leaders of the liberal party often quote the Scriptures, and sometimes the decrees of the most evangelical Popes of Rome, to justify their attacks upon the pretensions of the ultramontane clergy, and a sentiment favorable to Protestantism seems to be unfolding with surprising rapidity among the most intelligent and influential citizens. There is little or none of that arrogant skepticism which poisoned for some time the political atmosphere of the Mexican Liberals, and which, but for the arrival of the Gospel, might ere now have destroyed the last germs of public integrity in this land. In Yucatan, Tabasco and Chiapas we see less of this than in the other States of the Mexican Republic.

Although we are not aware of the existence of any *progressive society* in Quezaltenango, yet the most powerful advocates of the reform movement reside there, and have a steam press on which they publish a well-edited, clearly printed, tri-weekly paper. This paper exchanges with our little monthly and appreciates our effort, choosing several articles from our pages.

They are now publishing in a continued series a work written by Joaquin Obiriboga of Valparaiso, entitled "La Luz del Pueblo," (*The Light of the People*) and as that work is evangelical in its tendency, and anti-Romanist in its arguments, it shows that the

number who desire to read such articles is considerable, or they would not risk the circulation of a paper, so costly to maintain, by anything not likely to be appreciated by the public. He quotes abundantly from the New Testament, in one place a whole chapter, evidently recognizing it as the authority in both doctrines and practices.

There is no lack of spiciness in the arguments, and in keen satire and repartee the work could be placed along side of Wm. Penn's "Seasonable Caveat against Popery;" which is, I believe, the only controversial work against Popery ever written by a Friend, as Wm. Penn was the only writer among Friends who seemed to see all the enormity of Romish error.

To many American readers this characteristic of the work would seem a defect, yet when we consider that Spanish America is now passing through those reform movements which passed over England in the sixteenth century, we can hardly expect that those who battle for the right will be able to use all the calmness which writers do where there is comparatively no opposition to encounter.

Joaquin Chiriboga was an Ecuadorian Liberal who wrote his work in banishment, who had known what it was to endure the most unyielding persecution, and we must not compare him to a New England Protestant, who knows not what it is to be deprived of the sweets of home, and suppose that the poor wandering outcast can look towards his persecutors with a feeling of kindness which he himself cannot command when his neighbor's cattle pass a night in his corn-field.

In the midst of stern realities we find stern men, and Penn and Fox and Barclay were moulded to the exigencies of their time and country. Stubbornly honest in their convictions, they were resolute in their testimony, and when we say they were wanting in charity, we often forget that we have not yet known what it is to be tried in the crucible of religious persecution.

Were we to find our sleep disturbed by a nightly intrusion of an inquisitor, ready to hasten us from our bed to the dungeon of torment, and during the remaining hours of the night feel our joints dismembered on the wheel of torture, and fourteen pounds of charcoal (see case of torment of Fray Juan Gonzalez,) used to toast our feet, we should feel very little disposed on the following day to call our persecutors *fellow-Christians*.

Thus many of the Liberal writers of Spanish America have grown up under circumstances which have every day convinced them that what was called the one Infalli-

ble Christian Church, was nothing else than a horrid caricature, as directly opposed to the teachings of Christ as could well be imagined.

The arguments of Penn are reproduced by Father Aguas in his answer to the ex-communication of Archbishop Labastida, and yet we can hardly suppose that he ever saw Penn's Caveat, but identity of circumstances has produced a wonderful identity of argument. Both used strong language because they keenly felt the powerful hand of oppression, which limited their liberty and even placed their lives in peril. It is not strange, therefore, that when Joaquin Chiriboga speaks on the question of *infallibility*, he should quote the same facts that Penn has quoted and use similar language.

"Divine providence! How much light does thy justice show forth to reveal thy hidden designs in human events! Admirable coincidence! In the same moments in which a council organized and ruled by the pontiff and his courtiers, declares him infallible, in those same moments he is hurled from the temporal dominion, in which rude blow no earthly hand is stretched forth to assist the Infallible.

"These facts announce that the ultramontane church is finishing its transitory mission in the general plan of Providence, to leave the field to the church of Christ whose doctrines are in harmony with the high destiny of mankind."

"The apostles of true religion will not limit themselves to teach the sterile doctrines of a catechism. They will endeavor to instruct the people in the solid foundations of faith, accustoming them to study Gospel doctrines and the history of Christianity. A people which ignores the Christian page, which is the most beautiful one in the annals of the human race; a people which entertains itself with ascetic works, in whose hands the Gospels are not placed; a people which judges religion by the abuses and vanity of its ministers, such a people will be submerged in religious indifference."

This last paragraph is but too true, and in all the earth we doubt whether more in difference reigns on religious subjects than in Spanish America. Yet an angel is moving the waters, the sound of a rustling is heard, dry bones are being clothed with new flesh, the Gospels are being brought out from their long prison, and we behold a movement which will usher in a hopeful day, if the Christian church will but exert itself at this juncture.

The weapons of intolerance will be wielded as they were in bygone days, new martyrs will fall to bedew the earth with

their fertilizing blood, the powers of darkness will yet struggle against the morning light.

But a few months since a Protestant of foreign birth, resident in Santa Ana of San Salvador, died, and those having charge of the corpse proceeded, as in duty bound, to register the death and prepare for the interment in the public cemetery of that city. No obstacle was presented by the local authorities, and it was not until after the burial that the priest tried to induce the authorities to remove the body from holy ground and bury it elsewhere. Failing in this, as the cemeteries are national property, he declared the said cemetery to be in interdict for a term of six years.

Not long since in a certain town in Yucatan, a man died who had held office under the existing government, having protested obedience to the Constitution and Laws of Reform which have held sway in Mexico ever since 1857, except during the brief sway of Maximilian. No other question was asked by the priest, who had been called to administer extreme unction, but who had arrived too late to do so. On learning that the deceased had held office under the General Government, he declared his soul to be eternally condemned, and on being asked by the relatives how the matter could be remedied, he proposed the flagellation of the corpse. He proceeded to fulfil this part of his duties, when a relative, also an officeholder under the government, interfered with a policeman, and the priest was carried to the police quarters, was tried, and sentenced to 200 dollars fine and three months' imprisonment for profaning a dead body.

These few facts will serve to show that Central America "is not dead but sleepeth," and that it is awakening from its long slumber because God is planning the redemption of those that inhabit that land.

A long and terrible struggle, even though it be bloodless, will go forward there, and those who have so often felt the giant throes of nature, as the solid earth trembled beneath their feet, will see a spiritual overturning in which the movable things shall be shaken, and the immutable truth alone be permitted to remain steadfast.

SAMUEL A. PURDIE.

For Friends' Review.

#### THE ORIGIN OF FRIENDS' BIBLE SCHOOLS IN AMERICA.

The first Bible-school established by Friends in the city of New York, was in 1815, and was for the colored people; it was taught by ladies belonging to the Clarkson Association, most of whom were Friends.

Another Bible-school for colored people at Flatbush, Long Island, was taught by young men mostly Friends, who crossed the East River in sail boats and walked four miles to teach seventy-five slaves to read the Bible.

Joseph Tallcot of Scipio, New York, was the father of Bible-schools for Friends' children. He established a flourishing school in 1827 of which he was superintendent, and travelled to other places to assist in promoting such schools, and published a small periodical containing lessons, etc., and thus awakened a general interest in such schools.

A First-day school was opened for the scriptural instruction of Friends' children in the Meeting-house in New York city in 1833.

During the Yearly Meeting of Friends of New York in 1834, a Bible School Association was formed, and Committees appointed throughout the State. The following minute was recorded :

"Under a weighty consideration of the inestimable importance of a right education, and especially of an early acquaintance with the truths of the Holy Scriptures, it was resolved without dissent to be expedient that some effort be made at this time for the further promotion of Biblical schools among our youth, by means of schools to be held on the first day of the week."

This was responded to by the subordinate Meetings, and many Bible-schools were opened within New York State. The teachers were mostly ministers and other prominent Friends, but they after a few years, committed the schools to the care and teaching of younger Friends, and there is now a Bible school in nearly every congregation of Friends in the State of New York.

For Friends' Review.  
GOOD READING.

A weekly religious paper, commending certain authors to be read as interpretative of nature, remarks, they "cultivate in him who reads them a faculty of hearing what nature has to say; they bring him near to nature's heart; and their pages are always best read by the side of the great book (*i. e.* nature) on which they comment." The article also specially commends three writers of the Transcendental school for their aptitude in giving expression to the "soul of nature."

Now, whilst all the works of the Creator are good, and the lawful, increasing appreciation of them on our part is to be encouraged, yet it may be doubted whether the advice contained in the article referred to is safe. In a book of one of the commended authors, the writer tells of a Canadian fish-

ing expedition begun on the first day of the week, and artistically and jocosely describes the church-going people they met as they merrily jogged on toward the wilderness.

The query therefore arises whether a religious paper is true to its profession in commending such books and such authors to Christian readers. They who set out (as advised) to interpret ultranaturalistic writers by nature itself, rather than by the light given us by nature's Designer and Creator, may, it is true, possess themselves of a source of pleasure and evanescent joy, but may overlook the springs of abiding consolation. With longings unsatisfied, their thoughts will run in the perturbed currents of unrest, so that, with unhappy Shelley ("Lines on the Bay of Naples") they may be ready to exclaim at last:

"I could lie down like a tired child  
And weep away this life of care,  
Which I have borne and still must bear,  
Till death, like sleep, should fall on me.

I remember reading in a daily paper of last summer, advice to lawyers and professional men generally—who were presumed to work hardest with their brains—that the best thing such people could do when going away for a short period of relaxation, was to take a supply of cheap fiction—the more trashy, the better—and, in the easy perusal of this, to permit the mind to experience an unbending from its ordinary strained condition! Is this very different, save in appearance, from advising to seek a change among the burglars and murderers, the profane and libertine, who are among the heroic characters of such books?

A young man who was a great admirer of the works of a popular novelist, had fallen into the habit of occasionally using, "in fun," the slang expressions made use of by some of his characters. The habit stuck to him. One day, in the course of a business transaction with a person whom he knew very well, he ventured jocularly to make use of a string of vulgar, and even profane epithets. At that moment, much to his confusion, a gentleman appearing at the door of his office, overheard him. We see here the regard paid to mere *appearances*; for the mortification of the young man was not due to the simple fact that he had made use of vulgar words, but because the gentleman who overheard him would really believe that he was so vulgar a person as to have spoken them in earnest.

As to the summer vacation, which may afford us opportunity for change of scene, healthful recreation, or needed rest, the desire should prevail that our "conversation may be ordered aright," and that we may

then, as at all times, be engaged to "walk circumspectly toward them that are without, redeeming the time." J. W. L.

#### INDIANS OF QUAPAW AGENCY.

Under date of Eighth mo. 17th, 1880, Jeremiah Hubbard writes of a recent visit among the Indians of the Quapaw Agency. Accompanied by two Friends, he was first at a meeting among the Ottawas, where Asa C. and E. H. Tuttle have done and are doing so much for the welfare of the people. At the evening meeting there was a full house, many being young people, who gave quiet attention. On the 18th he attended their regular meeting at 3 p. m. The company was small, as many of the men were busy making hay. Two prayers were offered in French, two in Ottawa, and some in English. Many were refreshed, and some very earnest to be Christians and lead better lives.

After visiting a sick woman they went on to the Wyandotte Mission, and in the evening had a good meeting, which was held on the long porch of the school building. Christ was spoken of as the Rock of Ages, the safe abiding place for all.

On the 19th, they drove to the Modoc Reserve. Their village was in neat order, and most of the men had two or three large ricks of hay well put up for winter use for their stock. "The men seemed very much in earnest to be something and somebody." Meeting was held at 2 p. m., and the people were addressed from Ps. cvii., on the readiness of the Lord to save those who cry to Him in their troubles—that He will hear us and deliver us. Some interesting incidents proved that the meeting was not in vain. Then returned to Wyandotte Mission and held a meeting in the evening. The attendance was fair, some coming four or five miles. The Lord graciously favored the people with His presence, and many expressed their sense of it, and of the blessings received. One man requested to be admitted to membership in the church.

Eighth mo. 20th. The Friends started for the Seneca Reserve. They found the Indians engaged in an annual feast, but many came in the evening to the meeting at brother Splitlog's. He had made an arbor about 66 by 30 feet, covered with brush and furnished with seats. The meeting was quiet, a good one, and the people very attentive as they were addressed on the passage, "Cast thy burden on the Lord and He will sustain thee." Our many and various burdens were described, and how the Lord will lead, guide and save us if we trust and follow Him.

On the 21st another meeting was held at 10 A. M., a solemn occasion. Another was held at 3 P. M., to which all these at the morning meeting stayed. A full-blood Cherokee, a minister, was present and took some part. In the evening was a third meeting—many other Indians coming in to it.

On the 22d, at 10½ A. M., there were three or four hundred Indians present, and all seemed to feel the solemnity of the occasion. The hymn, "Come Thou fount of every blessing," was sung in English, Wyandotte and Cherokee. It seemed as if every heart was made to feel that the gospel is the power of God, and many were affected to tears. The people were very quiet and attentive, and the meeting closed with deep reverent feelings over all.

They then returned to the Wyandotte Mission, eighteen miles, to meet the people at 5 P. M., where they found a large company waiting to receive them, and after a meeting with them the Friends went to the Ottawa meeting, arriving rather late, and found the congregation sitting quietly. After visiting some families, and talking with others as met on the road, our friends reached home on Eighth mo. 25th, very thankful for all the Lord's goodness.

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## CORRESPONDENCE.

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We learn that on Seventh-day the 14th of Eighth month, George W. Dean of Cincinnati, gave his third annual excursion to poor and feeble women and children. He hired a steamboat, and by the aid of a city missionary gathered about 450 of this class of unfortunates, took them a ride of eight or nine miles up the river to Parker's Grove, and let them enjoy the fresh air, green grass and pleasant shade until about 5 P. M.; then slowly steamed back to the landing and discharged his guests.

A friend who accompanied the party writes, "George had selected his guests from the classes spoken of in the New Testament as from the highways and hedges—(the slums and back alleys of the city,) who could not repay in kind. Among them were to be found the sick, the lame, the halt, and the blind,—sick-looking mothers, with their babies recovering from cholera infantum, and fifty waifs from the Children's Home. Knowing that many had come without breakfast, soon a number of loaves were distributed by George W. Dean's daughter to the most indigent on the boat, and were received with a surprised and gratified expression.

Returning, the little fellows could not restrain their spirits, but were singing and

dancing, and shouting to the boats as they passed, waving handkerchiefs and strips of paper, till they were once more landed in the city.

One day in the fresh air, with their stomachs filled with good wholesome food, had worked wonders."

IN *Friends' Review* of Ninth mo. 4th, an extract from Barclay appeared in relation to singing as a part of public worship, which fails to do full justice to his views, on account of an omission of what follows, in close connection, the words quoted, where he says: "But as for the formal customary way of singing, it hath no foundation in Scripture, nor any ground in true Christianity; yea, besides all the abuses incident to prayer and preaching, it hath this more peculiar, that oftentimes great and horrid lies are said in the sight of God; for all manner of wicked, profane people take upon them to personate the experiences and conditions of blessed David; which are not only false as to them, but also to some of more sobriety who utter them forth." Further on he says, "That singing then that pleaseth Him must proceed from that which is pure in the heart, (even from the Word of Life therein,) in and by which, richly dwelling in us, spiritual songs and hymns are returned to the Lord, according to that of the apostle," Col. iii. 16.

"But as to their artificial music, either by organs, or other instruments, or voice, we have neither example nor precept for it in the New Testament."

THERE are two Friends' meetings held at San Francisco, one in the Court House in the city, the other in a private house in Oakland. The number attending each is small, from eight to fifteen. Our dear aged Friend, John Scott, when able is regularly present at meetings. There are many members scattered over California, of whom most have lost their interest in the Society, and perhaps in religion generally. At San José is a Monthly Meeting with eighty members. It is a branch of Honey Creek Quarterly Meeting, Iowa. A correspondent states that there are in this Monthly Meeting and elsewhere a few Friends rightly concerned to maintain the principles of the Society.

He notes a too general disregard of the first day of the week in California; the major part of the people making it a day of recreation and pleasure, attending picnics, places of amusement, and drinking houses, and that it is to be feared that religion is at a low ebb in that State. The more need therefore exists that those who do know the Lord Jesus should be earnest and faithful.

SINCE the Quarterly Meeting at Starksboro', Vermont, there have been eleven requests for membership, and not only our meetings on First-day are more largely attended and more wonderfully blessed, but our mid-week meetings have not for years been such receivers of Divine favor and blessing.

That the good cause may flourish, and that we may be a working church, is the prayer of this people. LIZZIE MORRISON.

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## FRIENDS' REVIEW.

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PHILADELPHIA, TENTH MO. 9, 1880.

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### POPULATION OF CITIES.

Some persons have been lamenting that the census has not given a larger population to the cities of which they were resident. In 1870 it was found that the Eastern cities had increased much more than the rural districts in population, and if the present census shall show that this has been reversed, and that thousands have spread to the country, where they can have homes with green grass, trees, gardens and fresh breezes, there will be just cause for rejoicing, instead of complaint.

Especially are the large cities fatal to the little children in the summer heats. In one week there were in Philadelphia 88 deaths of children from cholera infantum out of a total of 335; and in the corresponding week in New York, out of a total of 1,038 deaths, a large percentage was due "to the fatal prevalence of cholera infantum among children under ten years of age."

In most, perhaps all, our Eastern cities, efforts are made to relieve this suffering and death. The Children's Country Week Society of Philadelphia sent little children from the close alleys of the town to fresh, country farm-houses for a week's board. In many cases the mother saved something from the small income of the family to help pay fare or board, and thus maintained the self-reliance of the household. The trustees of the late Thomas Wilson, of Baltimore, have had the delightful duty of placing sick children in an elevated rural district, or at least of giving them and their mothers a day in the country.

The New York municipal authorities recently appointed fifty physicians as assistant inspectors to visit tenement houses, with particular reference to the care and attendance of sick children, and to enforce precautions on the part of parents.

**CORRECTION.**—Of the twenty-three new admissions at Haverford College the present term, *fourteen* were to the Freshman class, and not four, as stated last week. The whole number of students is seventy-four.

### DIED.

**CROWLEY.**—At Ottawa, Iowa, Ninth month 11th, 1880, of malarial fever, Mila O. Crowley, daughter of Jacob and M. P. Crowley, (the latter deceased), in her 17th year. She was loved by all who knew her, and has gone to meet her Saviour, whom she often said she loved. She was a member of Smyrna Monthly Meeting, Clarke Co., Indiana.

(*Christian Worker* will please copy.)

**FORSTER.**—At her residence, The Green, Tottenham, London, Ninth month 14th, 1880, Sarah Forster, aged 87, last surviving sister of the late William and Josiah Forster. Her end was very peaceful, and the many holy and loving words she uttered will remain as sweet remembrances. "Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, to-day, and forever."—Heb. xiii. 7-8.

**PATTERSON.**—At the residence of his son-in-law, N. B. Goforth, at Mossy Creek, Jefferson Co., Tennessee, on the 4th of Ninth month, 1880, Nathan Patterson, aged nearly 85 years. He was a native of North Carolina, but in early manhood removed and settled in Tennessee, where in various ways he was associated with Friends in philanthropic and Christian work. He was a zealous advocate of temperance, and labored long and earnestly in the cause of freedom. He was a man of much reading, a strong mind and discriminating judgment. He was unassuming, courteous and dignified in his manner, exerting a salutary influence on those with whom he mingled. It may be truly said that he was a lover of the truth and all that was good. He was a friend and advocate of the cause of education, and often said that the interests of Friends demand that we give our children a thorough, guarded education, that they might be brought up to a point of development in which they could take a stand in the world and advocate the truth understandingly. He retained his mental powers but little impaired, and conversed freely and clearly upon subjects of Christian work and interests, evincing a lively interest in the establishment of the individual members of the church in the truth. We may truly say of him that he was gathered as a shock of corn fully ripe.

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**THE CORPORATION OF HAVERFORD COLLEGE.**—A Stated Annual Meeting of "The Corporation of Haverford College" will be held at the Committee Room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Month 12th, 1880, at 3 o'clock P. M.

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EDWARD BETTLE, JR., Secretary.

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### RELIGIOUS INTELLIGENCE.

*The Moravian* states that the mission accounts of 1879 closed with a surplus, while the heavy debts of previous years had been reduced. "Now there is every reason to believe that even this remainder of debt has been wiped out."

A COLORED MAN in Tennessee lately gave \$11,000 towards the erection of a place of worship.

DR. LEGGE, the Professor of Chinese at Oxford, England, says that if the present rate of

conversion of the Chinese to Christianity continues, by the year 1913 there will be 26,000,000 of church members, and 100,000,000 professing Christians in the Empire.

THE report of the United Presbyterian Board of Foreign Missions states that the prospects of its Egyptian Mission are favorable. Every year the work of evangelization is evidently deepening and spreading in that land. Churches are being organized, and native pastors settled in the older stations, and new stations are constantly opening up. Less and less objection is being made to the Bible being a text book in all the schools.

"A ROMAN CATHOLIC PILGRIMAGE to Lourdes, to solicit the intercession of the immaculate Mother of God for the conversion of England and Scotland, will leave England early next month," says the *London Mail* of Eighth mo. 18th. "The pilgrimage will be headed by Cardinal Manning, and the Duke of Norfolk will be the bearer of the banner of St. George."

THE total preaching power of the English Methodist connections is given at 38,000 preachers, of whom only some 3,600 are ordained ministers, and the remaining 34,400 laymen.

At the Pennsylvania State Convention of Young Men's Christian Associations, held at Wilkesbarre, beginning on the 23rd of Ninth month, over 200 delegates were present, representing nearly all the Associations of the State.

The State Secretary stated that during the past year progress had been made in nearly every town of 5,000 inhabitants, and there was never a time when more young men were giving active service than at present.

There are 164 Associations, of which 70 have libraries and reading-rooms; 40 are engaged in work for boys; 100 hold special meetings for young men.

THE Teachers' Meetings, organized by the Managers of the American Sunday School Union, will be resumed on Seventh-day afternoon, Tenth month 2nd, at 4 o'clock, in the Teachers' Hall, 1122 Chestnut street. At these meetings, as heretofore, "the International Series of Sunday-school Lessons" will be studied.

ON the 1st of Eighth month last the Protestants of Guadalajara, Mexico, after giving due information to the local authorities, went out to the neighboring village of Salatián to re-establish the meetings which had been suspended by the intolerance of the residents of that village. Father Paquia, the village priest, had preached a sermon on the preceding day, incensing the people against the Protestant evangelists, and after two companies of Protestants from Guadalajara had entered the room which had been registered as a temple, having been warmly received by many friends of the cause, the house was attacked by a mob in the presence of the priest, but as the mob soon left, a meeting was held. Another native preacher, who was a few minutes behind the other two companies, was attacked at the entrance of the village by the mob, which at that time was headed by the priest. The preacher was killed, and his son and another companion severely wounded. The priest tried to induce them to confess before they died, and on their

refusing to do so fired upon them, wounding both of the men with shots from his own revolver. This adds another proof that Romanism is still a persecuting church.

JESUS ALANIZ, of San Fernando de Tamaulipas, who last year saved our friend, Luciano Mascorro, from imprisonment by the intolerant authorities of that village, was recently murdered whilst walking in the streets of that town, being at the time both unarmed and unwarned, the shots being fired from the interior of a store he was passing. He had long struggled to have the reform laws carried out in that village, opposing the public processions which are annually celebrated there in honor of the Virgin Mary, whose image is borne through the streets, followed by the priest and the fanatical element of the Roman Catholics. His death was probably instigated by the authorities of the village.

### TEMPERANCE.

HENRY S. BURRAGE, D. D., writing in the *Independent*, of Prohibition in Maine, says: "Concerning Portland, I may be permitted to say that the friends of the Prohibitory Law do not claim that liquor is not sold in Portland. They do claim, however, that the *open* sale has been suppressed." He then gives examples of the extraordinary stratagems to hide the sale and escape the law. He makes it appear that arrests for drunkenness and disturbances have gradually fallen from 2,400 in 1873, when the sheriff act was passed, to 1,447 in 1879. He asks if license can show any equally favorable exhibit.

It may be remembered that a writer in an English Quarterly has said in substance: "God forbid that Africa should ever become Christian." The statements of D. W. Burton in the *Independent* as to the introduction of drink into Africa by Europeans, give some idea why such a sentiment should ever have been expressed.

D. W. Burton has been a missionary in Africa since 1853. The breaking up of the slave trade was followed by traffic for the products of the country, for which rum, tobacco, guns, swords and powder have been given in exchange. White traders are scattered through the country, and their example has often been of the worst.

One vessel brought last year to the coast 1,300 tuns of spirits, another had a cargo of 1,600 tuns. "In the immediate vicinity of these trading establishments the natives have become terribly besotted, and their degradation worse than it was when I came to Africa."

### THE INTERNATIONAL LESSON.

#### FOURTH QUARTER.

##### LESSON 3.

Tenth month 17th, 1880.

##### JACOB AT BETHEL.

Genesis xxviii. 10-22.

GOLDEN TEXT.—"Behold I am with thee, and will keep thee in all places whither thou goest."—Genesis xxviii. 15.

Esau's anger was so great against Jacob that he arranged to kill him as soon as a convenient opportunity should occur. Rebekah knew this, and commanded Jacob to flee to Laban at Haran, the place from which Abraham had emigrated. Her idea was that he should tarry a short time, "a few days," till Esau's fury should be modified,

then she would send for him. But this was not to be.

Rebekah, in speaking with Isaac, only referred to Esau's wives as daughters of Heth, and her fear that Jacob would marry into the same nation. Isaac had been much distressed on account of this, and so he at once decided to send Jacob to Padan-aram. Isaac was careful again to bless Jacob, asking God Almighty to bless him and make him fruitful, and that the blessing of Abraham might be given to him, and that he might inherit that land.

Although Esau had lost the blessing, he appears to have been more desirous than before to please his parents, and hence married a daughter of Ishmael.

#### THE LESSON.

Verse 10. Jacob was, according to some scholars, 77 years old; according to others 57, when he left his father's home at Beer-sheba (the well of the oath), and went toward Haran, a distance of about 450 miles. The road he would travel was nearly north till he reached Damascus.

11. *He lighted upon a certain place.* In his loneliness, after he had traveled about forty-eight miles, he providentially came to this place. The idea seems to be conveyed that he was obliged to stay there because the sun was set, and he could go no further. Alone, away from the home where he had lived so long, with the sense of his sin resting upon him and the future uncertain, he lay down under the sky, with the stones for a pillow. But he was also heir of the promise to Abraham, and his father's fresh blessing would help to revive his faith.

12. *Behold a ladder.* The Hebrew does not signify a ladder so much as a range of mountains, one higher than another. But the idea of something which reached up to Heaven, and made a way of communication, was in his dream. The purpose of the dream was clear by the expression "angels of God ascending and descending on it." In no other way could the providential care of his Heavenly Father be more vividly shown to Jacob. The angels ascending and descending, both went up from man to God, and came down from God to man. Our Lord seems to refer to Himself as this "way" of communication; John i. 51. As both Son of Man and Son of God, He brings us to God, and is the way to Heaven.

13. *Behold the Lord stood above it.* We have no previous account of the Lord manifesting Himself to Jacob, and the first words uttered were a renewal of the promise given before by Isaac his father, that his seed should possess the land.

14. The other part of the blessing of Isaac was again promised with more fulness,—that his seed should be as the dust of the earth, and should spread abroad on every side. There was added the word to Abraham, "In thy seed shall all the families of the earth be blessed." This was the Saviour, although Jacob may not have understood it.

15. This is the greatest blessing that could be promised to Jacob, the abiding presence of God; it is that which we may all enjoy. *I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land.* To one who had never been away from home,

the long journey must have looked a dangerous undertaking, and these words, to be kept always and brought back, were exactly fitted to cheer and comfort him.

16. It would appear that this was the first time that Jacob had recognized the presence of the Almighty. He realized the fact that God had appeared to him in his dream, so that he said: *Surely the Lord is in this place, and I knew it not.*

17. The first effect of the knowledge of the presence of the Lord was fear; *he was afraid, and said, How dreadful is this place.* Neither does the vision seem to inspire confidence or love at first; "this is none other than the house of God, and this is the gate of Heaven." Jacob in this shows his feeble apprehension of the omnipresence of God, but though fearful and hardly knowing what he should do, he did that which showed his father's training.

18. *He rose up early in the morning* and took the stone or stones which he had put for his pillow and set it or them up for a pillar, or altar, and poured oil upon the top. He had not even a turtle dove to offer, no lamb or kid, so he poured out oil as a simple offering.

19. He called the name of that place "Bethel" (the house of God). In every way, by the building of an altar, by the oil which was poured out, and by the name which must have had such a solemn meaning to him, he perpetuated the vision which he had seen in that place. Probably the name of the city which Jacob wished to reach was Luz, and that Bethel was near to it, but this expression has caused much discussion amongst scholars on account of the place being called Bethel (see Gen. xii. 8); still we must recollect that Moses wrote the book of Genesis when Bethel was well known, and in describing where Abraham built an altar he specifies Bethel and Hai as well-known places. It is quite possible that Jacob may have lain on stones of the same altar which Abraham had built to worship the Lord and offer sacrifice thereon.

20 and 21 After the pouring out of the oil on the pillar or altar *Jacob vowed a vow.* This vow, though it has much of selfishness, much of bargaining in it, is nevertheless as far as Jacob could then respond to the glorious promise which God had made to him. *Then the Lord shall be my God.*

22. When he should return this place was to be *God's House*, and as a crowning act of gratitude and allegiance he promised to give one-tenth to the Lord. This promise shows that though he had not known of the presence of God, yet he recognized the duty of giving to the Lord. Jacob when he came back from Padan-aram (Gen. xxxv. 7) built the altar, after he had ordered all the strange gods to be put away and that his household should be clean, and there he called on the name of the Lord.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. That Jacob was driven from his home by his sin. Sin finds its punishment often in this life.

2nd. At the very time when he would be likely to feel the most distress, two or three days after leaving home, God revealed Himself to Jacob as a comforter and a complete protector.

3rd. God chose a simple illustration to explain

to Jacob's understanding His loving care and presence, in the appearance of the angels ascending and descending from heaven to earth.

4th. God revealed Himself as the God of his father and grandfather, as the Almighty whom they had worshipped, and who had blessed them and would bless him.

5th. All true knowledge of God commences with reverential fear, which changes into love as His children see His loving mercy to them.

6th. Jacob did not delay in raising an altar and worshipping, he rose up early,—so the Christian who has had a blessed revelation must not allow any other work to come between this and erecting a memorial of such precious visitation.

7th. If the Lord in His love promises His rich blessing, shall not we gladly believe it, repose in His guardian care, and also render implicit, prompt, willing obedience to Him. As His promises to us are so much greater than to Jacob, so must our faithfulness be more manifest.

8th. "The house of God" should be known in every home; even those who are lonely are called upon to offer spiritual worship.

9th. In the vows which are now made which are acceptable to God there must be no bargaining; full trust, the result of a heart overflowing with love to God in the contemplation of all His mercies, must be the foundation of our vows.

10th. Jacob, selfish as he was, in the offer of the tenth showed a willingness to do what many Christians to-day would not be willing to do. Many will say, I give all my time to the Lord, I have surrendered my all to Him, who would not be willing to take out every tenth dollar and lay it aside for the service of the Lord.

## WESTERN YEARLY MEETING.

(Concluded from page 125)

The meeting for Ministry and Oversight convened at 8 o'clock Second-day morning. The session was occupied in reading and answering the Queries, and hearing the messages drawn out thereby. It was a very profitable meeting.

At ten o'clock the Yearly Meeting came together for business. C. F. Coffin, C. S. Hubbard, Timothy Harrison and Timothy Nicholson were now present without credentials.

Women Friends introduced the subject of our duty in presenting to the Governor of Indiana a memorial asking the commutation of sentences of the court from death to imprisonment for life in the cases of Mary Brown and Joseph Wade, now in prison in Indianapolis awaiting execution. The meeting endorsed their proposition, and referred the matter to them for further action.

A printing committee was appointed and 4500 copies of the minutes ordered.

The remainder of the session was nearly all employed in considering the state of society. The answers contained about the usual exceptions. Perhaps more deficiency than usual in reference to training children, and an increase found in the habit of carrying concealed weapons and taking oaths. The advice on these subjects was plain, earnest and strong. B. C. Hobbs spoke of external and internal order at meetings, *conduct before and after* as well as *in* meeting. We want to be prepared to hear and think and engage in true worship by right preparation;

then after hearing and being instructed of the Lord, we want to consider, appropriate and not dispel the lesson.

C. F. Coffin. It is a truth blessed to man that God holds immediate communication with the soul, and the right exercise of it leads to compactness and strength in the church, not to disintegration. Religion not only stirs emotion but calls for work. All the benevolent work of the church is to be maintained. Wherever the Society of Friends has been established, charity, hospitality and benevolence abound, and it should so continue, yet the emotions need to be stirred, the heart warmed into action. Fault-finding is a great evil; it requires no ability or talent to find fault with the best of persons or things.

Thos. Kimber impressed the need of standing by the well-established views of the church. No teacher has any right to do otherwise. We may honor our fathers for what they did; they lived upright lives, gave freely of their substance and were to us an example, but we are called upon now to do the work at our own doors, to revive and enlarge the church. The Lord saves us not only for ourselves but for Himself, to engage devotedly in His service.

Wm. F. Harvey. Often great misunderstandings come from misapprehension of the use of words by another, and dissensions grow up that might be avoided.

Joseph Moore pressed upon all to be men in understanding, but in malice—badness—be children. The man or boy who allows himself to be an idler is to be pitied. There is too much to do for ourselves and others to waste time.

In considering the poor the meeting strongly recommended that in no case should a meeting allow any member of the church to be cared for at public expense.

The following is a summary of the statistics presented by the Quarterly Meetings:—

Number of meetings, 81; members, 11,939; males, 5,834; females, 6,105. Added by request, 238; certificate, 386; birth, 204; total, 828. Loss by disownment, 254; certificate, 455; death, 183; total, 892. Actual loss, 64. Average age of deceased, 30 years, 13 days. Number who read the Scriptures daily with family devotion, 907; occasionally, 1,025; neglect, 415. Number who use tobacco, 989; cultivate it, 53; sell it, 36. Number of recorded ministers, 125; male, 84; female, 41.

The number disowned above were nearly all persons who went off in the separation of 1877.

The name of Ash Grove Quarter is changed to Chicago. It is now to be held at Chicago in the 2nd and 8th months and at Watseka in the 5th and 11th months.

The subject of the need of a Western Publishing House and the practicability of the establishment of the same, was introduced to the meeting; after consideration it was referred to a committee.

The Foreign Mission Board met at 4 o'clock, P. M. The meeting was large and the interest well sustained. Timothy Harrison gave a full account of the Mexican Mission, illustrated with maps and charts.

The Bible-school meeting convened at night with a full house. This work for the past two years has fallen behind somewhat, but there

seems to be now a revival of life. The reports show the following statistics, which are annually made up for the Yearly Meeting, and not for the spring conference:—

Number of schools, 78; 60 open for 12 months; whole number enrolled, 6,749; average attendance, 3,479; number of Friends attending, 4,710; number not attending any school, 2,213; number of parents attending, 1,694; number of different teachers engaged, 586; number of officers including committees, 628; number of union schools, 27; number having teachers' meetings, 32; number having uniform lessons, 72; number of normal classes, 10; number of Institutes, 4; number of public meetings, 24. Are the teachers devoted Christians? Nearly all of them are. Number of pupils converted, 60; amount of money raised in the schools \$733.34.

Third-day, the meeting, convened in joint session. The time of a long session was nearly all employed in considering and passing upon the Book of Discipline, printed in cheap form, distributed and used by the church last year, to be finally adopted this year. No material changes were made. Much unanimity of feeling prevailed, and yet a very free discussion took place. A committee was appointed to arrange subjects, make verbal corrections and have the book printed.

The Foreign Missionary Board made report. So few of the Yearly Meetings have adopted the plan proposed for an American Friends' Missionary Board, that the meeting concluded not to go forward with it.

A committee of twenty-six Friends was appointed on General Meetings.

The Home Missionary Board met at 4 o'clock P. M. and the Bible Association at 7 P. M. There has not been so good a Bible Meeting for several years.

The final session of the Meeting of Ministry and Oversight met Fourth-day at 8 A. M. An address to the members, prepared by a committee named at the first sitting, was passed. It received the full endorsement of the body, as it subsequently did of the Yearly Meeting, and will be printed with the minutes, two thousand copies, and additional for distribution.

A minute of the exercise of the meeting was adopted. Returning minutes for Sarah B. Satterthwaite and Mary White were passed.

At 11 A. M. two meetings for worship were held in the house and one in the yard. They were all good meetings and some of them especially favored.

The annual Temperance meeting was held at night. It was very large, and a most instructive and delightful occasion. Addresses were delivered by Mary White, Mary S. Kimber, and Thomas Kimber.

The final session, Fifth-day morning, was a very busy one, and continued about five hours.

A clause of discipline on secret societies, referred to a committee, was passed at this session. It briefly states the objections to such institutions, and then advises Friends not to belong to them, and meetings not to use such as persist in their connection therewith on important business in the church.

The reports of the Meeting for Ministry and Oversight, the Representative Committee, and the various standing committees, were presented,

and other business of no general importance was passed upon.

The committee to whom was referred the union of this and Indiana Yearly Meeting in the management of Earlham College, reported a plan agreed upon by the joint committee of the two meetings. The plan was considered and adopted, and the Representative Committee was instructed to appoint trustees and carry out the plan, if agreed to by Indiana Yearly Meeting.

The committee of last year to visit subordinate meetings, families, etc., made a full report of their work. They paid special attention to the remote and isolated meetings. They attended 164 meetings and visited 153 families.

The committee to consider the subject of establishing a Western Publishing House, reported the names of Elwood C. Siler, Wm. S. Wooton and Seth Mills, to present the subject to other Yearly Meetings and confer with such committees as they may appoint, and report the result of their deliberations next year.

Treasurer's report was satisfactory, \$3000 was ordered raised, and Joseph Morris was chosen Treasurer.

The usual epistles to other Yearly Meetings were passed.

As we drew near the close, a solemn silence gathered over the meeting. A few appropriate parting words were spoken, prayer was offered and the meeting closed.

#### INDIANA YEARLY MEETING.

At Indiana Yearly Meeting, Ninth month 29th, 1880, a larger number were present than usual at a first session.

A number of prayers were offered, asking that brotherly love, wisdom, and that charity which is the bond of perfectness, might prevail.

John Henry Douglas gave an earnest exhortation to humility, to brokenness of heart and contrition of spirit before God, remembering the day of our espousals to Christ, and how very little we then felt, and how tender was our love one toward another.

A very large number of Friends, perhaps nearly half who were present, gave expression to their love to God, love to the church, love to one another, and determination to live for Christ, by repeating appropriate texts of Scripture. The overshadowing presence of the Holy Spirit covered the meeting with a very precious influence, under which the Clerk read the opening Minute.

Ministers were present with credentials as follows:

Sarah B. Satterthwaite and Mary White, from London; Thomas Kimber and his wife Mary S. Kimber, New York; James F. Barker and his wife Sarah Jane Barker, New England; Noah C. McLain, Ohio; Ruth S. Murray, New York; Rachel H. Woodard and companion, Sarah Cox and William S. Wooton, Western.

The London General and also especial Epistles from all the Yearly Meetings with which we correspond were read. These Epistles notice the state of Christian work in various parts of the Society, as the care of Indians, Freedmen, Temperance, Education, the conversion of sinners, the building up of believers, &c. These accounts have been comforting and encouraging to us.

Almost every Epistle alluded to temperance, and our duty to be earnestly engaged in promoting this cause.

A committee was appointed to prepare replies, with the suggestion that they be made as pointed and brief as the circumstances will allow. They were directed to prepare an Epistle to the Friends in Matamoras.

Minutes were brought in for Mary S. Elliott, of Ohio, and Miriam A. Johnson, of Iowa.

Thomas Kimber called attention to the value of our epistolary correspondence, saying that to have been a member for twenty-five years where no such favor was had, might be an especial qualification to enjoy them.

*Book and Tract Committee, 3 P. M.*—Hannah W. Richardson, of Philadelphia, had donated \$1,000 to the Association, the interest to be used to publish a work of her selection.

The Quarterly Meetings have circulated 122,000 pages of tracts. We have published a new tract on capital punishment.

The number of our own tracts is 195, nearly all of which are stereotyped. We have distributed and sold from the depository since last report 1,601,000 pages.

Timothy Nicholson reviewed briefly the work of the Committee from its inception, thirty years ago. Seventeen members of the committee who first took charge of this concern have passed away. The two or three who are remaining deeply feel the importance of continuing faithfully to carry forward this work.

C. F. Coffin feelingly alluded to the patient care bestowed upon this concern in its infancy by his dear father, Elijah Coffin; how it has been an instrumentality in disseminating the principles of Christianity as held by Friends, and how important that we should continue to be true to our own principles. The world needs our simple views of sound Christian doctrine.

F. W. Thomas thought we ought to pay more attention to keeping our libraries up, and to read them. He looked upon it as the duty of every member to read Sewel's History, and so become acquainted with our early history, the sufferings of early Friends, &c.

Levi Jessup, one of the committee who organized this work in this Yearly Meeting, said the work had been a blessing to him. When he commenced it was a greater cross to go into some communities to distribute tracts than it would be now to hold Gospel meetings.

Ruth S. Murray said we ought to put these simple tracts into the hands of our children. We greatly want a series of well-written tracts, briefly setting forth our principles, for the benefit of serious inquirers after truth, especially for young seekers.

Thomas Kimber thought our fathers were more attentive to details than, perhaps, we are. When he was first converted he had too much timidity to engage personally in tract distribution, and so he employed agents. After a little while he began to hear of conversions from these tracts, and he felt that he had better look after this service personally. He gave several interesting incidents of persons who have been converted by means of a simple tract. He was deeply interested in our own distinctive Christian doctrines; believed these are to save the world. He recommended the tracts of Frances Anne

Budge, which present the biography of the early worthies of our church. If each member of Indiana Yearly Meeting were to give one cent a week, at the end of a year you would have nine thousand dollars.

The Bible Committee then met. It seems that our work of Bible distribution has been merged largely in that of the American Bible Society. While it seems that Friends are not doing much, the fact is that Friends are diligent in their various localities.

Thomas Kimber made some stirring remarks upon Bible work. Five hundred years ago Wiclif's Bible was published. Three hundred and fifty years ago Tyndal's Bible was burned in St. Paul's churchyard. This fire opened the way for a much larger distribution of the blessed book. By the 1st of Third month next the new revision of the New Testament will be on sale. This New Testament will be very favorable to Friends' spiritual views, and we need to put it into circulation amongst us as soon as published. The committee have assisted Samuel A. Purdie in printing the New Testament in Spanish. They proposed that the Bible work be incorporated with the Book and Tract work.

*Fourth-day evening.* A meeting of ministers and elders was held at the suggestion of Daniel Hill to consider how the church may better co-operate with and supplement the work of the evangelists.

Daniel Hill opened the subject by saying that it had seemed to him for several years that there was a want of looking after the results of evangelistic work by the Society at large. He suggested that a committee of eight or ten be appointed to consult with the evangelists as to the field to be occupied, and that an effort be made to work together, the one to convert and the others to shepherd those who may be gathered.

John Henry Douglas said he entered into the consideration of this subject with trembling. Do we feel the importance of the matter with force enough to warrant us in attempting to move? It is no child's play. He had been in the work for more than a quarter of a century—had seen hundreds converted, and many of these to-night are safely home in glory. In some places the work is now upon the wane because the evangelist has not been supported by this Yearly Meeting. Many evangelists feel that the time has fully come when things cannot go on as they have been in the past. We, as evangelists, feel that the time has come when we must lay this work back upon the church, or else a scattering and disintegration must take place and go on. There has been a wonderful falling off during the last three years. He would so systematize the work, and so keep the workers under review, that the Yearly Meeting shall each year have a full view of the work.

Francis W. Thomas. They that preach the gospel should live of the gospel. While evangelists give their time to the work they *must* be supported. It will often be found that the best pastors will be those who have gathered the congregations. These companies of newly gathered believers have too often been left to the care of non-teaching elders, overseers and the membership at large. What has been every body's business becomes nobody's. He has paid nearly \$1,000 in the last five years as expenses occur-

ring to him while in the service of the church. Many of our workers have retired from the field for the want of support. If we remedy the matter we must learn the alphabet of the New Testament upon this subject. "It is not meet that we should leave the work and serve tables."

Charles S. Hubbard could not understand the remarks of J. H. Douglas and F. W. Thomas. He thought that the evangelist does not live enough on faith. When God commissions ministers he will take care of them, give a gospel living, not a fashionable living;—God has promised the former, and God cannot lie. A great many of our converts are left too soon; have been left with a carnal heart, so they soon fall away or go back.

Amos Kenworthy, Indiana Yearly Meeting has one hundred times the need to pay the money to support the work which the ministers have. If ministers do what the Lord wants done, He will not suffer them to come to want. He wanted to see some steps taken to promote this work.

Esther Frame. The church must show her faith by her works as well as the minister. She made an earnest and powerful appeal to Friends to stand by the ministry and the work of evangelization.

Thomas Kimber believed that the church should support the evangelist. Early Friends believed the same thing. Geo. Fox often had collections made. It is not Quakerism for Indiana Yearly Meeting to fail to raise money for the evangelization of the world. This is *not* a question of hireling ministry; it is a question of a free gospel, an untrammelled gospel. Geo. Fox once said that when the church shall exercise the same care for the success of the church that the world does for its business, you will succeed as the world does.

B. C. Hobbs. It is a false policy for any ministry to be supported by a forced system of compensation. The minister should always be supported while engaged in the service of the church—no definite salary should be fixed, as the minister might need more than the fixed salary. Wilkinson and Story separated from the Society because of the money that was demanded by Geo. Fox and his compeers. The evangelist sometimes goes to work without enlisting the sympathy of the church—then the church occupies the relation of a step-mother and does not feel the proper interest in the converts.

Mary S. Elliott thought there should be no mere man-made arrangements. That women ministers need to be encouraged, &c.

(To be continued.)

CLINTONDALE, ULSTER CO., N. Y., Ninth mo. 20th, 1880.

For the past three weeks we have had with us John Love, assistant pastor of Calvary Baptist Church (A. S. MacArthur, pastor), the largest and most influential church of that denomination in New York city. He has attended our First-day and mid-week meetings regularly; giving us plain and practical discourses each time; his words have been edifying to all present, I believe. He is simple in expression, and very earnest in presenting the

gospel truth. I think all Friends who have met him and heard him preach can but extend the hand of fellowship and brotherly love. The talks I have enjoyed with him have greatly refreshed my soul and confirmed me in the belief that all who are Christ's children, of whatever name or sect, when brought in contact with each other, must "love one another." It is a blessed thought that a Baptist and Friend can sit side by side preaching the same truths and worshipping God according to the regulations of the latter! What joy should fill the true believer's soul, to behold an aged Friend and Baptist minister holding communion sweet with God! to see such love and unity, where there was once disunity and coldness! It has been a refreshing season to us who have been privileged to listen to our brother's words.

His wife, who has been with him, is a sweet Christian lady, and often took an active part in our meetings. She has endeared herself to many by the Christian graces so manifest in her life. Both are active, working Christians, though now past sixty years. They left us on the 15th inst.

Cornwall Quarterly Meeting was held at Cornwall on the 15th, 16th and 17th instants. On Fourth-day the meeting for ministers and elders was held, was quite well attended, and was a blessed season of refreshing from the presence of the Lord.

Fifth-day morning the business of the meeting was performed. The minutes from the several Monthly Meetings were read, showing a good state of cultivation by the great Gardener, Christ.

A meeting for worship followed; commenced by an unusual outpouring of God's Spirit, manifest in the number, earnestness, and union of thought and expression of the vocal petitions which ascended to the Throne of God, and also in the gift accorded our sister, Rebecca Smiley, (from New Bedford, Mass.,) who was greatly favored in presenting to us the truth as recorded in Nehemiah. His great sorrow that the place of his fathers' sepulchres was laid waste, and the gates thereof were burned with fire, and his faith in God that He would grant him mercy in the sight of the king, to whom he was cupbearer,—manifested in his sad expression, and his request to the king; his return to Jerusalem; the repairing of the walls thereof, and the different duties performed by the different persons named in the third chapter; these were the principal topics, and practically applying the lessons taught in them to us as a church, she urged upon all to do the duties required of them faithfully; not criticising the work of others, but attending to our own work.

In the evening a Bible-school conference was held. After the reading of the reports from the schools, the remaining time was occupied in remarks, and earnest prayers were offered for the divine blessing upon this work; that the teachers and superintendents and other officers might realize more and more the responsibility of their positions, and look constantly to the great Teacher for wisdom and guidance. That the teachers especially might be so filled with the love of Christ, that the little ones might be led to the same loving Jesus, giving their young and tender hearts to Him before Satan had gained a foothold there.

The various reports showed very good attendance, and in some schools an increasing interest.

On Sixth-day a public meeting for worship was very well attended. The Spirit's presence was vouchsafed to us with marvellous power and richness. Two members of the Yearly Meeting's committee for visiting this Quarterly Meeting and restoring harmony therein, were present. They each testified most heartily to their joy that such love and union were manifested, and for the Lord's presence with us. All in attendance must have been cheered by these testimonies. Indeed the meeting throughout was one continual feast, and no soul need have gone away hungry or thirsty.

Truly thy friend, P.

*Notes from Java.*—Henry O. Forbes writes from Java: "With regard to birds carrying seeds from one island to another, I have observed on the Cocos Keeling Islands, (South Indian Ocean,) a species of heron which nested in a high tree, quite covered with its oblong hooked seeds. I was informed by the proprietor of the island that many of these birds, from their feathers getting so thickly covered with the seeds, actually die. I can therefore imagine that many of these seeds might adhere for even weeks and months, and so get transported to very different regions. \* \* It is quite a custom, among the Sudanese, in the afternoon to invite each other to come and have a cup of hot water. It is drunk either plain or with a little arenga sugar. \* \* The rhinoceros' horn is believed in by all the natives as a sure and certain antidote for snake bites and for purifying water. A respectable hadji affirmed to me, with the persistency of belief, that on his way to Mecca,—he went in a native vessel,—the stock of fresh water on board ran out, and all on the vessel, by drinking sea-water out of a rhinoceros' horn, found it to be—not salt water.

## ITEMS.

THE United States Treasury Department states that the gallons of distilled spirits produced, consumed and exported the last year were:

	1880.	1879.
Produced.....	90,355,270	71,892,621
Consumed.....	61,116,523	57,892,714
Exported.....	16,765,663	14,837,587
Balance in bond.....	31,363,869	19,212,470

A PUBLIC MEETING was called at Des Moines, Iowa, Ninth mo. 23rd, to procure supplies for the suffering settlers in portions of Kansas. Aid was solicited for the people in Phillips, Sherman, Decatur, Sheridan, Rawlins, Norton, and other counties. In Norton county alone, 1,800 people are said to be in absolute want of food. In all the counties named the wheat crop failed, and was ploughed up in June, and the fields were planted in corn, which has been destroyed by worms.

FOURTEEN female missionaries of the Presbyterian Board of Missions passed through Cheyenne two weeks since, on their way to the Mormon settlements in Utah, Idaho and Western Wyoming.

A GOOD MOTHER, (John Wesley's, was it not?) being asked by the impatient father: "How can you tell that stupid child the same thing twenty times over?" replied, with true motherly gentleness: "Because, my dear, nineteen were not enough."

## THE GLORIFIED.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. vi. 12.

Oh, where are they, the saintly,  
That oft with me have trod,  
With each returning Sabbath,  
The holy courts of God?  
With whom I took sweet counsel,  
When with one heart we came  
To worship at His altars,  
And speak the sacred name.

With these still, peaceful moments  
Fond memories oft come back  
Of faces that once gladdened  
Life's all too shaded track;  
Again I hear their voices;  
Once more I catch their smile;  
I greet them, in the vision,  
And clasp them as erewhile!

Ah! they are with the blessed,  
Earth's weary travails past;  
And where they need no temple  
Exulting serve at last;  
To do God's will they cease not,  
Yet evermore they rest;  
All tireless as the angels  
They evermore are blest.

Robed in its summer glories  
This earth to-day is fair,  
But one eternal beauty  
Blooms ever faultless there;

Here mortal vigor faileth,  
Is lost in quick decay;  
There life's full fount o'erfloweth  
And wasteth not away.

Oft, oft my spirit yearneth  
To reach that goodly land;  
To join the grand assembly  
God's own immortal band;  
To see in clear, full vision,  
Him whom I love unseen;  
Yet must I wait : unparted  
Hangs the dark veil between.

Oh ! welcome the glad rising  
Of that bright, blissful morn,  
When, life's long toils all ended,  
Its latest evening gone,  
Thou, Lord, the veil dividing,  
Shalt bid me come to thee;  
And I, with all Thy ransomed,  
Shall serve eternally !

But till that summons cometh—  
The years will not be long—  
What ills soe'er befall me,  
All patient, faithful, strong,  
Let me, in love still serving,  
Without one lingering fear,  
Tread on my way unshrinking  
Till Thy kind voice I hear.

Oh blessed, blessed meeting  
With those who in Thee died !  
With faithful saints and martyrs  
Who for Thee death defied !  
Methinks when their full chorus  
That mighty host shall raise,  
Each farthest star shall echo  
The hymns of fapturous praise !

—Christian Union.

RAY PALMER.

**FROEBEL KINDERGARTEN**—In connection with Family and Day School of R. S. Ashbridge and L. V. Smith, 1837 Chestnut Street, Philadelphia, will open Eleventh mo. (Nov.) 1st. 2t

**A FRIEND**, now on her way from Europe, wishes a situation as Companion, or any position of trust. Can give best of references. Address M. H. WRIGHT, Box 201, Worthington, Franklin County, Ohio. 8-2t

**A YOUNG FRIEND**, a graduate from a Friends' School, desires a situation as Governess in a family. References required and given. Address Mary Heaton, Napanock, Ulster Co., N. Y. 3t

**A YOUNG FRIEND**, graduate of Westtown School and Haverford College, wishes a Situation as teacher. Address CHARLES JONES, Coulter St., Germantown, Phila.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 5th inst.

**GREAT BRITAIN AND IRELAND.**—A meeting of the Cabinet Council held in London on the 30th ult. discussed the condition of Ireland, respecting which a report was made by W. E. Forster. It is said that he does not think the present grave situation would be improved by the re-enactment of the stringent "peace preservation" act. No action was taken by the Council. The London *Times* declares : "It is useless to

disguise the fact that the ordinary statute law is powerless to deal with the sullen spirit of indifference to or active sympathy with agrarian violence." The *Daily News* says : "The Government will not be counselled, frightened or defied into any inconsiderate or headlong course." A meeting of 500 "Orangemen," recently held at Gilford, County Down, passed resolutions calling upon the Government to suspend trial by jury in murder cases, and declaring that citizens of the United States and other foreigners abusing the hospitality of the country by denouncing the institutions of the United Kingdom, should be expelled.

**SPAIN.**—The Spanish government has resolved to proceed against all priests who introduce politics into their sermons, and to dismiss all Mayors who are notorious Carlists.

**ITALY.**—A monster iron-clad, the *Italia*, of 14,000 tons, covered throughout with armor three feet thick, has just been launched at Castellamare. It is said to be the most powerful iron-clad ever built.

**TURKEY.**—A dispatch of the 3rd from Constantinople said that the Ambassadors of the allied Powers were instructed to grant the request of the Sultan for delay until that day, but at the same time to demand that the Porte should order Riza Pasha to allow the surrender of Dulcigno and to withdraw the Turkish troops from the town. A petition signed by 300 members of the Ulema and a number of high dignitaries, had been presented to the Sultan, urging resistance to the demands of the Powers. Previous accounts from Ragusa asserted that the French Admiral had been instructed, in case of the bombardment of Dulcigno by the combined fleet, not to assist in it; the reason being assigned that the President is constitutionally debarred from declaring war without the assent of the Chambers; but that the French government was still resolved not to separate from the European concert. It was stated on the 1st inst. that the Albanians continued to assemble near Dulcigno in such numbers as to render its occupation more difficult than before; and that Riza Pasha had advised the inhabitants of the town to remove their families to a place of safety in case of bombardment, but they refused, saying they would rather die than submit to the Montenegrins.

**DOMESTIC.**—An expedition to search for records or relics of Sir John Franklin's Arctic expedition, which left the United States in Sixth mo. 1878, under the command of Lieut. Schwatka, an army officer, has returned to New Bedford, Mass., in a vessel which took them up at Depot Island on the 1st of Eighth month. They had returned to that point in the spring from King William's Land. The journey to and from that desolate region was performed in sledges drawn by dogs. The distance travelled was 3,251 miles, and the party were absent from their base of operations on Hudson's Bay eleven months, adopting the native modes of life. The thermometer was sometimes as low as -71° Fahrenheit. Although it is about thirty years since Franklin's death, considerable information respecting the fate of his party was gained from the natives, confirming the accounts previously obtained, that the survivors after abandoning their ships, attempted to reach some part of the Hudson's Bay Company, and perished by starvation and cold, in the southern part of the island called King William's Land. No written records were discovered, but several relics were found, and some skeletons, believed to be those of members of the party, were buried, and the places marked. The grave of an officer of one of Franklin's ships was found, in which was a medal awarded to him by the Royal Naval College in 1830. It appears scarcely probable that anything more will ever be learned concerning the men whose fate has so largely interested the civilized world.

# Friends' Review.

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For Friends' Review.

## THE END OF THE COMMANDMENT.

What is the purpose of Christianity? "To save men" is the common reply, but how various are the meanings which attach to this phrase. To many it means chiefly to enable men to escape the punishment due to their sins; to save them from the pains of hell. To others it means that men shall become members of their church, and shall devoutly perform its prescribed rites and services. But the Bible idea of salvation is something which includes far more. Start-

ing with the thought of the value of a soul, and the fearfulness of its being lost, and setting forth God's provision for the remission of the penalty due to sin, it proposes that men shall fulfil to the utmost the righteousness of the Divine moral law. The Lord Jesus is the acknowledged pattern of the Christian. He "loved righteousness and hated iniquity." He delighted to do the Father's will at any cost, and His law was within His heart. His life was a perfect illustration of the morality which God enjoins. His love to the Father and to man was perfect, but it was also ever directed by the Divine precepts written, both in the Scriptures which cannot be broken, and upon His inmost heart.

So with the Christian. It is the promise to him, that he shall receive the Holy Spirit, and have the law written in his heart. The Spirit of Christ dwells within him, judging, teaching, prompting, directing. But it is very easy to grieve the Spirit; to pay too little heed to His condemnation of wrong thoughts, and also to His promptings to all those pure thoughts, right words, and moral deeds which He inspires.

Here is the practical failure of many professing Christians. They show too little regard for and obedience to the inner voice of the Spirit, as He applies the teachings of the Bible, or immediately reveals the Divine will. Hence the too common failures under temptation in honesty, truthfulness, and clear discernment of the right. Hence the doubtful courses in business, the lies and tricks in trade,—the want of regard for the interest of employers by the employed, and the lack of consideration for the wants of the employed by employers.

Hence the dulness of apprehension as to the right course to pursue among too many political men, and the doubtful expedients so often adopted, to meet the expenses and carry on the work of churches.

The end of the Gospel is not merely that the heart shall be touched with love to

God. It is to be moved by the love which wells up in a pure heart—one kept clean from lustful thoughts, and from carelessness of the rights and wants of others. It is love out of a good conscience—a conscience released from guilt through faith in the atoning sacrifice of Christ, but also kept good, by the most sensitive regard for the claims of God and our fellow-men. A love strengthened by an unfeigned faith in the Lord Jesus as a Saviour who can enable us to fulfil the two great commandments. This is a faith victorious over the world and Satan, in the exercise of which the Christian walks in practical holiness, and enjoys communion with his Lord.

For Friends' Review.

#### SCHOOL TRADITIONS.

The re-opening of our Society schools, especially such of them as include the family feature, is an interesting episode in our yearly experience.

Many of our children leave home for the boarding-school for the first time. We recall our own experience under similar circumstances, long ago, and are thus prepared to enter more fully into the thoughts and feelings of the son or daughter whom we are to "get ready" for Providence or West-town or Union Springs. Many a mother taxes her mind to the utmost, that she may leave nothing unsaid that should be said, that the daughter may make no mistake, or that the son may be a good boy at school.

It is fair to presume that the children leave home with tender consciences, and that they are followed by earnest prayer that the Good Shepherd may enfold them and in due time bring them safely back again. It is safe also to believe that the hearts of the young people, who gather for their first meal at the Institution, in the main, desire the right and true. The aroma of home is about them, and their minds are galleries of familiar faces. They still hear sweet voices and can hardly realize that they have left home for a half year.

This is a good state of mind, and we have known a gathering for worship on the evening of the first day of a school term to be remarkably owned and blessed of the Lord.

There is a foe, peculiar to our boarding-schools, who meets our children upon their very entrance. The name of this enemy is "Tradition." His agents and emissaries are the old scholars, and unless in the history of the Seminary there is an interregnum of sufficient duration to change entirely the membership, stories of a quarter

of a century ago derogatory to the school are as fresh as when first told. Many of these incidents are simply pieces of mischief or disorder invested with a sort of bravado very taking to the school boy, and calculated to make trouble. Sometimes a mistake or accident in connection with the table will be narrated from year to year, and lead to a criticism of the domestic arrangements of the family that may cause difficulty.

Often peculiarities of the Superintendent or teachers, coupled with bygone occurrences, are dwelt upon, and thus there is introduced to the mind of the new pupil an element decidedly antagonistic to his best interests.

Parents would do well to warn their children at the start against this species of demoralization; and, above all, to refrain in their own families, or in company, from the relation of what they call "school-boy pranks" at boarding school. These "pranks" may, as historical, be damaging in quarters where we scarcely look for it.

We need "line upon line" in connection with our relations to our children. Of course their instructors and care-takers can only approximate the parental relation, but great care should be taken that nothing be suffered to detract from the confidence with which we consign our children to others. If, through the influence of any tradition, the boy loses respect for the Principal of the school, he is left without the best influence of one who for the time being occupies the place of a parent. WM. F. MITCHELL.

Cincinnati, Tenth mo. 2d, 1890.

TURNING THE OTHER CHEEK.—A Swiss colporteur entered a three-story house, in which, according to the custom of the country, three different families lived. He was warned not to try the ground floor. However, he went there and was met with an order to leave the house instantly; nevertheless he stayed, urging the man to buy and read God's holy word. The man then rose in a rage and struck him a severe blow on the cheek. Up to that moment the colporteur had stood quietly with his knapsack on his back. He now deliberately unstrapped it, laid it on the table, and turned up the sleeve of his right arm, all the while steadily looking his opponent in the face. The colporteur was a very strong man. Addressing his opponent he said: "Look at my hand, its furrows show that I have worked; feel my muscles, they show that I am fit for work. Look me straight in the face; do I quail before you? Judge then for yourself, if it is fear that moves me to do what I am about to do. In this book *my Master says*, 'When they smite you on one cheek,

turn to them the other also.' You have smitten me on one cheek, here is the other. Smite! I will not return the blow." The man was thunderstruck. He did not smite, but bought the book which, under the influence of God's Spirit, works marvels in the human heart.—*Christian Herald*.

For Friends' Review.

### OUR MISSION WORK.

"Go ye and teach all nations."—*Matt. xxviii. 19.*

"If you are true Christians, you must preach the Gospel to Indians, blacks and all others."—*G. Fox.*

True faith is a fruitful seed to plant in any heart. The first two disciples of Christ multiplied to four in a few hours, and to six in less than twenty-four hours. Real faith in Christ has ever since been accompanied by the ardent love of God and men which brings forth work, not meritorious, but significant of the faith. The principle stated in the Epistle of James, is,—no faith, no works, and *vice versa*. And he reasons that even if it were possible to obtain faith without faithfulness, it would be dead. It is so in secular affairs. Faith in any enterprise measures the exertion put forth in it. Especially the constitution of the Christian Church is such that we cannot enjoy the good fruits of the Spirit without being filled with the good Spirit from which such fruit grows. Health is not dependent on food and raiment alone; we must have exercise, that the various organs of the body may gain and retain strength. So it is, spiritually, with the Church and with the Christian. While we live by faith (Gal. iii. 11), faith itself lives as it is faithfully published. Hence, it is truly stated by Dr. Wm. M. Taylor, in regard to missions, that it is not so much whether the heathen can be saved without our help, but whether we can be saved if we refuse to convey them the Gospel.

The pioneer of Friends' Society, following the Pioneer of Christianity, whom he humbly trusted, whose love constrained him and whose spirit guided him, believed the universal spread of the Gospel to be an imperative Christian duty, as his words above clearly show. The rapid growth of our Society can be accounted for only as the result of a zealous evangelical spirit pervading the body, which the early journals fully attest. Few religious bodies have exercised such faith and zeal, and few ever grew so rapidly, numbering (according to one authority) sixty thousand in thirty years of persecution, while the Methodists, with no

bitter persecution, numbered only eighty thousand in fifty years from their rise. Truly, they "counted all things loss for the excellency of the knowledge of Christ," not even holding their lives dear. No open field was passed by. With their ardent spirits, American Friends would have established meetings in nearly every State and Territory. But we seemed generally to forget the commission, to make disciples of "all nations," or to conclude that it was enjoined upon some one else, not upon us.

With the partial return of our early zeal in disseminating the truth at home, we realize a returning interest in those who have never heard the Gospel. Thus the Lord would have it. He means that we shall urge them to partake of the blessings we enjoy. This beginning (for we have only begun) the foreign work surely bespeaks better things for the Society, if, forgetting our contentions, we enter heartily into it. Two or three Yearly Meetings are doing almost nothing, and others little, in this great work, while only two or three are very actively engaged. Stanley Pumphrey has wisely advised and urged us to unite our minds and means in the American Friends' Missionary Board. Most of the Yearly Meetings have already felt, and it is to be hoped all will feel, it right to enter this association. Incalculable good can but result from the consecrated means and sanctified judgment of so large a body unitedly sending forth the Barnabases and the Sauls to the work whereunto the Holy Ghost calls them, and following them with the authority and prayers of the whole Church; for the Master says, "Lo, I am with you alway." He has greatly blessed the small efforts put forth. Do we not find an open door and an earnest call for help whithersoever our laborers have gone? It is the same in Syria, in Arkansas, in Madagascar, in Mexico—the faithful bearer of the glad tidings is welcomed and his labor is crowned with success.

And the blessing is not wholly to the messenger sent out, nor to those who in faith receive His message. It is also to those from whom he proceeds. Nothing connected with missions is more notable than that the churches which do most for the perishing heathen are prospered most at home. It unites the hearts and prayers of the Church for the enlarging of the kingdom of God. An experienced minister says, that one of the first things for the prosperity of a congregation is to send out a missionary, if any seem called. The more friends he or she leaves behind, the greater interest they and others have in missions. They love one another better, they love others better, they

do more in Bible classes and other home missions, and their lives are more consistent. Thus the faithful missionary who submits to the privation of society and friends, and endures affliction, persecution and distress, or death in a strange land for his Master, is a greater power for good among his friends at home than if the Lord had used him among them directly. That is, the former, in the providence of God, is a call to a position of far greater influence. On the other hand, missionaries usually speak of their work, though fraught with trials and despair of life at times, as a delightful service affording much peace, and, in declining years, the consolations of a life humbly devoted to a most sacred calling.

Again, let us consider whether we are really in earnest. No one supposes that Friends are less thrifty than other Christians as a class. We profess consistent Christian principles which should, (and do, to a degree,) preserve us from extravagance in fashion and other things so common with Christians. The expenses incidental to our organization are at a minimum compared with those of other like bodies. It would seem, therefore, that we ought to be of the first in missions. But the facts are against us. When we compare our efforts with those of the Baptists, the Congregationalists, the Methodists, the Presbyterians, and especially with that foremost of mission churches, the Moravians, we find ourselves far behind in proportion to our numbers. Dare we excuse ourselves with the plea that the Lord has not called us to take a large part in the conversion of the heathen? Then, whither are we called? More than two-thirds of the world make no profession of Christianity. Ought we not rather to reproach ourselves for claiming the Christian name, while we do so little for the cause? Is it said that we are not a "proselyting people?" Then, we profess to embrace the truth in its purest form, which God did not intend for the rest of mankind, or we are unwilling to publish it at His command. That the disciples were narrow-minded Jews, availed nothing when Christ bade them "go to all nations." So, after Pentecost, Peter and John insisted, "We cannot but speak the things which we have seen and heard." Likewise, the early Friends, claiming to hold "Primitive Christianity revived," proved their right to the claim by following the example of early Christians in obedience to Christ without let or hindrance from man. Have we any excuse for being less valiant for the truth than they were, when modern civilization and diplomacy open to us so many fields white unto harvest?

The object of preaching the Gospel is to

induce sinners to become saints, and the object of a visible organization is to carry on this work of transformation more efficiently, and to teach and train the inexperienced as they advance in grace and knowledge toward the heavenly citizenship. We must not presume to doubt that the All-wise Creator has prepared every part of His vineyard to yield fruit with patient toil. And has not our organization been so constructed with His approval that we can do the work He enjoins upon us? Early Friends expressed no doubts in this regard. And in proof of their correctness, we have only to refer to the work already accomplished, and still progressing in Syria, in Tennessee, in Arkansas and particularly in Mexico, where there seems to be a loud call for Friends to work.

In regard to the requisites of "a good Friend," they are truly great. I believe it will be admitted that our profession demands a higher standard of morals and piety than that of most religious bodies, and it should be founded on a very deep Christian experience. But, after all, it can require no more to be a good Friend than to become a good Christian. And we ought not to expect too much at once, but "to bear the infirmities of the weak." It is the constant grief of missionaries that so many Christian converts are back-sliders. The change from idolatry to the worship and faithful service of God in spirit and in truth, in the midst of heathen darkness, is one impossible to be appreciated by us who are sustained by Christian civilization and encouraged by Christian friends. The missionary is obliged to labor with great faith and charity, and untiring patience. The Presbyterian church in India is not the well-ordered body it is in New Jersey, nor the Congregational church of Turkey so exemplary as that in New England. Friends could not expect to escape all difficulties. The visible Church is a mixed body—wheat and tares together. We know not the relative purity of our Society in its incipency; but we read of various ones falling away from the faith. Likewise we read grave charges against the Corinthian and the Galatian churches. Friends' Christian standard was never higher than the Pauline. Hence we should not cease to labor and to wait in faith, because the church is not holy, while we should set our mark high, and pray as Paul for the Thessalonians: "The very God of peace sanctify you wholly." "To the one we are the savor of death unto death; and to the other we are the savor of life unto life. And who is sufficient for these things?"

WM. L. PEARSON.

HOW A YOUNG MAN PURCHASED A LIBRARY.—I was interested in hearing of the

manner in which a library of books was accumulated by a friend who was showing me them at his house. Many of the books were upon a special subject, in the direction of which he had been enabled to accomplish much serviceable work. When a young man, of quite limited means, he was employed in business in a Southern city, and it became his habit, having resolved not to use tobacco, to put by for books as much money as his chief friend, a cousin, was in the habit of spending for cigars. Week by week his fund steadily accumulated, until, at the end of his three years' engagement, he had saved the handsome sum of three hundred dollars, the same amount having been wasted by his cousin in smoke. And it not only enabled him to obtain the library which he so much desired, but the cultivation of the habit of firmness, which was so efficacious as against smoking, was, perhaps, also instrumental in preserving him from other vices.

J. W. L.

#### OUR LONDON LETTER.

About ten miles out of London, northward, is the quiet little suburb of Winchmore Hill, and there, enclosed by old walls overhung by trees, is a spacious burying-ground belonging to Friends. Here lie many of the faithful burden-bearers in our Society during the last four or five generations. Dr. Fothergill, the great Quaker physician, man of science and philanthropist, and founder of Ackworth School, was laid there one hundred years ago, in the presence of a great crowd of mourners, and two headstones, side by side, record the names of himself and his faithful sister, Ann, who survived him twenty years. Here lie, too, a long line of Barclays, commencing with the son of Robert Barclay the Apologist; Luke Howard, John Hodgkin, Fowlers, Sterrys and many another sterling Friend, looked on in his day as a pillar of the Church, now passed away from us and well-nigh forgotten.

Here, too, lie the Forsters, of Tottenham, two brothers and four sisters, a family remarkable for steadfast zeal for the Society through a long course of years. William Forster, another brother, lies far away in Tennessee, where he laid down his life, in 1854, while carrying his Master's messages. Josiah and Robert are buried here, and now the last of the four sisters has just been laid beside them, Sarah Forster, who had reached the age of 81 years.

We met on the 18th of Ninth month to commit her remains to the earth, with a solemn feeling that we had parted with the last of that generation, but also with a feeling of thankfulness, which found expression,

for the grace bestowed on the members of that family, by which they had been enabled so to adorn the doctrine of their Saviour. Coupled with this thanksgiving there rose an earnest prayer for William Edward Forster, nephew of the deceased and the last of his line, that, as the Lord had been pleased to put him in a position of great responsibility and great power, He would grant to him wisdom, understanding, patience and courage, in following the dictates of his conscience, in the love and faith of the Gospel of our Lord Jesus Christ. W. E. Forster, who, it will be remembered, is the Chief Secretary for Ireland, was present with his wife and adopted children, and, although he no longer professes with Friends, he yet retains a strong hold upon our love and respect. The difficulties and labors of his position, during the past session of Parliament, have called forth warm sympathy.

As one by one those to whom we have looked up as fathers in the Church are taken from us, and the wise counsel, the steadfast hand, the loving spirit, the anointed lips, which have hitherto been the Church's stay, are withdrawn, one is sometimes inclined to lose heart for the future. There seem to be few coming forward to step into the places of their fathers; few called and chosen and qualified to bear the vessels of the Lord. But instead of pursuing these desponding thoughts, let us remember that the Lord remains the same. He was the strength and the wisdom of those who have gone before us, and if they prevailed, they prevailed through Him. And will he not raise up others, whomsoever He will, to testify to His name, to feed His sheep, to tend and guide the flock, even in our own Society, that the succession from generation to generation may be maintained. The Lord assuredly will take care for His own work. Only let us ourselves heed His guidance, and fulfil all our duty toward the Church in which He has placed us. There is in some quarters a disposition to spend much energy and strength, and rightly spend it, in Christian work, but to neglect the affairs of our Society. Attendance at Monthly and Quarterly Meetings slackens, and when these are left to be carried on by a few elder Friends, is it much wonder if they often become lacking in spiritual life and freshness? I think many of us need to be reminded that one important part of our duty to our Master consists in supporting and helping the religious Society to which we belong.

There is another thought in connection with the long line of worthies who have been raised up from age to age to bear the torch of Gospel light in our midst. They were men of self-denial—men who had given

up their own wills and inclinations that they might do the Lord's will—men who bore the cross themselves as well as preached it to others—men alien to the spirit of the world. In this epoch of evangelical gospel truth, when the fulness and freeness of salvation through the Lord Jesus Christ is set forth, we hear less about the denying of self, and about walking in the strait and narrow way. At a Quarterly Meeting recently, a valued minister portrayed the disciple of this day, believing, reconciled to his God, loving the truth,—yet not standing firm against the times. The Lord Jesus always taught self-denial, the bearing of the cross, non-conformity to the world: but this essential ingredient in His teaching is, in our day, much ignored. Nothing seems more unpopular in the churches than to preach self-denial. The great aim seems to be, to believe without the cross, to enjoy as much of the world as possible while keeping hold of Christ. And the Lord's servants, giving way to this spirit, become too weak to reprove it, or to set themselves against it. Yet the truth is not changed; the words of Christ stand sure; the judgment will come. "Whosoever doth not bear his cross and come after Me cannot be My disciple."

These are weighty words, and they remind us how needful it is that we hold the truth in its entirety, and that we yield ourselves and all that we have to the Lord's will, in order that we may be moulded by His Spirit, and made fit, in heart and mind and body, to glorify His name, who hath bought us for Himself.

London, Ninth month 23d.

PENN COLLEGE has opened its fall session with 120 students, or about one-fourth more than last year. Of these, 40 are in the college classes, and 80 in the preparatory. Of these in the college classes, 21 are Friends, 6 members of other denominations, 13 not members of any denomination. Of those in the Preparatory, 35 are Friends, 14 connected with other religious societies, 31 not members of any.

The increased attendance and the high moral and religious character of the students give promise, under the blessing of the Lord, of a very successful year.

The educational session of Iowa Yearly Meeting, on the 18th of Ninth month, was a deeply interesting occasion. Friends of Iowa are feeling more and more fully the importance of Penn College in connection with the mission and work of the church. Subscriptions to the amount of nearly \$2,200. were taken in the session of the Yearly Meeting toward the liquidation of the college debt, which is now all conditionally pledged

with the exception of something less than \$1,000, which sum must be secured within ninety days in order to hold what has already been subscribed.

We bespeak for Penn College and the important work before it the prayers and practical sympathies of all Friends who are interested in the great cause of religious education.

At the late opening of Johns Hopkins University, President Gilman made an address in which he stated that six of the students of last year had been called during the summer to professorships—one to Harvard, two to Haverford, one to Troy, two to Southern Colleges.

He said that the number of students then on the rolls intending to begin their studies at once, was 71 graduates, 52 matriculates, and 13 special students, a total of 142. Thirty-six institutions were represented by their graduates among the students. The influence which Friends have in this Institution as members of the Board of Trustees, and the presence at Baltimore of an earnest Friends' Meeting, make this University a more desirable institution than Harvard or Yale for our young men who graduate from our own colleges, to attend.

**HARVARD ANNEX FOR WOMEN.**—According to the *Harvard Register*, seventeen young ladies have presented themselves for the entrance examinations of the present college year, and more were expected for special courses. The marks of the students in the Annex for the first year were high, running from 98 down. The number was greater of those who obtained marks above 80, than of those who obtained lower than 70. But two obtained less than 60 for the year's work.

After next year, the examination hitherto called the "Harvard Examination for Women" will be made to correspond with the College entrance examination. There will then be a single standard, and it will be that which is set for men.

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## CORRESPONDENCE.

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MATAMORAS, MEXICO, Ninth mo. 13th, 1889.

Editor *Friends' Review*:—As I see in *Friends' Review* for Eighth month 28th, in the summary of news, the statement, which I believe has been quite general in the papers, that 300 houses were supposed to have been blown down in this city, some Friends may think that, in our descriptions of the storm, we overestimated the loss. As

the streets were impassable for vehicles, the reporter followed the horse railroad from Santa Cruz, and from it could see but little of the damage done to the city in general. The list, as taken by actual census by the authorities of this city, in connection with the relief committee, is: Houses thrown down or inundated within the walls, 1,515; houses thrown down or inundated without the walls, in the twenty-third precinct of the city, 201. Total number of houses uninhabitable, 1,716."

The velocity of the wind was not measured, as the anemometer of the United States Signal Station at Brownsville was rendered useless several hours before the storm reached its maximum force. The rainfall during the storm was 13.9 inches, and brick walls were so thoroughly saturated that many of them still show the moisture on the inside of the buildings, one month after the hurricane. In our estimate, Friends will see that we kept within bounds, even when the excitement of such a constant tension, both physically and mentally, would have predisposed us to overestimate the loss occasioned by the storm.

Thy Friend, SAMUEL A. PURDIE.

MUDLICK, N. C., Tenth mo. 2d, 1880.

Cane Creek Monthly Meeting, held to-day at Rocky River, though small, was a time of refreshing, our countenances being sharpened by the kindly greeting of our dear friend Rufus P. King, also by the acceptable company of Susannah Beals, from Springfield Monthly Meeting, Kansas, whose message of love was as cold water to a thirsty soul.

Two applications for membership at the new meeting called Prosperity were received. The prayer, "Lord, revive Thy work in the midst of the years," we trust, met with a response in many hearts.

ISHAM COX.

### THE STILL HOUR.

I have been much impressed with the summing up of his convictions as expressed by Prof. Austin Phelps in the closing chapter of the "Still Hour."

He writes, "modern piety goes outward in duties and activities, extrinsic to a secret life with God. . . . It involves a peril peculiar to itself—a peril which we cannot avoid, but which by wise forethought, we may encounter with safe courage. That very obvious peril is, that the vitality of holiness may be exhausted by inward decay, through the want of an increase of its devotional spirit, proportioned to the expansion of its active forces. Individual experiences may

become shallow for the want of meditative habits and much communion with God. Should this be the catastrophe of the tendencies working in modern Christian life," (he exclaims prophetically) "centuries of conflict and corruption must follow by a law fixed like gravitation. Our religious organizations must begin soon to settle, like a building whose frame is eaten through and through with the dry rot. Activity can never sustain itself. Withdraw the vital force which animates and propels it, and it falls like a dead arm. We cannot, then, too keenly feel, each one for himself, that a still and secret life with God must energize all holy duty, as vigor in every fibre of the body must come from the strong, calm, faithful beat of the heart." He quotes approvingly the appeal of Tholuck. . . . "Lo, my brother, if thou wouldst seek out the *still hour*, only a single one every day, and if thou wouldst meditate on the love that called thee into being, which hath overshadowed thee all the days of thy life with blessings, or else by mournful experiences hath admonished and corrected thee, this would be to draw near to thy God. Then wouldst thou take Him by the hand. . . . Wilt thou draw near to God? Then seek the *Still Hour*."

Are not these remarkable words to be uttered by those of whom, judged by their profession, it may perhaps fairly be said, "your time is always ready?" Are they not suggestive of Moses upon Nebo? Ought not such utterances to stimulate to more faithfulness those who have seen the "true light" and "known the right way," so that through watchfulness unto prayer, they may truthfully exclaim, "Thou, Lord, hast wrought all our works in us?"

W. O. B.

Providence, R. I.

### PRESIDENTIAL VISIT TO AN INDIAN SCHOOL.

—While President Hayes was in Oregon, on his recent journey, he paid a visit, with his suite, to the Indian school at Forest Grove, under the care of Captain Williams, U. S. A.

A large number of citizens assembled there to meet him, to whom the President made a short speech, stating that the special object of his visit was to see the working of the school.

"After seeing this Indian school," he said, "I think it must be the feeling of every good citizen that it was wise and just to make good citizens of those Indian boys and girls. Some persons think that God has decreed that they should die off like wild animals. With this we have nothing to do. If they are to become extinct, we ought to leave that to Providence, and we, as good,

patriotic, Christian people, should do our best to improve their physical, mental and moral condition. [Ories of 'Amen.'] We should prepare them to become part of the great American family. If it turns out that their destiny is to be different, we shall at least have done our duty. This country was once theirs. They owned it as much as you own your farms. We have displaced them, and are now completing that work. I am glad that Oregon has taken a step in the right direction. I am glad that she is preparing Indian boys and girls to become good, law-abiding citizens."

## FRIENDS' REVIEW.

PHILADELPHIA, TENTH MO. 16, 1880.

FOR several years Friends of Indiana Yearly Meeting have felt that some more efficient methods for husbanding the fruits of preaching the gospel to the unconverted were urgently required in their organization. Also that those whom the Lord had not only called to the preaching of the word, but had abundantly blessed in it, so that they had made full proof of their ministry, should be supported while so engaged.

Last year the meeting saw the necessity for re-asserting its faith, and its support of the great moral practices which are inseparable from pure, spiritual Christianity. Strengthened thus in its position as a body of believers, it was prepared, by no hasty action, but with deep reverence and prayerfulness before God, to be led forward.

It has called upon its Quarterly and Monthly Meetings to carry out existing provisions of its Discipline upon the points above indicated, and has chosen ten members, it may be hoped "full of the Holy Ghost and wisdom," to be over this business. In addition to the ordinary resources of the Monthly Meetings, this Committee has had about \$3500 placed at its disposal.

This course is in strict accord with the principles and practices of the Early Church and the Early Friends. The Committee will have a serious charge, demanding much time and devoted labor.

Indiana Yearly Meeting having set its hand with such heartiness to this work, will expect much of its Committee, and no doubt, scan any report they may make a year hence with interest.

One of the last acts of the Pan-Presbyterian Council, was the passage of the following resolution, expressive of its unity with the plan of

international arbitration for the settlement of disputes. "Resolved, that this Council, representing the common Christian faith and the civil and religious liberties of many lands, respectfully and earnestly lifts up its voice for the preservation of the peace of the world by the application of those principles of Christianity which underlie the system of modern international law; which have already prevented war between the most powerful of Christian nations by successful arbitration; and which are the heritage of the world through the gospel of the Prince of Peace." The published reports of the Council's proceedings do not mention any discussion, before or after the passage of the resolution, upon any means whereby the membership, individually or collectively, might practically promote the much neglected cause of peace.

THE friends of education will be pleased to learn that the debt of Penn College is likely to be all removed by the first of the coming year. A Friend in the East offered \$5,000 towards the extinction of the \$11,000 of debt, if the rest was raised by others against that date, and with only \$1,000 now to make up, it is to be hoped the whole will be subscribed. Then an annual sum of at least \$2,000 for five years should be secured, and the college established on a more solid foundation. With the present faculty, and the earnest, substantial religious teaching and life of this institution, it should receive the cordial support of Friends.

### DID OUR LORD INSTITUTE BAPTISM WITH WATER AS AN ORDINANCE IN HIS CHURCH?

This is a small and neatly printed pamphlet, issued by the Mosher Committee of New York Yearly Meeting; having been prepared, as is shown by the initials appended to the brief preface, by a much esteemed member of that Meeting. Without special novelty in the argument, it sets forth clearly and concisely the grounds upon which Friends have always felt themselves not only permitted but constrained to differ from other denominations, in omitting *all rites* from their religious service and communion.

THE second number of "The Student" is even better than the first, and gives assurance that it will be a very useful journal for teachers and families. The articles are brief, terse, practical, and deal with such subjects as the mode of teaching in the Quincy schools; good English; Doctrine Teaching in Friends' schools, by Prof. P. E. Chase; The Marking System; Book Buying; and the Astronomical Notes for the month, by Professor Sharpless.

Terms \$1 a year. Address Isaac Sharpless, Haverford College P. O., Montgomery County, Penna.

## DIED.

**BAKER.**—At Picton, Canada, Seventh month 7th, 1880, Joseph Baker, a member of West Lake Monthly Meeting, aged 75 years. He was in feeble health for several years, and at times subject to severe suffering. He bore his affliction with great patience. His close was calm and peaceful; his niece coming into the room a few hours before his departure said, "Uncle, thou art almost home," when he exclaimed, with joy beaming in his countenance, "Yes, and I am ready." These were nearly the last words he spoke. He has gone, we doubt not, rejoicing to receive that crown which awaited him in glory.

THE Fiftieth Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting will be held at No. 109 North Tenth Street, (second story), on Fourth-day, 27th inst., at 7½ o'clock P. M. Friends generally are invited to attend.

B. W. BEESLEY, Secretary.

AN ADDRESS by Thomas Hughes, of England, on "English Public Schools and Dr. Arnold," will be delivered at Haverford College, Alumni Hall, Sixth day, Tenth mo. 22nd, at 4.15 P. M. A limited number of admission tickets may be had on application to

EDWARD BETTLE, JR.,  
No. 8 North Front Street.

THE GENERAL MEETING appointed by North Carolina Yearly Meeting in 1879, will convene at New Garden, N. C., on Sixth-day, the 5th of Eleventh mo., 1880, at 11 A. M. Ministers who feel drawn in Gospel love to attend said Meeting will be met at New Garden Station. Arrangements will be made for homes for those who may attend by corresponding with J. E. Cox, Jesse M. Bundy, or Albert Peelle, New Garden, Guilford Co., N. C. The train from Greensboro' arrives at New Garden about 11 A. M. and 9 P. M. daily. On behalf of a Committee, J. E. Cox.

## RELIGIOUS INTELLIGENCE.

THE Polynesian Islands are almost wholly Christianized. There are in these islands 350,000 native Christians, who have their own self-supporting churches, with pastors and teachers, and they sustain among themselves several foreign missionary societies.—*Presbyterian*.

THE Albany City Mission has a Workingmen's Reading Room, which beside proper reading matter and suitable entertainments by lectures, &c, adds a Model Coffee Room where wholesome and well-prepared food is furnished at cost. The bill of fare furnishes a variety of diet, and the charges are such that a good dinner costs from twelve to twenty cents. The patronage is large and increasing.

In Fourth month last, at Ongole, a town of British India, one hundred and seventy miles north of Madras, at the regular quarterly meeting of the preachers, teachers, and helpers connected with the Presbyterian mission in the district of which that is the centre, 204 new native members were received into the church, after examination and the giving of testimony by the preachers under whose instructions they had believed the gospel. These made the total number received in the district since the first of the year 1,295. In the belief that the time had arrived for the organization of separate churches in all the important places where the number of

disciples would justify it, and that many of the native preachers were worthy of full recognition as ministers of the gospel, a council met at Ongole, Fourth mo. 14th, at which were present missionaries and native delegates from the three leading stations. After careful examination, occupying two days and a half, twenty-four of the best and most experienced native preachers connected with Ongole station were formally ordained for this work. "They are men," says the account in the *Presbyterian*, "who for years have faithfully, consistently, zealously and with abundant fruits, proclaimed the gospel of Jesus, and cared for the flocks over which they have been placed." Their knowledge of Christian doctrine, as shown in their examination, seemed surprising, after hearing each tell of the time, but a few years back, when they worshipped idols, and were utterly ignorant of the way of life. They will continue to labor in the same fields where they have been already so useful.

## TEMPERANCE.

A PHILADELPHIAN, writing from Cincinnati, says: "This is a great German city. I should suppose that two-thirds of the residents are either born Germans or children of the same. The Irish make no show in this place. I have sometimes walked several squares on a crowded street and have seen neither an American face nor an Irish one. Beer is king here. The saloons are just as widely open on First-day as on any other. Last First-day, the stores between the Public Library and the street to the southward were all open with one exception—a barber shop, which I think had also been open in the morning. And still they are not satisfied—one great malt house, the only large building now under construction, is just being finished."

A BIBLE COLPORTEUR, A. J. Parrott, recently travelling in Ho-nan, one of the districts which suffered so severely during the last famine in China, says, with respect to the opium smoking of its people: "I may just say, to give an idea of the alarming extent to which opium smoking has spread, that in this one inn, eight travellers besides myself were detained, and every one of these eight were opium smokers and gamblers; they were not a party of companions, but men from various parts of the empire. Until lately I have estimated the number of opium smokers in this part of the country at one-half of the men, but from observation and further information, I am persuaded that the proportion is considerably greater than this. I do not recollect staying at a single inn—and I have stayed at forty or more on this journey—where I have not seen opium smoking; and I was frequently asked if I could cure the dreadful habit, or would recommend some effectual medicine."

## THE INTERNATIONAL LESSON.

## FOURTH QUARTER.

LESSON 4. Tenth month 24th, 1880  
JACOB'S PREVAILING PRAYER. Gen. xxxii. 9-12, 22-30.

GOLDEN TEXT—"Men ought always to pray, and not to faint."—Luke xviii. 1.

All the history of Jacob's service to his uncle Laban for his wives, his cattle and his flocks,

occurs between this lesson and the last. The length of time is a matter of uncertainty; it can not have been less than twenty years, and may have been forty. All his sons except Benjamin, and his daughter, were born while he was at Padan-aram. In his transactions with Laban we see the old spirit of overreaching, whilst on Laban's side there was no better spirit manifested; the changing Leah for Rachel showed no honesty of purpose; and the artifice, by which Jacob contrived that so large a part of the increase of the herds and flocks should be his, could only cause trouble and hatred in the hearts of Laban's sons.

Jacob came away from his uncle secretly, with his wives, his cattle and his flocks. Then Laban collected his friends and pursued after Jacob, evidently intending mischief; but the Lord appeared in a dream to him and commanded him to neither allure Jacob back nor fight him. The theft which distressed Laban the most was unknown to Jacob. The images, or gods, which were more or less objects of worship, had been stolen by Rachel unknown to her husband. By trickery she prevented his finding them, and this transaction reveals to us the low moral standard of the whole family. Laban felt the necessity of making a covenant with Jacob, and the latter built a memorial heap to perpetuate the oath which he swore by "the fear of his father Isaac," and offered sacrifice. When Jacob came near Mount Seir, the home of Esau, he sent messengers to his brother. They reported that Esau was coming towards him with 400 men. This news distressed Jacob, who feared that Esau would now revenge himself for the loss of his father's blessing. He divided his people, the flocks and herds, into two bands, and then offered a beautiful prayer, the earnest and humble cry of a man in dread of his brother whom he had wronged. But it was also a prayer of trust in God, and the first words are of thankfulness for God's fulfilment of His promise. This is the first part of

#### THE LESSON.

Verse 9. "*O God of my father Abraham and God of my father Isaac.*" Jacob addressed God as the God whom his father and grandfather had worshipped. The title, father, given to Abraham, showed Jacob's reverence for him. He knew that God had blessed these, his ancestors, and protected them, and he now asked for the same protection.

*Which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee.* Jacob recalls the command to return and the promise given to him by God. (Genesis xxxi. 3). He had obeyed the command to return to the land of his fathers,—the promise was: "I will be with thee." Jacob acknowledges with humble gratitude the Divine mercies and loving care which had followed him through life despite his unfaithfulness.

10. *I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant. I am little among all the mercies,* is the exact rendering. He spoke of himself as too insignificant to be compared with the mercies of God.

*And of all the truth.* That is of all the fulfilment of promise which God had vouchsafed to him. He had passed over Jordan alone with

his staff, and now he had become two bands or companies.

11. Jacob believed in the promises, but his sin in regard to his brother caused him to fear that he would now attack him.

*Deliver me, I pray thee, from the hand of my brother, from the hand of Esau.* There is nothing to show that Esau had any evil intention toward Jacob. Esau seems to have wished to treat his brother kindly. *For I fear him, lest he will come and smite me and the mother with the children.* This was a hearty confession, and a definite asking for a definite object.

12. *And thou saidst, I will surely do thee good.* Jacob in his great fear pleaded God's promises; asked Him to remember the word upon which He had caused him to hope.

*And make thy seed as the sand of the sea, which cannot be numbered for multitude.* In the early history of the world this was a great promise. People were few comparatively on the earth, and the desire was very strong that their seed should become a great nation. Jacob pleads the promise as covering his children and family as well as himself.

Between the first and second parts of the lesson is the account of the present which Jacob prepared for his brother Esau, viz: 220 goats, 220 sheep, 30 camels, with their colts, 50 cattle and 30 asses. He separated them, so that Esau should meet each drove by itself, and thus his anger be appeased before he should see his brother. In this Jacob showed a wise discretion. The gifts went before and were separated, so that their numbers might seem greater.

22. *He rose up that night and took his two wives and his two women servants, and his eleven sons, and passed over the ford Jabbok.* This stream flows into the Jordan from the east, about midway between the sea of Galilee and the Dead Sea. It is quite narrow, but rather deep; it is now called the Zerka.

23. The whole company of Jacob's people crossed over to the south of the Jabbok, whilst Jacob returned to the north of the brook, after he had seen that everything was safely over.

24. *And Jacob was left alone.* He had done all he could for the protection of his family. Now he chooses to be alone, so that he may more effectually engage in prayer to God.

*And there wrestled a man with him until the breaking of the day.* This mysterious struggle, in which Jacob used every power he possessed, is neither to be understood as simply corporeal or simply spiritual. It is evident that the wrestling was real, as was also the touching of the hollow of the thigh. But from the thirtieth verse, and from Hosea xii. 3-4, we know that it was also a spiritual struggle. When Jacob was going to Padan-aram he was cheered by the promise given him at Bethel. Through long discipline he had been led to deep repentance and prayer, and through this mysterious struggle the question was to be decided as to his future life. *A man,* is called in Hosea xii. 4, "the angel." Jacob believed he had seen God face to face. Many early Christian writers believed this was the Son of God.

25. *And when he saw that he prevailed not against him.* Jacob never let go in his various undertakings; when Laban had deceived him, his love for Rachel was so great that he worked

another seven years for her; and he would not through that night, on which so much depended, let go his hold, till God manifesting His power, at a touch took away all strength from him, that he might learn that he prevailed by imparted grace, and not by his own might.

26. *And he said, Let me go, for the day breaketh.* The struggle had been long, and the Divine wrestler would depart, so that Jacob might see after the duties of the day.

*I will not let thee go except thou bless me.* Although Jacob had prevailed, yet he would not be satisfied without a full blessing from his heavenly visitant.

27. *What is thy name?* was asked by the angel. The answer was Jacob, (the supplanter).

28. *Thy name shall be called no more Jacob, but Israel.* The exquisite indefiniteness of the Hebrew is here brought out, for the word signifies either "thou hast contended with God," or "thou hast been a prince with God," if we take the past tense; but the relation is to the future, for this was a promise. If he had power and prevailed with God, how much more should he with men.

29. Jacob, in return, asks the name of him with whom he had wrestled. His request was not answered. Perhaps the reply meant, why ask when it is plain who I am. Nevertheless the blessing was given, for by this answer Jacob knew that he had been with the "Angel of the covenant."

30. *And Jacob called the name of the place Peniel.* Meaning the "face of God."

31. The struggle continued during the night; the blessing was in the early morning.

*He halted upon his thigh.* Like Paul's "thorn in the flesh," Jacob had an infirmity to remind him of his human weakness, lest he should be elated by this wondrous revelation.

32. Jacob's descendants by abstaining from eating of the sinew which shrank, attested their belief in the reality of this wrestling, and in the peculiar manifestation of the Lord to him.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. The story of Jacob shows the faithfulness with which the Bible has been written. His faults are not hidden.

2nd. It is a constant exhibition of the weakness and imperfection of human nature, and of the grace, patience and loving mercy of God.

3rd. It shows that a man may be a man of faith, and yet of very weak faith, often stumbling into sin, yet that God disciplines and chastises for sin, and trains His people in a walk of steadfast trust and obedience.

4th. This lesson shows Jacob as in fear and distress, because of his sin towards his brother Esau.

5th. In his distress he prayed to the God of his fathers. Repentant prayer is our resource in trouble from our sins. We trust God who we know has been the guardian of our fathers.

6th. That in his prayer he recognized God as Almighty, pleaded His promises, confessed his unworthiness, acknowledged God's patient faithfulness, and then made with confidence a definite request for what his soul desired—protection for himself and his family from danger. His prayer was an example for us.

7th. Before his prevailing prayer he made such restitution to his brother, for having wronged

him, as lay in his power. So should we make restitution to others whom we may have wronged, if we would succeed in prayer.

8th. Jacob was left alone—so in our deepest spiritual exercises we are shut up alone with God, even though others are about us.

9th. Jacob's wrestling was necessary to teach him his own powerlessness. It was the soul's struggle with God, and for a blessing. In that wrestling Jacob was brought to feel his own helplessness when his thigh was touched. When all self-confidence was gone, he clung to Him who he knew had all power, in fervent prayer, and the blessing was given. His inward, spiritual character was wonderfully altered. He was changed from a supplanter, who relied much on shrewdness and cunning, to be a prince with God. So when in prayer for holiness and victory over sin, we are brought to a sense of our own utter weakness, and at the same time, in clinging faith, ask of God the blessings of a clean heart and constant spirit, we prevail, and are qualified to walk uprightly before Him.

#### INDIANA YEARLY MEETING.

(Concluded from page 142.)

*Fifth-day, Ninth mo. 30th, 1880, 8½ A. M.*—Meeting of Ministers and Elders. Fervent vocal prayer was offered, that wisdom might be given us to find the remedy to meet our wants.

N. Frame: When a minister lays a concern before his Friends, and it is endorsed, it becomes the concern of the church, and it becomes her bounden duty to furnish what may be required to carry forward said concern in the most efficient manner. "Freely ye have received, freely give," applies not to ministers alone, but to every Christian. Are we fostering the work of saving and shepherding souls around us as God intends we should?

Dr. D. Clark: There is a diversity of gifts; not merely evangelists, but all the different gifts are to be encouraged. "It seems to me that in the minds of some there is a tendency to unduly exalt the evangelist." Paul wanted not only to evangelize, but to *build* up the church. We must see to it that every gift is recognized and provided for. This is the mission of the church. He did not think there were half a dozen evangelists in Indiana Yearly Meeting, but 150 who are pastors and capable of building up the church.

F. W. Thomas proposed that this Meeting suggest to the Yearly Meeting that it direct the subordinate meetings more fully to carry out the provisions of our discipline; and in addition that one, or at most two, suitable Friends be appointed to have a general oversight of the work.

Murray Shipley thought we were not ready to make any definite suggestion. We ourselves are not yet conscientiously convinced, as a body, that we *ought* to pay the money needed to carry forward the work of the ministry. We need organized action—an organized body within this body, which shall have supreme authority; one that shall look over the entire needs of the Society of Friends. We need to stop the preaching of unsound doctrine.

C. F. Coffin proposed that this Meeting appoint a judicious committee to go down to the inferior meetings, asking the Yearly Meeting to

co-operate. "I believe in a ministry that works with its own hands; that uses all the means within its power to sustain itself. But that does not relieve the church at large from her duty to provide needful support for ministers and their families while engaged in shepherding souls."

A committee was named to propose a plan, and the Meeting adjourned.

*Fifth day, 10 A. M.*—C. F. Coffin was appointed clerk, Allen Terrell and William W. White, assistants.

The committee having charge of the meetings for worship reported some rules for their regulation, looking toward a closer approximation to our ancient usages, which were very fully united with, a few voices only dissenting.

A doctrinal address, prepared and sent out by Western Yearly Meeting at its recent session, was brought in and read. It reaffirms our long cherished views of the divinity of Christ, and of the nailing to His cross and taking away of all ceremonial observances. A Minute was adopted expressing unity with it.

The Meeting heartily endorsed the efforts of E. S. Morris, of Philadelphia, to establish schools in Liberia for the sons of African chiefs.

For the more efficient management of Earlham College it was agreed that Western and Indiana Yearly Meetings should appoint a board of trustees, consisting of twenty-five members, twelve from each Yearly Meeting, the President of the college to be *ex-officio* a member of the Board.

Eli Jay proposed that the Board should be formed of an equal number of men and women Friends. After discussion, the proposition was not adopted.

Winchester Quarter was released from paying a deficiency of over \$900, that has gradually accrued from too high a ratio, the failure in business of some of their members, &c.

The report of the Book and Tract Committee was adopted, and Committee continued. The Book Fund now amounts to over \$3,500. J. H. Douglas desired that some steps might be taken to help young ministers to necessary books, and said there is great deficiency among us in this respect. Murray Shipley, Robert W. Douglas, Elwood Scott and others spoke in the same line. Dr. Clark and Luke Woodard urged the study of the Book. The Committee was directed to render the necessary aid so far as they may be able.

The Bible Committee's report was adopted. Thomas Kimber appealed very feelingly to Friends to give liberally for the support of the Book, Tract and Bible work.

Information was laid before the Meeting of a bequest from the late Dr. Joseph W. Taylor of \$500 to this Yearly Meeting, to be used in the circulation of the Holy Scriptures, and to aid First-day schools. It was placed in charge of the Book, Tract and Bible Committee.

*Sixth day, Tenth mo. 1st, 8½ A. M.*—Meeting of Ministers and Elders.

A committee appointed yesterday to propose a plan to remedy the difficulties as to care of converts from evangelistic work, reported as follows: Quarterly Meetings are recommended more fully to carry out the regulations for evangelistic work, as found on pages 94, 95 and 96 of our Discipline.

Furthermore, we recommend the appointment of a committee of ten for the following purposes:

1st. To have a general oversight of our meetings, and of the ministry of this Yearly Meeting, in co-operation with Quarterly and Monthly Meetings when thought desirable.

2nd. To forward the promulgation of the Gospel.

3rd. To take into consideration the condition of meetings without regular ministry, and if the way opens for it see that such a need is met.

4th. We submit the following names: Charles F. Coffin, Thomas N. White, Daniel Hill, Isaac M. Barrett, Samuel C. Howell, Esther G. Dickinson, Rhoda M. Coffin, Mary Goddard, Catharine M. Shipley, Anna S. Ritchie.

5th. We recommend that the Yearly Meeting appropriate one thousand dollars for the use of this committee, and that said committee report to our next Yearly Meeting.

On behalf of the Committee.

MURRAY SHIPLEY,  
ELIZABETH HOPKINS.

*Sixth day, 10 A. M.*—The Yearly Meeting entered upon the consideration of the state of the Society by reading the Queries, with answers from the Quarters.

B. C. Hobbs: Our meetings will be what we make them. We have had a wonderful upheaval in our church. Those who have been conservative have had to accept some methods and some things which at the time seemed to be innovations, but this does not imply that we are to continue to accept everything which may be presented by those who take the place of leaders and teachers. Some of our converts in time past have been led to profess sanctification before the body of sin has been destroyed—many of these, when trial has come have fallen away, and to-day a more difficult work awaits us than in the first place.

Thomas Kimber: The Spirit of the Lord has been sent forth into the church, and He always speaks the same language. As Moses lifted up the serpent, so must the Son of Man be lifted up, and if really lifted up men *will* be drawn unto Him. We should humbly study the Scriptures at the Saviour's feet, and go forth to gather the people to the Lord Jesus. In this state of things there would be no trouble to keep our mid-week meetings full. We do not fully believe the Lord Jesus when He says, "I am in the midst." If we did so believe Him, how we would be at our meetings early! If it were the Governor of the State that we had the privilege of meeting, how prompt we certainly should be! Do you gather together as families every morning and evening too, and before you go to the duties of the day, do you cover your defenceless heads with prayer? Or are you so hurried with business that you forget these solemn duties? As we ask God to reveal to our understanding the written word we shall realize that we learn more of the Lord Jesus,—the Word made flesh. We ought to hunger and thirst for spiritual food. Hunger and thirst are healthy indications physically. The absence of desire in these things is cause for alarm. All the churches to-day are seeing the need for a closer walk with God. When men are converted God does not want them to sin any more, nor to make mistakes any more, but that as all has been made new and all of God, so should they ever

gloriously go on growing in grace and in the knowledge of the truth

**Amos Kenworthy:** We cannot succeed as Christians unless we are in the practice of ruling well in our own families, watching that nothing shall keep them from our meetings, mid-week as well as on First-day. You will never have a living meeting at the meeting-house until you are in the practice of having a living meeting in your own houses. He solemnly rebuked a readiness to criticize the ministry. This practice, if permitted, will kill any meeting.

**John Henry Douglas:** Our glorified Redeemer ever lives to make intercession for His saints; they are not of the world, as He is not of the world. His blood applied to their souls by faith has put them into near relationship with their holy Head. These He endues with power from on high, and thus they are qualified to be sent into the world to live and act in His name. Thus we are made kings and priests unto God, and in this sense have somewhat to offer in service and in worship. There are differences of understanding as to many of the non-essentials of our profession; but we all know *whom* we have believed. He gave a very feeling exhortation to love and unity. Ours is a high and holy calling. Nothing less than holiness of heart and life.

Confession was made of shortcomings, and earnest prayer for help to carry forward the work to God's glory, and for grace to keep us in the love and fellowship of brethren.

## STATISTICAL REPORT.

	1879.	1880.
Births.....	319	332
Deaths.....	247	249
Received by request.....	522	762
"    certificate.....	249	346
Members.....	17,454	17,912
Males.....	8,416	8,625
Females.....	9,038	9,287
Families.....	3,133	3,113
Part families.....	1,788	1,759
Isolated.....	1,021	1,220
Under 21 years.....	6,881	6,853
Removals by certificate....	259	414
Disowned.....	81	69
Resigned.....	113	116
Established Meetings.....	120	129
Recorded Ministers.....	195	198
Meetings without recorded.		
Ministers.....	34	36
Members this year.....	17,912	
Add isolated, not included.	1,220	
Total.....	19,132	

Five ministers have been recorded this year. Southland members 100; Matamoras members, 196.

Daniel Hill recalled the memory of Isaac Jay and Zeri Hough, ministers, who had passed away the past year. Timothy Harrison lovingly alluded to Margaret Ballenger, recently deceased. Levi Jessup paid a tribute of respect to the memory of Zeri Hough, saying that he rejoiced in death that he had been permitted to do something in promoting the great revival of religion of late years, and to witness its blessed effects upon the Society at large.

In concluding the consideration of the state of Society, F. W. Thomas called attention to punctuality in paying debts, in keeping business ap-

pointments, in the attendance of our meetings, &c. The want of punctuality injures the individual himself, and nearly always injures somebody else.

**Evening.**—The Committee on Foreign Missions held a meeting, at which there were over seven hundred visitors. Timothy Harrison presided. He gave a detailed statement of the mission work at Matamoras, Mexico, under the superintendence of Samuel A. Purdie, showing that a new meeting-house has been built in the past year at a cost of over \$4,000. A considerable portion of the funds with which the building was finished and furnished was donated without solicitation at a time when it seemed as if the work would have to stop for lack of money to carry it on. The old printing-press that had done excellent service ever since the printing office was established at the mission, broke down, but Ohio Yearly Meeting kindly furnished a much better one, on which the gospels, school books, hymn books and periodicals are being printed in large numbers. The city of Matamoras has adopted the text books published by the mission, and this opens the way for the circulation of Protestant literature among the natives.

A terrible hurricane recently passed over the city, demolishing hundreds of houses and badly damaging the mission property. The new house was damaged to the amount of \$100.

M. M. Binford, who was recently associated with Samuel A. Purdie, as his assistant, gave an interesting description of the people of Mexico and their institutions. He said that the country had been strongly Roman Catholic under the Emperors, but the Republic, seeing the dangers of a State Church, has discouraged Catholicism, and made it much easier for Protestant missionaries to get a foothold. There is now no convent or monastery in all Mexico. The people, however, still cling to their old faith, and there are signs of a reactionary movement among them. Ohio Yearly Meeting has sent S. A. Purdie an assistant, and intends to give more support in the future. A contribution of \$100 was made by the Meeting to repair the damage done by the hurricane.

**Seventh-day, Tenth mo. 2nd. 10 A. M.**—A committee from Western Yearly Meeting was present, to wit: Elwood C. Siler, William Wooton and Seth Mills, whose object is to unite the Western Yearly Meetings in the support of a "Friends' Publishing House." After some explanation a committee was appointed to confer with Western Yearly Meeting upon the subject.

The plan matured in the Meeting of Ministers and Elders yesterday for promoting Gospel work, was laid before the Meeting, and after careful deliberation, very fully united with, and the persons named were appointed to carry forward the work.

After the adoption of the measure our venerable friend, John Butler, of Ohio Yearly Meeting, expressed his approval in a few very touching remarks, which were cordially received by the Meeting.

Levi Jessup thought there were nearly 1,000 Elders in this Yearly Meeting, and felt sure that if these properly supplement the work of this committee we shall rejoice next year over glorious results.

J. H. Douglas spoke in favor of giving freely to the Lord's work; gave some account of New York Yearly Meeting, how \$1000 was raised in the face of that meeting in the course of a few minutes, and how this circumstance had better united that meeting in Christ.

Murray Shipley made an earnest appeal, offering to give one dollar for every ten given by the church. The sum of \$1,991.26 was subscribed. Our women Friends raised \$600, making the total about \$2,600.

The report of Earlham College was read. The conducting of the morning devotional exercises in the college has devolved upon the Professors in turn. Five young men and five young women graduated the past year. The report suggests to the Yearly Meeting to purchase the library of the late Daniel Hough. It contains many Friends' books. Average number of students the past year, 118; now enrolled, 157; receipts from all sources, \$21,513.30; total expenditures, \$18,735.87. Financial condition at present: \$4,323.08 assets on hand; liabilities, \$4,144.06.

The subject of the purchase of the late Daniel Hough's library was referred to the Representative Meeting.

The Endowment fund now amounts to \$57,111.

I have never witnessed such a scene of joy in any meeting as that which attended the raising of the money alluded to above. Quiet and holy joy! To-day augurs better for the future of Indiana Yearly Meeting than any other one day in her history.

*Afternoon.*—First-day School Committee Meeting. Total number of Meetings that have schools 119; average number of schools, 94; average number of classes, 483; average number of enrolled scholars, 4,366; 71 schools use the one lesson system; 15 schools have weekly teachers' meetings; 66 schools have not weekly teachers' meetings. The enrolment for the entire year is 25 per cent. of the entire membership of the Yearly Meeting.

E. C. Siler, Ruth S. Murray, Jos. John Mills and J. H. Douglas, each made stirring and encouraging remarks.

*Second-day, Tenth mo. 4th, 9 A. M.*—The clerk read a very appropriate minute on the state of Society.

Spiceland Quarterly Meeting sent up a recommendation that all money appropriations shall originate with the Representatives. Not adopted.

Fairfield Quarterly Meeting suggested that the Overseers be incorporated into the Meeting of Ministers and Elders. Not adopted.

Twenty-eighth annual report of White's Manual Labor Institute showed that the farm is constantly being improved. It will take two generations to put this Institution in a condition for the third to receive its full benefits. Twenty children are now receiving its benefits. A net balance in favor of the school showed \$4,609.34 assets.

The committee appointed at a previous sitting to consider the matter of a Friends' Publishing House reported in favor of it, but that the Yearly Meeting assume no responsibility for the proposed measure.

The Committee on Indian Affairs presented the report of the Associated Executive Committee. They favored the raising by this

Yearly Meeting of its proportion of \$2,500 recommended by the Associated Committee.

John D. Miles, Agent of the Cheyennes and Arapahoes, was present and gave the following information. Elkkanah and Irena Beard take charge of the First-day school at the Agency. The government appreciates the efforts made by Friends for the elevation of the Indians. The Indians are very desirous to enter the Carlisle and Hampton schools; he could have brought one hundred children instead of thirty-three if he had been allowed by the government. The chiefs who went East were pleased with the schools, and are proud of their children's progress. They have 201 Indian children at Carlisle, 70 from Cheyenne agency. It is a great advantage to children to send them to school a long way from camp influences. A great amount of work is performed by the Indians; they have made 190,000 bricks, chopped 2,000 cords of wood, transported supplies a distance of 150 miles, &c. The government was very fearful to entrust this transportation to the Indians, and would not allow it until John D. Miles assumed the responsibility. No blanket has ever been injured nor an ounce of sugar or coffee taken. No whisky is used or allowed to be used by these Indians; there has not been a single case of drunkenness among full-blood Indians of the agency during the last five years. The Indians are ready and anxious to work. The Secretary of the Interior has recently decided that the lands bordering on Southern Kansas, ceded to the Indians in 1868, form their legal reservation, and they will soon begin to make settlement upon them.

Charles F. Coffin said it is exceedingly difficult to estimate the good achieved under J. D. Miles, and thought our help should still be extended. The missionaries we now have there are very efficient. Many of the Indians are being converted. Some of them are joining Friends; a part of these are in reach of some of the meetings of Friends in Kansas, others have organized meetings among themselves. The committee was continued, and the appropriation asked for directed to be made, to wit, \$425.00.

Francis W. Thomas called attention to the time in the past when we had so little to report of Indian work, that we descended into very little matters; "but now we are dealing with men and with the interests of human souls."

The meeting was informed that Asa C. Tuttle and wife were greatly in need of money to assist them in carrying forward their missionary work. The sum of \$112.68 was handed up to the clerk's table in about five minutes.

The report of the Committee on Foreign Missions was brought in and adopted.

Timothy Harrison read a letter from Samuel A. Purdie, stating that Wm. A. Walls is an efficient helper, able in Biblical study and will be a very useful man in this field. "I believe he was led here by a direct Providence at a needy hour." The injury to the meeting-house at Matamoros by the hurricane requires the rebuilding of one of the buttresses. It is costing more to restore the school building than was expected; about \$50 having already been expended for that purpose.

Third annual report of the Committee on Education:—The report reviews the condition of

Earlham and Wilmington Colleges. Some of the workings of Spiceland Academy were also presented. Altogether our educational affairs are in an unsatisfactory condition. The public school system of Indiana and Ohio gives all the youth a good common-school education, but an education divorced from the religious element. Most of our children are being educated in these schools, and we have lost our influence in their guarded religious culture. Our First-day schools to a very good extent correct this great want, but do not as fully as should be.

*Third-day, Twelfth mo. 5th, 9 A. M.*—The proposition for the formation of an American Friends' Missionary Board, as approved at Indianapolis, in Eleventh month last, was submitted to the meeting. As Western and Ohio Yearly Meetings have not yet adopted the plan, the Committee was discharged, and the Foreign Missions Board of this Yearly Meeting was encouraged to co-operate with any Yearly Meeting which may feel inclined to assist in this work.

The Missionary Board gave an encouraging account of Southland College, Arkansas, and the various interests connected therewith. Southland Monthly Meeting now numbers 196 members. Additions have been made to the library, cabinet and chemical apparatus. The endowment fund has been increased \$2,000. Cash contributions have been made to the amount of \$883. Names were brought in to constitute a new Board. An appropriation of \$1,000 was made to the Board.

The Committee on General Meetings reported. They had held ten meetings, and in these much good seems to have been done. This subject was referred to the Committee appointed some days since on Evangelistic work.

The Committee on Temperance made a report which elicited a lively expression of sympathy. Committee was continued and encouraged to go forward.

A report was read from the Peace Committee. Friends were encouraged to push forward our Peace principles with renewed energy. A new Committee was appointed.

The Committee on Bible Schools have held their meetings this year at Spiceland. Their labors have been satisfactory to this meeting, and they were continued and encouraged to go forward.

*Afternoon.*—Home Mission Association reported. About 30,480 tracts have been distributed; 1,410 public meetings held; nearly 540 conversions are reported; visitation of persons, county asylums and families has largely engaged their attention. Nearly \$500 have been expended for the benefit of the indigent.

The minutes of the Representative Meeting were read. They have given a great deal of care to the subjects of prison reform, the care of poor children in county asylums, and many other matters of interest to the Society, among them the subject of capital punishment.

The Representatives proposed that \$8,000 be raised for the Yearly Meeting's treasury. Returning minutes were read for all the ministers present with credentials, except two.

The Epistles to the various Yearly Meetings were passed.

Deeply sensible of the Lord's goodness in being present, leading us by His Spirit, and overshadowing us with His love from sitting to sitting, the meeting came to a solemn conclusion.

Meetings for worship were held each morning at 8.30, and each evening at 7.30. The former were mostly devoted to prayer, praise and experience, while the latter were seasons of gospel refreshing under the preached word. On First-day public meetings were held at 10 A. M., 3 P. M., and 7.30 P. M. Six meetings were thus held at the Yearly Meeting House and thirteen meetings held at places of worship in the city—nearly all to good satisfaction. One meeting was held in the yard at 10 A. M. and two at 3 P. M. Also one at the jail and two at other points in the vicinity.

### SCIENTIFIC NOTES

*In his address before the British Association for the advancement of science, the President, Gyrilla Adams, attributed the variations of the magnetic needle, daily or extending over longer periods, to the constant changes in the atmosphere of the sun. Vast quantities of metals in a state of vapor arise from the sun's mass, rush to great heights from its surface, become cooled, form clouds to throw out their light and heat, and absorb the light and heat coming from the hotter lower regions. Then they become condensed, and are drawn back again towards the body of the sun, forming the dark spaces or sun-spots by their down-rush towards the lower levels. These great agitations must cause, he thinks, magnetic variations which affect the magnetism of the earth and its atmosphere.*

*The Peons, or laboring classes of the province of San Juan in the Argentine Republic use as a drink the Maté, or Paraguay tea, the dry leaf of a species of holly, the *Ilex paraguayensis*, grown principally in the Republic of that name, and in Brazil. This leaf, generally in a powdered state, is put into a gourd three or four inches in diameter, from which the inside has been carefully removed, a small quantity of sugar added, hot water poured on the top of the two, and the infusion is then sucked up through a silver or electro-plated tube.*

*This makes a refreshing drink, and has great staying properties without producing the ill effects often ascribed to tea.—Pop Science Review.*

### NOVEMBER.

BY REBECCA N. HAZARD.

If to be filled with quiet, deep content,  
To know the peace that comes when toil is past,  
To feel that well-earned rest descends at last,

To watch the weary leaves with life-force spent  
Sway in the mellow air, or wheel in slow descent,  
To view the misty veil o'er woodland cast,  
Or thistle down, borne on by gentle blast,  
(Beauty with joy of finished labor blent),  
To list the cawing crow, still lingering near,  
Or flight of wild duck in the early morn;  
Forth from its sheath to draw the yellow ear,  
When merry hands have gleaned the ripened corn;—  
If these the joys that mark the perfect year,  
November! on thy brow the crown be worn.

—Good Company.

**FROEBEL KINDERGARTEN**—In connection with Family and Day School of R. S. Ashbridge and L. V. Smith, 1837 Chestnut Street, Philadelphia, will open Eleventh mo. (Nov.) 1st. 2t

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 12th inst.

**IRELAND.**—A meeting at Kilkenny on the 2nd inst., attended, it is reported, by 10,000 persons, was addressed by C. Parnell, who announced that as soon as sufficient information had been collected, the Land League would organize a great strike against paying rent on the estate of every "rack-renting" landlord.

**FRANCE.**—The *Gazette de France* said on the 5th, that there was reason to believe that the Government had resolved to close the chapels of all unauthorized religious associations on the 7th, deferring indefinitely the expulsion of the members of confraternities. We have no account whether this step was actually taken at that time.

A fire occurred on the night of the 2nd in a part of the western extremity of the palace of the Louvre, which was temporarily occupied by the Prefect of the Seine. The interior of the second story was burned out, the damage being estimated at 1,000,000 francs, (\$200,000.)

**RUSSIA.** The internal programme of the Government for the next seven years has been communicated by Gen. Melikoff, Chief of the Executive Government, to the press of St. Petersburg. The points designated are to secure the stability of social institutions by giving the people free scope to avail themselves of the rights they already possess; to investigate the wants of the population, for which object the Senators are already appointed; and to give the press liberty to discuss Government measures. One journal, the *Golos*, says that the financial position of Russia is such as to demand heroic efforts to avert a crisis.

The papers contain reports of dearth and poverty from all parts of the interior, particularly the provinces of Toir, Vladimir, Saman and Saratov. The granaries at Taganrog are rapidly emptying their stores for consumption in the interior of the country.

**TURKEY.**—It is said that a note was communicated to the Ambassadors at Constantinople on the 4th, stating that the Porte, in yielding to the continued pressure exercised by the Powers, had resolved to deal with all pending questions, and would endeavor to induce the Albanians to surrender Dulcigno. As regarded Greece, the Porte proposed a line running north of Volo and south of Larissa, Metzovo and Janina, and terminating at the mouth of the river Arta. The reforms already promised will be introduced in Asia Minor in three months; and the reforms in Europe will be carried out as far as is compatible with the integrity of the empire. The foreign bond-holders will be invited to send delegates to Constantinople to make an arrangement by which certain revenues may be assigned for the payment of the interest on the

bonds. The Porte, as a condition of these reforms, insisted on the abandonment of the naval demonstration.

On the 6th inst., Riza Pasha withdrew all the Turkish regular troops from the Dulcigno district. The Montenegrins were disposed to suspect this movement as a trick to lead them to attack the place.

It was reported from Paris on the 11th that England had prepared and laid before the other Powers for consideration, a reply to Turkey, which was described as neither an ultimatum nor a commencement of hostilities. It proposed to impress upon the Turkish government the eventual consequences of its present attitude; to appeal to its reason for further reflection on the resolutions it may adopt; and to foreshadow as a possible event the seizure of the customs revenues of Smyrna. Later it was announced in London that official intelligence had been received from Constantinople that the Sultan had yielded and surrendered Dulcigno unconditionally; that the official order had been telegraphed to that place, when the Montenegrins at once marched in and took possession; and that the naval demonstration would be broken up, and the war-vessels would return as soon as the necessary preliminaries could be arranged.

**SOUTH AMERICA.**—The *St. James Gazette* of London, on the 11th, contained a statement, on the authority of a private telegram received from Valparaiso, dated the 8th, that negotiations for peace between Chili and Peru have been opened at Arica with the intervention of the United States.

**MEXICO.**—Advices to the 1st inst. from the city of Mexico announced that on the 15th ult. the House of Representatives, by a large majority, passed a resolution declaring Gen. Gonzales President of the republic. His term will begin on the 1st of Twelfth month. The electoral vote was divided among six candidates, besides 275 scattering; and Gonzales received 11,528, against 3,488 for all others.

**DOMESTIC.**—A horrible railroad accident, much resembling in character that at May's Landing, N. J., during the summer, occurred at Pittsburg, Pa., on the night of the 9th inst. While the first section of a large and crowded train was waiting on the track for a preceding train to clear the way, the second section of the same train, which had started eleven minutes later, ran into the rear car, the proper signal not having been given. The shock forced out the cylinder heads of the engine, and the escaping steam filled the car, with fearfully fatal effect. The number of deaths reported on the 10th was 25, and 43 others were known to have been injured, but few of whom were expected to recover; while it was believed that several more, not reported, had been taken away by their friends.

The report of the Superintendent of the free delivery system in the Post Office Department, for the year ending Sixth mo. 30th, 1880, shows that at that date 104 post-offices in the country had that system, 16 having been added during the year. The whole number of letter carriers employed was 2,688, who handled in the aggregate during the year 932,121,843 pieces of mail matter, at a cost, including incidental expenses, of \$2,357,650.86. Philadelphia has 300 carriers, who delivered 24,722,864 mail letters and 5,155,799 postal cards, besides 14,661,996 local letters and 6,393,697 postal cards, 123,792 registered letters and 14,017,414 newspapers. They collected 33,222,126 letters, 9,578,294 postal cards, and 7,681,544 newspapers. This made an aggregate of 115,557,526 pieces of mail matter handled during the year, being an average of 385,192 pieces per carrier. The total cost of the service was \$270,236.86, being an average of \$900.79 per man, and the cost per piece was 2.5 mills. The postage on local matter amounted to \$396,473.82.

# Friends' Review.

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## JOHN M. WHITALL.

### EXTRACTS FROM HIS UNPUBLISHED MEMOIRS.

Many friends having expressed a desire to see in our columns some account of the late John M. Whitall, who was a beloved member and Overseer of Twelfth Street Meeting of Friends in Philadelphia and was well known in many circles as an upright Christian gentleman, the family have kindly consented to allow the insertion

of some extracts from his unpublished memoirs written by his daughter.

Our father's religious life was so interwoven with his every-day human life in the world, that it seems impossible to separate them. His religion *was* his life, and he had no other. Everywhere, in the fulfilment of his family or his social duties, in his business affairs, and in his association with the world outside, the atmosphere of a loyal devotion to the Lord Jesus and His service, surrounded him, and made itself felt. It was not the custom of his day or of his circle to *say* as much on the subject of religion as has since become common in many circles, but what he did say was full of weight, from the fact that it was evidently no sudden or isolated thought, but was the outcome of a heart habitually filled with love and trust and obedience. It always seemed but the natural expression of his life, and carried the conviction home to all with whom he came in contact, that religion was a *reality* to him in the deepest sense of that word.

He was converted at the age of seventeen, and has left us the following account of the great change, which took place when he was a sailor-boy at sea:

"On one of my voyages from Charleston to Liverpool, there was a passenger named Hay. He took a fancy to me and to a young man a little older than myself, and one day gave us a Bible between us. As we each had one already, we agreed to toss up for it. It fell to my lot, and was placed in my chest, where it quietly remained until on our return passage, when the thought struck me that it would be a nice thing to tell at home that I had read the Bible through. Thus it was through the apparent accident of a toss-up, and remembering the Bible, and wishing to say it had been read, that I began the New Testament, having no other desire than to *appear* good; for, during all these years, I had lived a heedless, careless life, and without God in the world. Yet now it pleased Him, who is rich in

mercy, to reveal Himself to my poor lost heart, as an awful Reprover for sin, giving me to see my undone condition. Almost the horrors of death and of hell seized upon me, and I feared being forever lost. Oh! the desperate sorrow and grief that possessed me! None can know it but those who have tasted thereof! However, after this deep baptism of the Spirit had reduced me and brought me low, it pleased my Heavenly Father to lift up the light of His countenance upon me, and give me a sense of forgiveness. And then the joy and peace that was my portion no tongue can describe. Only those who have enjoyed the same blessed privilege can know it. I found my inclinations totally changed; no longer delighting in foolish talking, jesting, and such like; no more joining my shipmates in their folly, telling long yarns, and so forth; but I kept much to myself, and in seeking after God. I was a wonder to many. Such a change in one who aforesaid was full of fun and lightness, created surprise. But my fellow-seamen treated me with great respect, appreciating, in some degree, the cause of the change. How can a poor worm of the dust enough commemorate the praise of Him who thus granted to me the new birth, now in my eighteenth year? Gracious Lord, accept my poor thanks!

"Great was the joy of my dear family on seeing the wonderful change that had come over me. My precious mother saw of the travail of her soul, and was satisfied. And my dear oldest sister, Ann Cooper Whitall, who had been herself visited by the Day-spring from on high, and who was very lovely, and a sweet, watchful Christian, entered into sympathy with me in my religious life. Deep was our love and interest in one another. (She was in delicate health, and died with consumption in Seventh month, 1822, in her 32d year.)"

The details of the experience here related were very simple. Our father had no teaching on the ship, and no outward helps there, although he knew that his mother and sister were praying for him at home. He was alone with the Lord and with the Bible; and he could never tell us what took place, except in the simple words, "I cried unto the Lord, and He heard me, and gave me a sense of His forgiveness and His love." And this sense never left him through all the varying experiences of the fifty-nine remaining years of his pilgrimage. He had his seasons of discouragement, and his times of sorrow, for failure and wandering; but he never once, through it all, seems to have lost, even for a moment, this blessed sense of forgiveness, or to have entertained a single doubt of his being always surrounded by

the Lord's love and care. Often and often he would say of himself, that he felt very poor and stripped and unworthy; but always he would add, "But the Lord is very good, and my trust is in Him."

The one especial feature in his life, which was, I believe, the secret of it all, was the reality of his inward communion with his Lord. A few years after his soul had thus found peace in the forgiveness of his sins, he began to pray earnestly for the baptism of the Holy Spirit, which he saw promised in the Bible, and which he had been brought up to believe in as a blessed reality. And one day, when sitting on the deck of the ship, silently waiting upon the Lord, he received this "promise of the Father," definitely and consciously, filling his whole being with floods of joy and peace. From that time his life was one of very near and intimate communion with the indwelling Comforter, who had thus come and taken up His abode within his heart; and I believe he never allowed many hours to pass in any day without seeking after and realizing this blessed Presence.

(To be continued.)

#### SKÉPTICISM.

Occasionally [Robert] Ingersoll blasphemes at some two hundred dollars per night, and I herewith send you some utterances less irreverent, but quite as logical, which may serve their purpose, if you care to grant them space.

I am what you may call a general skeptic. For instance, I doubt the authenticity of those commentaries, *pons asinorum* and all, that are attributed to C. J. Cæsar.

I really cannot accept the statement made by so many blind and deluded votaries of the classics, that Cæsar ever wrote the commentaries ascribed to his pen. There is no manuscript extant of what passed for his works. Nobody now living has ever seen any such manuscript. No one is living who ever saw or talked with any one who ever saw any such manuscript. No manuscript copy of the original manuscript is in existence. He may have written the commentaries, and even have saved them by swimming with them in his mouth that time; but it is altogether silly to think so. I am in favor of taking them out of our public schools before they corrupt the youth of the land. And so with Homer, and Horace, and Pliny, and Aristotle, and Cicero, and Herodotus, and all the rest of them. There is no manuscript extant of the writings of any of them; and it is all foolishness to believe they wrote the works which, by the universal consent of scholars, go by their names.

Nor is political study any more acceptable to my skeptical mind. I have not found persons universally agreeing about our National Constitution yet. It was painful to see great parties, and great party leaders, like Webster and Calhoun, and Hayne, and others, differing—actually differing—about the meaning of certain passages in this venerable historical document. Something must be the matter with the document. It means so many things, too. You can get State rights out of it, and you can get a strong government out of it, and secession out of it, and Federal supremacy, and what not; and then everybody does not live according to it, anyhow!

And the science of government. Really, here we have been governed the world over, these six thousand years, since Eve began governing Adam, and from then on, all along patriarchal and monarchical and republican days, including Rome, and Greece, and France, and England, and America, and Liberia, and all the other experiments, and we do not seem a bit nearer settling governmental questions than we do theological ones. I do not believe in any government. I do not believe there ever was any. I do not believe there is any now. I discard government, and doubt and deny it, and feel sorry for those who have any respect for it.

And then, there's matrimony. Some married folks do not seem to be any happier than other poor bodies. True, they may be of the sort who would be unhappy anyhow; but, for me, I don't believe in matrimony. It does not seem to make people perfect. True, single folks are not perfectly happy, either, but that is not what I am after.

And our laws, too—bless me, we would be a great deal better off without any laws; that is perfectly clear. Lawyers differ about them; that is dreadful; but there are still all sorts of bad men in the community—that is worse. There are nearly as many bad men in the community as there are in the church. No church for me, and none of these laws, either. We should be a great deal better off without any communities, I think. I do not believe in communities—there are some very bad men in them; and that settles it.

And science is no better. Every one knows that a body may, by accumulated force, become irresistible. And every one knows that a body may, by force of weight and gravitation, become insurmountable. Irresistible bodies and insurmountable ones abound on all sides. Now, suppose a body that is absolutely irresistible meets the one that is absolutely insurmountable: if the former yield, it is not irresistible, which is contrary to the premise; if the latter be

overcome, it is not insuperable, and this is contrary to what was assumed. If neither can yield, which can? If either can, the absolute is not absolute. I must give up science, for I can so play its terms as to make them sound silly, however I myself may sound.

Again, a body may move so slowly that it may be an hour moving one inch; if it may do this, it may be a week, a month, or a year; it is simply a question of degree. It only requires to extend the thought in order to reach the inevitable conclusion, that a body may move at so slow a speed as to require an infinite length of time to move an inch. Here, then, we have an infinite inch. But an inch is a definitive measure. And consequently, the finite is the infinite, and the infinite the finite. I see no other way out of it reasonably (and, as a rational animal, I am bound to "go by my reason") except to reject science, discard inches, deny the finite, and doubt the infinite; for everything is nothing, and nothing is everything, the moment it may take a moving body an eternity to compass the distance of one-twelfth of a foot.

In fact, I doubt everything, except that I do doubt. I look upon it as philosophic to do so. My mind is so constituted that I cannot accept the infinite inch. I am particularly troubled about the incompatibility between the irresistible and the insurmountable. I have long had my doubts about Cæsar and Homer. If I could only become a lecturer, and make people laugh at me while I laugh in my sleeve, I should find my doubts profitable. As it is now, however, they don't bring in a cent, and anybody is welcome to them.—*R. W. Lowrie in the Churchman.*

For Friends' Review.

#### CLEARING ONE'S SELF.

A few days ago, a very uncommon scene was witnessed at the opening of the Passaic County, (N. J.) Court. One of the most prominent and respected members of the bar, a man who, like the late Horace Binney of Philadelphia, had made it a rule not to undertake cases in which there was apparent even a shadow of fraud or injustice on the part of his client, made a motion to address the Court upon a personal matter. Being told by the judge to proceed, he said:

"It has been my misfortune to commit a grievous offence against this Court, and as the offence was committed in public it is no more than right that I should ask forgiveness in public. Some time ago I was retained as counsel in a case in which the recovery of certain sums of money was sought.

The plaintiff was a gentleman from New York, and the case was brought before your Honor in Bergen County, when holding court at Hackensack. Among the items of money sought to be collected was one of \$1,000 for drawing a will. The will was a small one, and the charge was certainly exorbitant. My better judgment told me it was wrong, but I was self-willed, and began the suit. I will not so far accuse myself as to say that I intended to recover the whole \$1,000; no, I thought the jury might allow a fair compensation. But I should not have brought the suit. In this I did wrong, and for this I humbly crave forgiveness. I thereby offended the Court, the law and God, the source of all law, and I want to confess my faults so that I may be forgiven. Again, I have at times not taken the rulings of this court with the grace and obedience they deserved, and for this I crave pardon."

Such a confession of error, never before heard in that court-room, was received with great astonishment and an impressive silence. Then the judge assured the Christian lawyer that he knew of no offences which he had committed against the Court, or, at least, if such had occurred, they had been long ago forgotten. How little this vehement clearing one's self in the light of Christ, is comprehended by the natural mind, may be perceived by the reporter's comment upon the incident—that the lawyer's zeal for religion and temperance, together with his ill-health, was thought to have "slightly affected his mind"—a condition of being beside one's self (we may add), far too infrequent.

For Friends' Review.

#### WHY NOT SAY THEE.

##### A QUESTION IN GRAMMAR.

I have noticed that many members of our Society, when they are talking on formal occasions, or to particular persons, when they are writing a letter, or, in fact, are in any danger of being put on record, make efforts totally to discard the familiar "thee" of the household, and adopt a more, as they would say, *grammatical* language.

There is unanimity on the pronoun and disagreement about the verb. One says, rather familiarly: "Thou's going away?"—which can hardly be called an improvement on anything. Another: "Thou expects to leave us?" A third, in full consciousness of grammatical rectitude: "Thou lookest toward departing?" Any one of them, left to his impulse, would say simply—"Is thee going?"—and would be ruled as "ungrammatical" accordingly.

Why? Grammar is not mistress but servant of the language it discusses. Its paradigms are simply reports of what the educated mass deliberately says or writes. Except in solemn language, in prayer, or in the kindred cases, no one involuntarily uses the historically authorized second person. Supposing we agree to leave "thou" to these solemn uses, and compare our *thee* with the *you* of non-members, we shall still have the advantage. The old forms were:

n. thou	} sing.	n. ge (ye)	} plur.
a. thee, the		a. eowic, eow	

Taking the history of the matter in hand, we say that for non-members of our Society, the accusative plural *you* represents now as well both nominatives and the singular accusative: in the familiar language of Friends it represents both plurals, while, precisely parallel, *thee*,—acc. sing.,—represents both cases of the singular. To be consistent, he who says *thou art* should also say *ye are*. The Bible is a good model in this respect, while very early in our ordinary literature the difference was forgotten.

In short, *thee* for *thou* is a historical, regular process; a simplifying process, exactly on a par with changes which no one would dream of challenging. For example, "they sang" is according to the old forms incorrect. "She wep," on the other hand, correct.

Therefore, I propose that as this is purely a Friends' matter, as the people of other denominations are out of the dispute, the prejudice, perhaps—it seems to me so, at least—growing against a good, homely expression, shall not finally deprive it of its honest household rights. Some object entirely to the verb—the "is" or "goes,"—not to the "thee" that accompanies it.

But the English language is nothing more nor less than a sort of natural selection from many dialects. "*The bist*," and "*thou is*" are both old forms, the latter North-of-England. So, too, "*thee wart*" in Somerset and Wiltshire. "*You was*" is historic. What, now, if our "*thee is*" and the like, instead of being later processes, are dialect-remnants? Can anyone, well versed in the familiar writings of the older Friends, point out instances where such are first used, and trace them to definite localities?

To sum up: a form is to be rejected for "grammatical" reasons either because, once having existed, it is now *dead*: or else because, never having existed, it has no excuse for a summons into being on account of convenience or the like. If our "*thee*" is a true, old, inherited form, why cast it out? If it is a step in simplification, analogous to other

acknowledged and admitted cases, why not recognize it as such? And certainly we need a familiar household expression, as well as one whose sacred associations need not be dragged into common and every-day affairs.

FRANCIS B. GUMMERE.

Freiburg, in Baden, Germany, Ninth mo. 29, 1830.

For Friends' Review.

### THE FIRST BIBLE SCHOOLS.

It will perhaps be interesting, although not important, to make a small addition to the brief statement in a late number of *Friends' Review*, on the first Bible-schools among Friends in America. That account placed the date of Joseph Tallcot's first labors a few years too late. Through his aid and influence a Bible-school was set up at Scipio, (in Cayuga County, N. Y.,) about the year 1819, and one the following year at North Street, a few miles distant. They were mostly conducted by grown-up young people, but some small children were induced to take part; the writer well remembers his own participation. Several years afterwards a flourishing Bible-school was held once a month at North Street, in which the young and old were classed and worked together, including ministers and elders. The meeting continued living and prosperous as long as the school continued; but members moving in from abroad succeeded in exciting the fears of the timid that the "outward knowledge" of the Scriptures would lead to harm, and the school went down. The meeting gradually declined, and became in the course of time very small; but of late years there have been large accessions through the influence of General Meetings, and more than the former prosperity of the meeting has returned.

About the time the last mentioned Bible-school commenced, Jonathan and Hannah C. Backhouse, then travelling as ministers in this country, labored to set up Bible-schools in many places, more especially in New England, and were successful in establishing about twenty. One of these at least, (at New Bedford,) has continued until the present time.

The most successful laborer in the cause among Friends in this country, nearly half a century ago, was Elijah Coffin, of Indiana, and through a blessing on his efforts a great change came over the meetings through the West, in the provision made for the religious education of the children.

J. J. T.

ALL atheists are not inhuman; but atheism leads naturally to inhumanity. The brotherhood of man rests on the fatherhood of God.

LYMAN ABBOTT.

### THE REAL INDIAN QUESTION.

The question underlying all others pertaining to the Indians within our national borders at present is, *Have they a moral and legal right to the lands known as Indian Reservations which they now hold in possession?* If these lands are really theirs, not ours, then what shall be done with these lands and their occupants is a question for them to decide, and not for us, except at their request or with their full and free consent.

Are these lands theirs? Let us candidly examine this question, since the righteousness of our dealing with the Indians,—a matter of infinitely greater importance to us than all the money values involved,—depends upon its just answer. *Are the lands theirs?* With no dishonest reticence or thievish evasion, history tells us that when the first European explorers landed upon American shores, the forefathers of these Indians *had already had immemorial occupancy* here, and then held peaceable possession of the continent; and every reader of Blackstone and other legal authorities knows that *the right of occupancy is the best title known*, and the *only original foundation of every other title*. The people of Ohio and Connecticut, for example, now hold their lands "*by the right of occupancy only, commenced by purchase from the aboriginal possessors.*"\* In defending our own land titles, therefore, we are, morally and legally, defending those of the Indians.

A second proof, added to that of original occupancy, of the justice of Indian claims, is found in our national records. *In nearly 900 treaties, our Government, from the first days of the Republic, has acknowledged the moral and legal right of the Indians to lands claimed by them in the fact of purchase from them, and of purchase by treaty, these treaties being declared by our first Presidents and best statesmen, some of them indeed being the framers of our Constitution, to be of "supreme authority," and binding on all judges and interpreters of law.*

Further: These treaties according to international law acknowledge that the Indians are "*nations,*" treaties being possible only between "*independent communities, each acting through its legislative authority.*" Thus the Indians have, 1st, the right of *original possession* to the lands they claim; 2d, the *acknowledgment by our Government*, in the fact of purchase from them, of the *righteousness of their claims*; 3d, they have in our purchases by treaty a *concession of the fact that they are "nations,"* which gives them full legal warrant for their land

\*Jeremiah Evarts, father of Secretary Evarts. *Indian Essays*, p. 10.

titles. And although these tribes have ceased to be independent nations, and all treaties with them as such have been forbidden by action of the House of Representatives, yet this does not invalidate contracts made when they were so regarded. Like all treaties they are to be modified by the mutual consent of the contracting parties. With such a chain of evidence as can be cited by every Indian tribe in defence of its moral and legal right to the Reservation it occupies, to deny the reality, the moral and legal righteousness of its property claims therein, is to deny the justice, the righteousness, and the very basis of the claims of all landowners on this continent, to deny the moral, legal, and treaty-making power of our Government, and to stultify one's own moral sense!

Indian Reservations and the Indian Territory are, by every just consideration, the property of the tribes occupying them, their "permanent home," "theirs forever," as our treaties covenant, as much as China is rightly the possession of the Chinese who have held it for unknown ages; and, moreover, to disprove the justice of Indian claims on this continent, if that were possible, would be to remove the foundation of our own national and individual property rights.

*To take from Indians then, without their consent, lands which are theirs, is to rob them, and if lives are lost in such "removals," murder is committed, whether by individuals or by this nation!*

Who are responsible for the deeds of this nation? The men and women who compose it. Those who read this share the responsibility of injustice and cruelty to Indians, if silent when wrongs are done them. Help, then, by vote and petition, to prevent further crimes against these aboriginal Americans.

#### OVERCOMING.

Mary Bosanquet, afterwards wife of John Fletcher, writes that when thirteen years of age she was earnestly seeking salvation, and "sometimes that promise was brought powerfully to my mind, *Whatsoever ye shall ask in prayer, believing, ye shall receive*; then, thought I, I may ask all the grace I will: I may ask power never to offend my God again. Faith sprang up in my soul, and I was much drawn out in prayer for holiness; till one day speaking of it to a particular person, she raised many objections to the thought of all sin being removed from the heart. I felt as if cold water were thrown on a newly kindled fire, and the wings of my faith seemed clipped. Fearing lest I was wrong, I prayed the Lord to answer for

Himself by His word; so taking up the Bible, with much prayer I opened it, and immediately cast my eyes on the words, *Behold, I am the Lord, the God of all flesh: is anything too hard for Me?* (Jer. xxxii. 27.) It came with power: my heart, as it were, leaped for joy; and I cried out, 'Now I will wrestle and I shall prevail.'"

AN OMNIPRESENT FATHER.—Whoever believes that God is a spirit, that He is love, and is omnipresent, must regard it as reasonable that He should communicate with men universally, and thus give them some knowledge of Himself. Livingstone has told us that there is no people of Africa who do not know something of a Supreme Deity in whose personal existence they believe, and who are not acquainted with the great elements of the moral law. Dr. Legge, in his recent able lectures, on "The Religions of China," states that "in the form of the written character itself, and in the most ancient books of China, he finds evidence that a belief in one supreme and only God, the possibility and fact of a revelation, and the idea of the supernatural, were coeval with the fathers and founders of the nation." But this early belief has degenerated and become vitiated so that is almost lost in the worship of inferior spirits and deceased ancestors. Hence the necessity to convey to this great people the written revelation which God has given of His character and His truth in the Bible, and of that most wonderful and soul-attracting revelation of Himself which He made in the incarnation, perfect life, pure teaching, self-sacrificing death, and glorious resurrection of the Lord Jesus Christ.

MORAL INSTRUCTION IN SCHOOLS, by A. D. Mayo.—Some twenty years ago a wave of reaction against all religious and moral instruction in common schools swept over the country. The occasion was chiefly the demonstration of the Roman priesthood for the division of the school-funds and the establishment of the parochial system. The people declared that the American system should be maintained, and schools be secular in the sense of being controlled by the State as against ecclesiastical influence. An effort was made to force in that method of ultra-philosophical secularism which would cut away all public life from any relation to religion, and repudiate religious sanctions for moral instruction. This method, which proposed, after the manner of Solomon, to shut the mouths of the contending mothers by killing the child, was adopted in certain localities. But this superficial theory seems to have been lived through, and now there

is a formidable revival, all over the country, in favor of moral instruction.

During these years the schools have been greatly indebted to the devotion of their teachers, especially the women, who have folded the little children to their hearts more tenderly as the storm beat more loudly outside. The terrible revelations of depravity in all regions of business, the vast amount of youthful wickedness in cities, and the portentous spectacle of two millions of children demanding instruction in the South, have finally awakened the people to this demand for moral instruction. Whenever the attempt is made in good faith, in a Christian country, to give moral instruction, it follows, by necessity, that it shall be instruction in the Christian morality, the code of the Sermon on the Mount, the Lord's Prayer, the Law of Love and the Golden Rule. For the average school-child this character-training is more than half, and for large classes nine-tenths, the work in school. The most important question now is the best method for the moral instruction so loudly demanded. And here the new education, which has changed the method of instruction in all other directions, must come in and reconstruct the mode of imparting moral instruction.

In proportion as the level of moral power in the teacher can be raised, will character be shaped in the school-room. The most formidable implement in the teacher's hands for moral training is the discipline of the school. Men and children are largely moulded by the moral tone, habits and laws of the community. The organization and discipline of the school work a gradual reform in multitudes of children, who are insensible to the direct personal appeal of the teacher. Yet a vast amount of quiet and effective advice and aid is now given by the teachers. The new methods of instruction, in which the teacher is the central power, offer great opportunities for moral instruction. Every lesson in language, science, history, even in the most practical studies of the school, can be so combined with moral emphasis as to make all instruction tell on the character of the child. In this way the scholar is prepared for the use of books. It is an outrage on religious liberty and public morality to banish the Bible from the schools; but it is a great folly to confine its use to a monotonous, perfunctory reading. The Bible should lie on the teacher's desk like the dictionary, for wise and judicious use.

Our reading-books can be used to great effect for moral instruction. It is a great mistake to fill our school-readers with such trivial and puerile matters as is often con-

sidered necessary. The present habit of directing the reading of school-children offers great opportunity to the teacher. There are lines of reading which, like mountain-paths, lead the youth upward to the loftiest outlook over the whole providential field of human life. The ideal of the true instructor is the Great Teacher himself.—*Exchange.*

### "I FORGOT."

Children, the story I am going to tell you is a true one, and I want you to learn from it how wrong it is for you to forget when you have made a promise to any one. How often we hear children say, "O, I forgot!" and think it is of no consequence.

One of the coldest days of last winter a gentleman in Baltimore was going home to his dinner. He was all muffled up and didn't mind the cold wind much, but as he turned the corner he saw a little school-girl standing still on the sidewalk, and looking so very cold that he stopped to see if she got safely into the car that was coming. But she didn't get into the car, and so he crossed the street to speak to her. He found that she had been crying, and that the tears had frozen on her little cheeks. Her hands were stretched out stiff, and she took no notice when he spoke to her. He saw in a moment what was the matter; she was freezing to death right in the street.

He picked her up in his arms as tenderly as he could, and ran with her to the nearest drug store. There she was rubbed and rubbed, and they put some medicine between her teeth to warm her blood; but it was a long time before the kind man saw any sign of life, and when he did it was only a shiver and a sigh. When the little eyes opened they looked at him, but closed very quickly again. Would she live to speak, and tell who she was and where she lived?

After a while the eyes opened again, and then in a low voice she said, "Where's Allie?"

"There, my dear," said the gentleman, "don't try to talk just yet; wait till you feel better."

"But Allie's come, I expect. I got so cold waiting for him. Please let me go to him."

"Not just now, little dear; lie still and I'll try to find Allie," said the gentleman.

So she closed her eyes again, and seemed to sleep, but suddenly she roused and said, "There's Allie; I hear him."

A crowd had gathered round the door, and one little boy, very curious to find out what was the matter, had pushed his way

into the store, and when he saw the little girl he cried out:

"That's our Bessie! It's Bessie!" It was this that roused the child, and she could not lie still till they brought him to her.

He looked very much frightened.

"O, Allie," said the little girl, as tears came into her eyes, "I waited so long and got so cold."

"And will you please tell us, sir," said the gentleman, "why you let your little sister wait so long in the cold; it seems to have been your fault."

"I asked her to wait and carry home my books while I went to see Frank Page's new dog, but I didn't have any books to bring home to-day—and—and—"

"And what? What about your little sister?"

"I forgot her," said the boy, hanging his head, and speaking very low.

"Forgot her! while you went to see Frank Page's new dog! and left her there to freeze to death! Supposing we had not been able to bring her back to life, what then?"

"She needn't have waited," said the frightened boy, trying to excuse himself.

"Ah! and then you would have scolded her, no doubt, for not keeping her promise. This is a serious lesson to you, my lad, and I hope you'll remember it as long as you live. Now go get me a carriage, and I will take your little sister home."

The parents were glad, you may be sure, to have their little Bessie home again, alive after such a narrow escape, and I presume they settled the matter with Allie. I hope he will never again be so careless and forgetful.—*Morning Light.*

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## FRIENDS' REVIEW.

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PHILADELPHIA, TENTH MO. 23, 1880.

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S. C. ARMSTRONG, the Superintendent of Hampton Institute, Virginia, and perhaps the man in America who has best studied and grasped the problem of lifting races of lower intellectual and moral training up to the best standard of Christian culture, has recently visited the Sandwich Islands, where his father was long a missionary, and writes his observations in the *Southern Workman*. He finds a people, who almost to a man embraced the profession of Christianity forty years ago, now dying out; and with certain moral defects which, unless radically cured, are likely to be fatal to the whole race.

Christianity did much for the Hawaiians.

When the first tide of religious fervor swept over the islands not only were the emotions of the natives stirred, but according to the testimony of the missionaries, they largely broke off their sins by righteousness. They were taught the dogmas of the Christian faith, but were also drilled in moral truth. School education went hand in hand with preaching the gospel, and thousands have been saved in a true sense, from sin to a higher spiritual and moral state.

But the inherent tendencies and customs of ages could not be removed at once, and to a sad extent "Blood tells terribly against the Hawaiian pilgrim's progress."

From the quiet seclusion of ages the Sandwich Islands have been brought into contact with Europeans, Americans and Chinese, many of whom are very corrupt in morals, and "pure lives are too rare to be a ground of hope for the nation."

Yet the natives "are far in advance of old-time habits," and "since 1840 in the most enlightened nations morality has made less *relative* progress than in Hawaii."

The moral problem is not the same in the United States as there, but it is similar. "This people," says S. C. Armstrong, "accepted the gospel, but have not lived near enough to it to save them from extinction." Americans *profess* Christianity—very many embrace its central truths, and by the Spirit which bloweth where it listeth are born of God, and receive the beginnings of a new life,—but the number who practice thoroughly the religion of the New Testament is very small. A pure and robust Christian morality, a life in which selfish intellectual gratifications, sensual appetites, the love of money and luxury, and the suggestions of the lower nature, are resolutely denied, and in which God is served in a manly, humble, sincere way, is too rare.

If in our own Society there has been formerly any lack of teaching the love of God in Christ, the privilege of pardon and reconciliation through His blood, and of entering upon peace and joy in believing, there is not less now an imperative call to thorough moral training, in the home and in the meeting-house.

Our children must be taught to speak the very truth—a virtue much lacking in commercial life. Rigid honesty not only in paying every title we may owe, but in every kind of work for others;—unyielding self-denial of every lust; and acting up to convictions of right whatever may be the consequences, must be inculcated.

If the young are permitted to read fiction suggestive of false or impure thoughts; to frequent hurtful company, to attend the circus, the ball-room, the theatre, the opera; to take their cigar

or intoxicant; to join the celebrations of war anniversaries, or to venture upon scenes of unlawful fashion and pleasure "because they like to," how can their moral character be other than weak, if it does not at length become corrupt.

Something of Spartan firmness in family rule and in self-control, is wanted in this day when freedom is in danger of relaxing into license.

### MARRIED.

**HARRIS—BALKWILL.**—On the 15th of Ninth month, 1880, in Friends' Meeting at Plymouth, England, James Rendel Harris, M. A. of Clare College, Cambridge, to Helen Balkwill, of Plymouth.

### DIED.

**EVANS.**—At his residence, Salem, Columbiana Co., Ohio, on the 8th of Eighth month last, Philip Evans, aged nearly 77 years, an exemplary member of Salem Monthly Meeting, Ohio.

**BROWN.**—In West Newbury, Mass., Seventh mo. 19th, 1880, Susan L., widow of the late Robert Brown, aged nearly 88 years, a member and Elder of Seabrook Monthly Meeting. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

**PITTS.**—Eighth mo. 8th, 1880, at Hesper, Kansas, Rebecca M. Pitts, wife of James Pitts, in the 35th year of her age. She bore an illness of three weeks with Christian patience. She was, for the last four days, apparently unconscious, except momentarily. She talked but little. But while we mourn over earth's sorest bereavement, the loss of a devoted wife and loving mother, yet we sorrow not as those who have no hope.

**ELLIS.**—Third month 20th, 1880, at her residence, near New Martinsburg, Alice Matilda, wife of Levi Ellis, in her 49th year, an Elder of Hopewell Monthly Meeting, Ohio. Gifted with bright intellect, sound judgment, and an unusual amount of energy, which had been submitted to the influence of the Spirit of Christ and dedicated to His service, she was, while in health, an earnest and efficient worker in the cause of temperance, peace, Bible-school, missionary and other work connected with the church. Her life was a testimony for Jesus, and her illness and death a striking example of the complete victory of grace over extreme physical suffering, and its most depressing influence. During ten months her suffering was much of the time intense, and the last twenty-one days she was unable to swallow either food or water, thus having also to endure the pangs of starvation. But through all, her faith never wavered. She frequently spoke of the sustaining power of the everlasting arm, and her willingness to suffer all that He willed, often saying, "It is all in love. He is a loving Father, I can trust Him. His grace is sufficient for me." In speaking of the bright prospects that awaited her release, she said; "O, it is too good, too glorious for one so unworthy, but Jesus bought it for me with His precious blood."

A FRIEND in the West writes. "An aged couple would very much like to have a warm shawl, overcoat and carpet." The overcoat is here waiting for the shawl and carpet. Any Friend having such articles to spare will much oblige the parties by sending them to 912 Wallace St., care of H. H. Bonwill.

THE Friends' Freedmen's Relief Association of Philadelphia is again about to open its schools. The services of Cyrus Lindley, of Indiana, have been secured as Superintendent, in the place of Alfred H. Jones, resigned.

Since 1873 the income of the Association has declined. Rigid economy has been necessary, and it has been difficult to keep the schools up to the highest state of efficiency. Last year all the contributions came from about one hundred persons. Larger means are very desirable. Let any one look at the state of the colored people of the South, and he will see at once the duty to give them instruction. They want aid in the formation of character, of habits of using their brains and all their faculties, of resisting sloth and sensuality or easy content with being less than they should make themselves.

For this they require right teachers, to stimulate them to everything that is good, energetic and ennobling.

Contributions may be sent to Richard Cadbury, Treasurer, care of Provident Life and Trust Company, 409 Chestnut street, Philadelphia.

**BIBLE ASSOCIATION OF FRIENDS.**—The Annual Meeting will be held in the Committee room of Arch Street Meeting-house, on Fourth day, Eleventh month 3rd, at 8 o'clock P. M.

Friends generally are invited to attend.

E. SMITH, Secretary.

Tenth month, 1880.

### RELIGIOUS INTELLIGENCE.

THE colored Baptists of the United States will hold a delegate meeting at Montgomery, Ala., Eleventh month 24th, to secure co-operation towards the spread of Christianity in Africa. It is suggested that a general Missionary Society be formed for this end.

THE Women's Auxiliary to the Board of Domestic and Foreign Missions of the Protestant Episcopal Church last year supplied \$105,524.40 in money, beside books, clothing and hospital stores valued at \$208,000.

AMONG the Indians the same Board have one missionary bishop; twelve white ministers, eleven native ministers, three teachers, ten native catechists, twelve women helpers.

THE Mission of the American Board in Japan has organized four churches in the past year. Five pastors have been installed and 121 members added on profession. The native members are becoming less and less dependent on the missionaries. One church 200 miles from the missionary has nearly trebled its membership in eight months.

THE *Christian Standard* states that the Shanghai M. E. Conference, China, now numbers 15,000 communicants, and 50,000 native Christians.

### TEMPERANCE.

THE Temperance Committee of Indiana Yearly Meeting held its annual session on Sixth-day, Tenth mo. 1st, 1880.

From reports received from sixteen Monthly Meetings it appeared that about 150 members had used intoxicating liquors needlessly; about 60 or 70 raise tobacco on a small scale, and 1700 use it at an annual cost of \$5280.

Several Friends addressed the meeting—advocating organized measures for reclaiming drunkards; the education of the public so as to lead to voting for prohibition; and showing how successful labor in one country reacted beneficially on another.

B. C. Hobbs spoke of the almost universal use of intoxicating liquors in Europe, and the great difficulty of getting drunkards to testify in the courts against the dealers who violate the liquor laws.

Dr. Charles read a short statistical report, from which it appears that the liquor bill of the United States amounts to \$60,000,000 per month, a sum equal to the expense of the national government in any month during the war. Each eleven years it amounts to over \$6,000,000,000, a greater sum than the entire cost of the war to the General Government, to the States, cities, counties and towns of the North—an amount so vast that the mind cannot comprehend it.

Judge Doan, of Wilmington, Ohio, related his experience with criminals. He said he had sentenced fifty-three men to the penitentiary during the past six years, and only three of the number were sober men. He cited two instances that came under his observation to prove that liquor-drinking is a great cause of mortality, one in which a drunken surgeon sacrificed the life of a young patient, and the other in which a father, maddened by drink, severed the head of his little child from its body to resent a fancied insult to his wife.

Esther Frame told the meeting that she believed that we should vote as well as pray for the suppression of the liquor traffic. She did not think it necessary to leave the political parties with which we are identified until after the Presidential election, but then we should enter the ranks of the prohibitionists.

THE coffee-room movement, says the London *Christian*, is becoming popular in India. The Bombay Young Men's Association proposes to open two of these establishments, towards the cost of which a handsome donation has been received from General Phayre; and a third coffee-room, designed especially for sailors, has been started by a lady who has taken great interest in the work.

IN Great Britain there was a decrease in the consumption of spirits during the first half of the year 1880 as compared with the same period of 1879. The decrease appears to have been in Scotland and Ireland, while in England there was an increase of 239,148 gallons out of the 3,004,429 gallons taken for consumption as a beverage. The imported spirits were less by nearly one-fifth than the same time last year.

THOSE who are aware that the traffic in drink is one of the gravest of our national evils, are justly concerned not to vote for candidates for public office who are committed to that traffic by personal use of intoxicants. Hence although reference to strictly partisan politics is quite beside the purpose of the *Friends' Review*, we feel willing to accede to the request of our friend E. C. Siler, and publish the following statement of an old friend of James A. Garfield. It must be borne in mind, however, that neither of the present great political parties in our country directly favors legislation for the suppression of the drink

traffic,—nor does the letter imply that James A. Garfield is a total abstainer from intoxicants:

KANSAS CITY, MO., Oct. 11th, 1880.—Dear Sir,—I am surprised to learn that it is charged against Gen. Garfield that he is addicted to the use of ardent spirits. I served with him during the war and remember that he was strictly temperate in his habits on all occasions. I know many of his neighbors and am sure the General's habits have not changed in that regard since.

Yours respectfully, L. H. WATERS.

#### WAR NOTES.

INCREASING BARBARITY OF WAR.—The destruction of the Chilean transport *Loa*, in Callao Bay, with 150 troops killed, by a torpedo-machine concealed in a fruit boat, indicates the constantly increasing barbarity of war. If torpedoes are to be brought into use, it will be difficult to draw the line between what is permissible and forbidden in "civilized" warfare.

The Chileans have bombarded the defenceless towns of Chorillos, Ancar and Chancay, in retaliation for the sinking of the *Covadonga* by a torpedo, and because the Peruvians refused to surrender the sloop *Union* and the transport *Remiac* in reparation.

#### THE INTERNATIONAL LESSON.

##### FOURTH QUARTER.

LESSON 5. Tenth month 31st, 1880.  
JOSEPH SOLD INTO EGYPT. Gen. xxxvii. 1-5, 28-34.  
GOLDEN TEXT.—"Who is able to stand before envy?"—Proverbs xxvii. 4.

##### CONNECTING HISTORY.

The meeting of Jacob and Esau, with all its Oriental peculiarities, is graphically described in the 33rd chapter, and the kind conduct of Esau is brought out very conspicuously. Jacob prudently declined the protection of his brother and his troop. He had learned God's guardian care over him and his family. He built an altar at his first camping place in Canaan, and offered thanks and worship. Jacob purchased land of the Shechemites, upon which to pitch his camp. This seems to have led to too much intimacy with them, and the result was distressing to all. The prophecy of Jacob on his death-bed in regard to Simeon and Levi was predicated on this cruel, treacherous transaction.

Jacob left Shechem, and, at the command of God, returned to Bethel, where he required his household to put away their strange gods. He there built an altar to the Lord, and called the name of the place El Bethel, (the God of Bethel). The Lord again blessed Jacob, making definite promises that not only one nation, but a company of nations with kings, should be his descendants. Jacob again poured a drink offering on the pillar or altar which he had formerly erected and poured on oil. We have no account of his offering any other kind of sacrifice, but he almost certainly offered beasts upon the altars he built. Near Bethel, at Bethlehem, Rachel died when Benjamin was born. After that, Jacob visited his father Isaac at Mamre. Later Isaac died, and was buried by Esau and Jacob. The place

of his burial is not mentioned, but as he died at Hebron, we may suppose that he was buried at Machpelah, where Abraham and Rebekah were laid, for we understand that Machpelah is now a part of the ancient Hebron, and that a Moslem building is over the tombs of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, Rachel was buried near Bethlehem. The crime of Reuben is mentioned, which caused him to be rejected as the first-born, and was again referred to in Jacob's last words. The 36th chapter is devoted to the genealogy of Esau, who if he lost the blessing, still had a line of dukes and kings as his descendants.

## THE LESSON.

Chapter xxxvii. 1. Two generations having lived in the land, had made it seem like their native country; so Jacob was hardly a stranger.

2. *This is the family history of Jacob*,—would be rather clearer than the word generations. The historian goes back a little to state that Joseph was seventeen years old when he brought unto his father the evil report of the sons of Bilhah (Dan and Naphtali), and of Zilpah (Gad and Asher), and thus to account for the jealousy that gradually grew up among his brothers against him. He seems to have been made chief shepherd over a flock, with these brothers as helpers.

3. *Now Israel*—the name is here changed from Jacob—*loved Joseph more than all his children, because he was the son of his old age*. In this family history the trouble between Leah and Rachel, the one not loved, the other loved, continues with the children; and as all favoritism will produce jealousy, so this favoritism towards Joseph was productive of evil. Undoubtedly in their father's preference for him, Joseph's older brothers would recognize a usurpation of their rights.

*He made him a coat of many colors*. All commentators appear to be agreed that this was a long tunic, or robe, like a cloak, reaching to the wrists and ankles, whereas the dress of young men had usually no sleeves, and only reached to the knees. This may have been given to Joseph with the understanding that he should have the privileges of the eldest son. If this tunic was long, it would not be expected that Joseph should work at manual labor, for the length of dress would preclude that. Kings' daughters wore long dresses. This tunic of Joseph's was probably made of different colored materials.

4. The fact that his father had such an attachment for Joseph, so that his love was greater for him than for all the others, caused real hatred on their part. They could not give the salutation of peace which members of the same family were formerly called upon to give to one another.

5. *And Joseph dreamed a dream, and he told it his brethren, and they hated him yet the more*. All the trouble produced by Jacob's domestic arrangements is now seen; the son of his old age, of his beloved Rachel, grows up with the feeling that he is to be the son whom his brethren shall serve, and that he should reign over them.

The two dreams are not in the lesson, and on that account it is better not to spend much time in explaining how far it was the will of God that Joseph should tell his dreams. His father rebuked

him for telling them, but Jacob nevertheless saw that they contained a prophecy of the future. Neither is the conspiracy of his brethren in the lesson, but in this transaction we see their different characters exhibited. Reuben determined to save him; Simeon was probably the most determined to kill him, (for Joseph kept him in prison afterwards). The jealousy caused by his father's favoritism, his piety, and excellent gifts, his dreams and the coat, prompted them to murder. Dothan, where he found them, was nearly seventy miles from Hebron, where Jacob dwelt. Joseph had started out at once when his father told him to go to his brethren.

23. With cold deliberation they had plotted against him, and at once, instead of a brotherly greeting, stripped him of his coat when he came to them.

24. Regardless of the anguish of his soul when he besought them, and they would not hear, they cast him into a pit. This was an empty cistern, excavated to collect rain-water.

25. They then sat down with heartless cruelty and fiendish satisfaction, to enjoy themselves. Probably Reuben was not with them. He sought to save Joseph. From the after history we gather that they were close to the pit where he was immured. They saw a company or caravan of Ishmaelites coming from Gilead, beyond Jordan, on their way to Egypt. The trade in slaves was well suited to their character. *Spicery*—Storax, a gum from India. *Balm*—the gum of the opobalsam, which grew in Gilead—balm of Gilead. *Myrrh*—an Arabic gum of fragrant smell; all were much used in Egypt.

26. Judah advances the argument that murder can do no good.

27. He proposes to sell Joseph to the Ishmaelites, that the brothers may not be guilty of slaying their own brother. His brethren were content; he would be out of their sight,—he could no more tell of their wickedness. God overruled their evil design to slay him with hunger and thirst.

28. The caravan had been seen in the distance whilst they were feasting. When the Midianites came up, Joseph was drawn out of the pit and sold to them for twenty pieces of silver. Like our Lord, of whom in many things he seems a type, Joseph was sold for silver.

29. Reuben was weak, but he was pitiful. He had intended to bring Joseph again to his father, and when he found that he was gone he showed his great grief.

30. How touching are the words of Reuben: *The child is not, and I, whither shall I go?* He could not face his father without the child.

31. After the crime is committed the guilty actors must lie and scheme to prevent its discovery. The coat, which had been one of the causes of their hatred, and which had been so valued by Jacob, they soaked in blood, as apparent evidence that Joseph was dead.

32. Surely they had no need of pretending not to know the coat, but with every bad passion rampant in their breasts they would aim to deceive.

33. The long journey to Dothan had been a dangerous one; so Jacob was easily persuaded that his son was killed by some wild beast.

34. Sorrow and distress were now Jacob's portion. *Sackcloth*—a coarse cloth, made of camel's hair, and worn around the loins by mourners.

35. Those who had sold their brother and so cruelly deceived their father, were indeed miserable comforters. But the time was coming when their sorrow would be real, and their wicked acts be brought vividly before them. Jacob wished only to go down to the place of the departed; life had no attraction for him now.

36. Joseph was sold to Potiphar in Egypt. Probably this man was chief of executioners or commander of the king's body guard, and had charge of carrying out any sentence which the king might decree.

Joseph has so often been spoken of as a type of Christ, that it may be well to call attention to several coincidences in their lives. The willingness of Joseph to go to his brethren; their rejection of him; his having been sold for the lowest price of a slave. Then in Joseph's after history, the two prisoners who were with him—one condemned, the other pardoned; besides a large number of other real or fancied resemblances. But was this intended in the history of Joseph and of his brethren? Looking through the New Testament we do not find such an idea taught. It is a question whether God in revealing the future to Joseph intended that he should tell his brothers. At the present day there is danger of our telling those revelations to us which are intended for our encouragement, and which to others will have more or less the appearance of boasting. Special providences may lose their effect by being told.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. Envy is cruel as the grave. It may hasten men to the worst crimes, for it is the very spirit of Satan. The highly professing Christian may soon find himself separated from Christ by allowing envy a place in his heart.

2nd. He who hates a brother or sister in his heart is a murderer, though he may not be so in act.

3rd. Peace, concord and loving politeness should exist among a family.

4th. God spoke to Joseph in a dream. He may yet speak to men in dreams; but now very rarely indeed. Usually dreams are but idle thoughts.

5th. When God gives to others better talents or higher spiritual gifts than to us, we should not envy the possessors, but accept all the good God would convey to us through such favored ones.

6th. Jacob brought envy, then sorrow and distress on Joseph, by unwise partiality and dressing him in fine clothes. Many parents now wrong their children by finery and expose them to danger.

7th. Reuben should have firmly withstood his brothers when they proposed to murder Joseph. He who is unwilling to stand up to what he knows is right, will rarely succeed, after the wrong is done, in being able to correct it. The really hardened suffer less from remorse than they who, aiming to do right, allow themselves to be overpersuaded against their consciences.

8th. God sometimes overrules men's evil deeds to forward His gracious designs. God sent Joseph into Egypt for great and wise ends. But He could have done it without the brothers' crimes, and they were deeply guilty.

9th. For years the brothers carried the wretched secret of their cruelty and lies. How unhappy their state who add sin to sin. Bad children

cause great grief to good parents, and may bring down their gray hairs in sorrow to the grave.

10th. Through all Joseph kept his faith in God and his innocence, and God greatly blessed him. So He will all who believe in His love, and who trust and obey Him.

#### KANSAS YEARLY MEETING.

The Meeting of Ministers, Elders and Overseers was held on Fifth-day, Tenth mo. 7th, at 2 P. M. The attendance was about as large as usual. Most of the ministers whose credentials were read in the Yearly Meeting on the following day were present. The labors of the ministers were both interesting and satisfactory; and it was felt that so far as they indicated the character of the service that might be had during the Yearly Meeting, there was great cause to praise the Lord from a full heart.

In the evening was held a session of the Meeting for Sufferings.

*Sixth day, 8th. 8½ A. M.* It was an impressive scene at the morning meeting for worship, where a large number were assembled listening to the unfolding of Divine truth, and entering at the very opening of the meeting into the spirit of devotion and service. It illustrated how ready the Lord is to bless those who call and wait upon His name.

A public meeting for worship was held at 10 A. M. At 2 P. M. was held the first session of the Yearly Meeting for Discipline. The Representatives were nearly all present. Credentials for the following Friends from other Yearly Meetings were read: Thos. and Mary S. Kimber, E. C. Siler, E. and J. W. Kenworthy, Jesse McPherson, Silas Day, Daniel McPherson, E. H. Janeway and wife, Rebecca Talbert, Israel Osborn, Joseph O. Binford, J. W. Morgan, John Davis, Jabez Henley and wife.

The Representatives were directed to audit the meeting's accounts and to report the reason of any failure on the part of Quarterly Meetings to raise their proportion.

Cottonwood reports about twenty-nine families who have abandoned the attendance of its meetings, and have set up one of their own, and asks advice on the subject. A similar condition exists in other Quarters. A committee was appointed to consider the matter and report to a future sitting.

Walnut Creek informed that it was united in forwarding a request of Mount Ayr and Chalk Mound Monthly Meetings for a new Quarterly Meeting. A committee was appointed to consider the request, and if they deem best, to present names of Friends to visit the meetings concerned in the request.

In the evening was held a meeting for worship. *Seventh-day.* The meeting for devotion was large and interesting.

At 10 A. M. the meeting for discipline convened. The Representatives reported Wm. Nicholson for Clerk and Samuel D. Coffin and J. H. Stuart for assistants, who were appointed.

Spring River asked to be allowed to hold its meetings for discipline in joint session with only one record. The request was referred to a committee, but a great concern was expressed

on the part of several that such a course would be detrimental to the Society's interests, and the fact was alluded to that the number of our women ministers is perceptibly declining. Much regret was felt at this, and a desire that nothing should be allowed among us that tends to this result.

Notice was given of a bequest of the late Dr. J. W. Taylor, and the matter was referred to the Representatives. So also the matter of the funds on the proposition of Stanley Pumphrey for meeting-houses.

Epistles were read from London and Dublin Yearly Meetings.

An address from Western Yearly Meeting reaffirming some of the principles held by our Society from its beginning, was read. It was directed to be printed and attached to our minutes; also an extra number for distribution. The subject of the need of a printing house under the control of our Society was presented, and a committee appointed to consider it and report to a future sitting.

The state of Society was taken up. The following statistics were reported: Number of births 130; of deaths 45; received by request 197; from other Yearly Meetings 341; disowned 6; resigned 18; removed 40; number of members 4,118; number of males 2,123; number of females 1,995; under twenty-one years 1,841; number of families 683; parts of families 310; established meetings 39; recorded ministers 64; number of meetings without recorded ministers 12. Pending this subject the meeting adjourned.

At 2 P. M. was held the Yearly Meeting Conference on Bible-schools. The reports, under the present method of carrying on the work under superintendents, though not complete, were more satisfactory than heretofore. The Conference was an interesting one, and all seemed to feel that there was great reason for encouragement and stronger effort. It was pressed that the reports be more complete for the coming year.

In the evening a large meeting on the subject of Education was held. J. H. Stuart gave some account of the late Educational Conference at Haverford, setting forth its aims and purposes; also presenting the organization and purposes of the Educational Association of Friends of America. He was followed by E. C. Siler and Thos. and Mary S. Kimber, and a membership of about fifty was formed.

The meetings during First-day were large and satisfactory. It is not easy to give a satisfactory account of such meetings. Where servants of the Lord, full of the Holy Ghost, labor earnestly, and where God is present by His Spirit, the blessing to the meeting is always great. Such we thankfully acknowledge has been the case so far with Kansas Yearly Meeting.

## CORRESPONDENCE.

It may interest some of the readers of *FRIENDS' REVIEW* to know that the collection of money taken up in the Women's Yearly Meeting in Tennessee, in the Eighth month, for the sufferers by famine in Ireland,

has been received. A letter from Mary Edmundson, of Dublin, informs that this substantial expression of sympathy was very gratefully received, and came at an opportune time, the amount sent just covering the cost of medicines and nourishment needed for some whose health had suffered for want of proper food. Mary Edmundson, under date of Ninth mo. 17th, says, "Perhaps the Friends would like to know that just last Fourth-day an application came from a clergyman in the North of Ireland, saying that many of the people in his neighborhood are very sick from long privations, and that a supply of beef and rice would be very gratefully received. We resolved to send some, and the amount will just come to about the sum sent by these dear American Friends, and thus their kind donation can at once be utilized. We never intended the mention of this distress in our Epistle to assume anything of the character of *begging*. I trust it was not so considered."

FRIENDS at Glen Elder, Kansas, require \$250 to seat their house for school and meeting purposes. They have done all they can in building it. The school ought to open Twelfth mo. 1st. A more direct opportunity to aid education is seldom offered. In some way it should be done.

(To be continued.)

### • MEXICAN LETTER.

Editor of *Friends' Review*:

We have to thank our Northern Friends for their kind and prompt response to the appeal published in *FRIENDS' REVIEW*.

This morning we observed the government flag in a new place, and found that the Custom House boat was anchored in one of the streets only four blocks from the market. There had been a great deal of rain West of here; in consequence the river, swollen by the hurricane, has not diminished in volume, but rather increased, and now half the city, and probably more than half the dwellings, are in, or surrounded by, the water. Probably no part of Matamoros is to-day three feet above the water level. Our meeting and mission premises are about two feet higher than the flood, which is likely to increase rather than abate for the next few days. There has been a rain storm at Monterey which continued for ninety-eight hours, doing much damage in that town. That body of water will keep the Rio Grande from falling for some days yet. Most of our members live near the meeting-house, in the higher part of the town, and thus our church suffers but little from the flood. The Presbyterian meeting-house stands now in

two feet of water, and most of their members live in the inundated portion, and have been compelled either to abandon their dwellings, or in the few cases where the site of the house was higher than the surrounding waters, to wade through the waters to their daily toils.

In the dry part of the city many rooms are occupied by two families, and in some cases even three families live in one room 12 by 18. Many inhabited houses have an end or a front wanting; some have no more than a roof and corner poles, others have the walls laid up with reeds, but unplastered owing to the difficulty in procuring clay caused by the flood. This last class of houses is about as well ventilated as would be a Northern house which had been lathed but not boarded or plastered. It is customary in this country to sleep in the open air during the summer months; bedsteads are not common; except a few foreigners, every one uses a cot which can be folded up and carried inside in case of rain. Every half hour during the night the watchmen call the time and announce any change in the weather, thus warning these outdoor sleepers.

The heat for the past few weeks has been rather oppressive, making our usual work a toil rather than a pleasure. However, we have one consolation, the mosquitoes cannot endure extremely warm weather and do not trouble us except on cool days or nights. One insect plague here is rather more dangerous than mosquitoes; I allude to scorpions, which seem to have become much more numerous since the hurricane. It is rather risky to put on a pair of shoes which have been unused for some time, as such articles are their favorite resorts. One of our printers put his hand into a box of paper, but he took it out suddenly on discovering that two of these interesting animals had pre-emption rights. Another came to light in a type box, and one of a social disposition took up his quarters under my pillow one night. He died rather suddenly the next morning. We have become a little nervous about needlessly disturbing piles of newspapers, or thrusting our hands blindly into drawers or boxes. A bite from one of these creatures, though not necessarily fatal, is sufficiently unpleasant to be avoided if possible.

We have not yet got over all the effects of the hurricane in our printing office. Some of our printing materials were spoiled, a few boxes of type became "pi," and nearly all our type not actually on the galleys was wet, the rollers are rebellious, and the presses rusty. These petty annoyances serve to remind us of the great danger from

which we have been delivered. Our school buildings are not yet ready for occupation; they had to be rebuilt from the foundation.

We have commenced a Bible-class to be held on Second-day night. A number of the brethren, at the conclusion of the first lesson, asked if it were not possible to spare another night each week for studying "The Book." Acting on this suggestion we have arranged for something like a normal class to be held on Seventh-day evening; this, however, is only intended for the benefit of Bible students, the other is more general and is open to all who care to come. The first meeting had nearly fifty present, but it is not probable that so large a number will continue to attend. We use the International Lessons, and are getting a series of "Helps to Study" printed for the use of our members.

S. A. Purdie's wife and little infant are both enjoying good health. The Mexican Christians are trying by their kindness now to show their gratitude to "Senora and Senor ministro" for their past labors. Although we do not look for our reward in this life, yet when the Lord of the vineyard sees fit to give us some view of the Delectable Mountains, as Bunyan well expressed it, we find new energy for the work. In Christian love,

WM. A. WALLS.

Matamoros, Ninth mo. 30, 1880.

INDIANAPOLIS, Ind., Tenth mo. 12th, 1880.

Sarah B. Satterthwaite was called from our Yearly Meeting (Western) by the death of her brother-in-law at Quincy, Ill. She rejoined Mary White at Richmond and attended Indiana Yearly Meeting, after which they visited Cincinnati where they spent First-day the 10th inst. They came to this city on Second-day, and are stopping with James and Sarah Smith at the Female Prison and Reformatory, where they have had acceptable religious service with the prisoners and the children. They have also visited the Children's Home. This evening they held meeting at our meeting-house—well attended and much blessed. To-morrow morning they go to Illinois to fill appointments at Tuscola, Stanton, Fairview, Friends' Grove and Harmony, all remote meetings in the limits of Vermillion Quarter. From thence after resting a week at Quincy, Ill., they will go to Arkansas, where they will visit the several little bodies of Friends and the Institute and meeting at Helena.

We had a very acceptable visit from Thomas and Mary S. Kimber, who spent the First-day between Western and Indiana Yearly Meeting here. They had meeting on Seventh-day evening and First-day morning and evening. Very truly thy friend,

CALVIN W. PRITCHARD.

## INDIAN MATTERS.

The little church of Pottawatomies, at Pleasant Prairie, are reported by Franklin Elliott to have kept up their meetings regularly. They have received gifts for mutual edification, and one of their number may yet become qualified as a minister. Four young people have joined the church in the Ninth month.

It is a matter of profound regret that no Friend offered to teach the Pottawatomie school. The consequence has been such as should lead some one to come forward for next year as a teacher there.

Jeremiah Hubbard reports another of his monthly visits to the Indians of Quapaw Agency. The Modoc school is under the efficient care of Emmeline Tuttle. "These Indians seem to be trying to get on as best they can," although they continue to suffer from sickness. About half of the whole number were out to meeting, which was a very pleasant, orderly and favored one. The daughter of Steamboat Frank, their preacher, was very ill. A. C. Tuttle and J. Hubbard called to see her. She said she was ready to go if it was the Lord's will. She would like, if it was His will, to be able to go to school and meeting again, but she wished the Lord's will to be done. She appeared to be happy in the Saviour's love.

The Modocs are very anxious to improve their condition. They had a contract to supply the Government with 150 tons of hay, and were at work late and early, each trying how much he could do.

J. Hubbard visited the Agent, Col. Dyer, and found him courteous, and disposed to forward every good work for the benefit of the Indians of the Agency.

The Friends' Meeting among the Ottawas continues to prosper. It seems likely to have considerable accessions soon. J. Hubbard had a meeting at John Winney's, among the Senecas, well attended and profitable.

## SCIENTIFIC NOTES.

*Anti-Tobacco.*—At Paris a society "*Contre l'abus du tabac*" has been formed, which intends to combat the excessive indulgence in smoking, which has of late become fashionable in almost the whole of Europe. The society offers various prizes for treatises on human health and the dangers it is subject to from the excessive use of tobacco.—*Nature*.

*Celestial Phenomena.*—A remarkable phenomenon was observed at Kattenan, near Trahehnen, (Germany), and in the surround-

ing district, on the 22d of Third month. About a half hour before sunrise, an enormous number of luminous bodies rose from the horizon and passed in a horizontal direction from east to west. Some of them seemed of the size of a walnut; others resembled the sparks flying from a chimney. They moved through space like a string of beads, and shone with a remarkably brilliant light. The belt containing them appeared about ten feet in length and two feet in breadth.—*Nature*.

*Unearthing the Temple of Eleusis.*—The Archæological Society of Athens has purchased about half the village which stands upon the ruins of the Temple of Eleusis. The Society intends building new dwelling-houses in another part, and to begin with excavations as soon as the present inmates of the village have moved.—*Nature*.

*Milanese Antiquities.*—In the vicinity of Milan, pile dwellings have been discovered in a peat moor, and the foundations of a Roman theatre in the city itself.—*Nature*.

*Opening an Old Burial Ground.*—Near Bautzen, Saxony, an ancient burial-ground has been discovered. Up to the 20th of Fifth month, four hundred antique objects were found, such as urns, well-preserved "tear-vases," sixteen bronze and iron rings, a head ornament, needles and buttons.

## UNHEEDED PSALMS.

God hath His solitudes unpeopled yet,  
Save by the peaceful life of bird and flower,  
Where, since the world's foundation, he hath set  
The hiding of His power.

Year after year His rains make fresh and green  
Lone wastes of prairie, where, as daylight goes,  
Legions of bright-hued blossoms all unseen  
Their carven petals close.

Year after year unnumbered forest leaves  
Expand and darken to their perfect prime;  
Each smallest growth its destiny achieves  
In His appointed time.

Amid the strong recesses of the hills,  
Fixed by His word, immutable and calm,  
The murmuring river all the silence fills  
With its unheeded psalm.

From deep to deep the floods lift up their voice,  
Because His hand hath measured them of old;  
The far outgoings of the morn rejoice  
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,  
That wanders homeless through the summer skies,  
Is reckoned in his purposes, and forms  
One of His argosies.

Where the perpetual mountains patient wait,  
Girded with purity, before His throne,  
Keeping from age to age inviolate  
Their everlasting crown—

Where the long-gathering waves of ocean break  
With ceaseless music o'er untrodden sands,

From isles that day by day in silence wake,  
From earth's remotest lands—

The anthem of His name shall uttered be;  
All works created on His name shall call,  
And laud and bless His holy name, for He  
Hath pleasure in them all.

—*Sunday Magazine.*

**T**HE Fiftieth Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting will be held at No. 109 North Tenth Street, (second story), on Fourth-day, 27th inst., at 7½ o'clock P. M. Friends generally are invited to attend.

B. W. BRESLEY, Secretary.

**F**ROEBEL KINDERGARTEN.—In connection with Family and Day School of R. S. Ashbridge and L. V. Smith, 1837 Chestnut Street, Philadelphia, will open Eleventh mo. (Nov.) 1st. at

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 19th inst.

**IRELAND AND THE POPE.**—A dispatch from Rome on the 15th stated that the Pope had summoned some of the Irish Bishops to that city, to instruct them in view of the present state of affairs in Ireland. A journal in Rome said on the 16th that many inquiries had reached the Vatican from Ireland as to the attitude of the Pope in respect to the troubles there; and it declared that the Papacy is even more resolved than in the past to avoid interference in the political affairs of nations. It has always recommended the clergy not to depart from their mission of peace. The Pope has recently exhorted all the Bishops to keep strictly within the limits of the laws of the countries in which they are located, whenever a question of internal order or policy shall arise.

A large meeting of Orangemen, estimated to number 4,000, took place on the 16th at Donaghlaney, County Down, to protest against the agitation carried on by C. Parnell and his associates.

**FRANCE.**—Four Italian monks of an establishment in the Rue Monceaux, Paris, were ordered on the 16th to quit France in twenty-four hours. Sixteen establishments of Carmelites and Bonabites, having 200 inmates, were closed on that day in France. In several places there were demonstrations of sympathy with the expelled communities. At Montpellier the Bishop visited the Prefect and informed him that he was excommunicated, presumably on account of his action in this matter.

The managers of two newspapers have been sentenced to six months' imprisonment and a fine of 3000 francs for libelling President Grevy.

The imports into France for nine months ending 30th ult. show an increase of 253,000,000 francs over the same period last year. Of this amount, 189,000,000 francs is in food. The exports during the same time increased 69,000,000 francs.

**RUSSIA.**—It is reported from St. Petersburg that native cereals are so scarce in the country that large quantities of American corn and Chilian wheat are sold in the capital. Although Russia is eminently an agricultural country, only 271,000,000 acres,—a comparatively small area,—is under cultivation. The want of easy means of communication is a disadvantage to agriculture in many districts, causing the price of grain to be very low in the locality where it is grown. The chief cereals are wheat, rye, barley and oats; and in the South, buckwheat and millet are produced, and furnish, with rye, the staple food of the people. Hemp and flax are widely raised, and the seed of the latter is used to some extent for food. The

government, for the last forty years, has encouraged the cultivation of potatoes. Large quantities of wheat are usually exported. An area of 486,000,000 acres is covered with forests. In the north they occupy from 90 to 95 per cent. of the territory, but in the south they are sparse. Timber is largely used for building and other purposes, and forms a principal article of interior commerce, being floated down the rivers.—*N. Y. Times.*

**TURKEY.**—It is stated that after the Sultan's order to surrender Dulcigno was sent to that place, the Turkish commander assembled the Albanian chiefs and urged them to submit to the Sultan's will, but they declared their intention to resist.

A dispatch from London on the 16th said that the Turks were laying torpedoes in the harbor of Smyrna; that the commanders of the French and German war vessels of the combined fleet at Ragusa had been ordered home; and that it was not thought likely that any further naval proceedings would take place.

**DOMESTIC.**—Another difficulty has broken out between a part of the Ute Indians and some whites, which at present threatens very serious consequences. The history of the case, as given by A. B. Meacham, the U. S. Commissioner, who was then at Los Pinos Agency, is as follows: On the 30th ult. a white teamster, named Jackson, upon little or no provocation, shot and killed a young Indian, Johnson, son of a chief. The next morning, some 50 armed Indians appeared at Los Pinos Agency, demanding the life of the murderer. Meacham and the Agent, assuring them that he should be punished, set off at once with a small military escort, only 16 men, for the scene of the murder, where they found the criminal in custody of some citizens. The Indians, greatly excited, threatened to kill all the whites if he were not given up. By the strenuous efforts of the Agent and Col. Meacham, they were induced apparently to agree that he should be taken by three citizens to Gunnison for trial by the civil authorities. On the way thither, they were surprised by a party of Utes and white men, who took the prisoner from them, and, and were subsequently reported to have killed him. The civil authorities of the nearest county in Colorado subsequently arrested Agent Berry, Col. Meacham, and two of the citizens from whom Jackson was taken, on the charge of murder, and committed them to prison at Gunnison. Secretary Schurz has telegraphed to Gov. Pitkin of Colorado, urgently requesting him to afford the prisoners adequate protection against threatened mob violence, and not to allow the State militia to go upon the Reservation, as such a course must almost inevitably bring on a conflict with the Indians, perhaps resulting in a serious war. We have no information later than the 18th.

The Legislature of Oregon has passed a Constitutional amendment in favor of woman suffrage; the Senate by a vote of 21 to 9, the House by 32 to 27.

On the 15th and 16th insts. a violent storm passed over Iowa, Minnesota, and the region east of them, including Lake Michigan. In all the northern part of its course, it was accompanied by snow, in some places melting as it fell, but afterward freezing again. Along the Sioux City R. R. north from Council Bluffs, Iowa, the sheet of ice and snow was reported three or four inches thick; while on a branch of the Chicago and North-western R. R. in Minnesota a train was blocked by snow-drifts said to be five feet deep, and in Wisconsin some were reported even ten feet. At Chicago and some other points, considerable damage was done by the wind, and many wrecks occurred on Lake Michigan. The steamer Alpena, running between Chicago and Grand Haven, Mich., was undoubtedly lost, as portions of the vessel and cargo have been washed ashore; and those on board, between 70 and 80 in number, probably all perished.

# Friends' Review.

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For Friends' Review.

## A FRIENDS' UNIVERSITY.

At the Educational Conference held at Haverford, Professor Alphens MacTaggart read a paper, under the above title, in which he sketched an outline of a plan for a University organization in the Society of Friends, for conducting examinations, conferring degrees, using a wise influence in improving and invigorating academies and high schools, and exercising a general oversight over all the educational interests of the Society. In the

discussion which followed, the question was asked, by some of the Western delegates, whether the instruction and management of Haverford could be so modified as to meet the want, and also to provide additional facilities for post graduate study. The idea is not altogether a new one; but the form in which it was presented has some interesting and important features of novelty, which make it worthy of serious consideration. It has been generally felt that Friends could never hope to compete with institutions like Harvard, Yale, and Johns Hopkins, and that money could be expended more wisely in building up academies and colleges than in providing for denominational education of still higher grades. To a great extent, this is undoubtedly true, but the question may well be asked, whether it is wise to divest all professional and post-graduate study of such supervision as would be likely to increase our influence for good. The most dangerous forms of skepticism have hitherto originated in scientific and professional schools; if they could be checked, or in any degree controlled, by collateral teaching, any investment or endowment which would secure such check or control, would be very desirable.

The committee who were appointed at the last meeting of the Haverford Alumni, to consider the best plan for recognizing the value of President Chase's twenty-five years' faithful service, have already ascertained that he would prefer some testimonial for the benefit of Haverford, to any mere personal gift. They have accordingly instituted inquiries relative to a memorial endowment of some kind. If the endowment could be combined with a systematic organization, which would help to concentrate and wield all the educational interests of the Society, its value would be greatly enhanced, and the influence of the organization would be felt over the whole civilized world.

The grounds, building, library, apparatus, museum, and pecuniary investments of Hav-

erford, probably represent a capital of about five hundred thousand dollars; the endowment of Bryn Mawr is nearly twice as great. The well-known desire of Dr. Taylor, often expressed during his lifetime and recorded in his will, that the instruction in the two colleges should be conducted, as far as possible, by the same professors, would facilitate their union, on a plan similar to that of either of the English Universities. A nucleus could thus be formed for an organization such as Professor MacTaggart proposed, and arrangements could be made for non-competitive co-operation, with the technical and professional schools, libraries and museums of Philadelphia and Baltimore, in order to secure the greatest possible thoroughness of education, in any desired department, under the permanent and systematic supervision of responsible members of the Society of Friends. Such supervision will continue to be needed, as long as any of our Universities pride themselves upon their non-religious character, and are too timid to teach the highest of all truths.

P. E. C.

JOHN M. WHITALL.

Continued from page 162.

His favorite text was, "Draw nigh unto God, and He will draw nigh unto you." So much was this the case, and so often did he quote it to us, that we called it "Father's text;" and most faithfully did he put it into practice himself, while thus constantly recommending it to others. From my earliest childhood I can remember coming upon him many times a day, sitting quietly alone in his arm-chair waiting on the Lord. We children used to say to one another, that "father was having one of his little meetings," but we hardly understood then with whom those meetings were held, even with the Lord Himself, who did indeed draw daily nigh to this faithful seeking heart. When I grew older, and could understand what it meant, my father told me that he never felt as if he could begin or end the day safely or comfortably, until he had felt the sensible presence of his Lord and Saviour; and he always waited in these times of retirement until this was granted. No matter where he was or who was present, regularly morning and evening, he would go away from the rest of the party, and would wait in silence before the Lord, until His manifested presence was vouchsafed to him. When he was sixty-nine years old he dictated to me the following account of his experience in this respect:

"It pleased the Lord in great mercy to visit me with the day-spring from on high

in my eighteenth year; so that from being very volatile, I became serious and a seeker after the Lord. And to His praise be it spoken, whenever I really was in earnest to draw nigh unto Him, He was pleased to draw nigh unto me; and to give me a sense of His reconciled countenance. And often in the night season, and during the day while pursuing my various avocations, I would feel the incomes of His love. But for some years I had no especial time set apart for waiting on the Lord. In my twenty-third year, on one occasion, when praying for the baptism of the Holy Spirit, I was sitting in perfect stillness before the Lord, when I received a powerful visitation, and an assurance that this quiet waiting was the way for me to seek and find Him. And to the praise of His mercy be it spoken, from that time to the present, I have received grace to be diligent in waiting upon Him, and have found Him faithful to the promise that 'Ye shall seek me, and find me, when ye shall search for me with all your heart.'

"And often in seasons of great trial and difficulty, this practice has proved to be of the greatest comfort and encouragement; the Lord lifting up the light of His countenance upon me, and permitting me to ask His protection, help, and direction; and blessed be His name, He has many times granted my petitions, so that I can adopt the language, 'Truly my soul waiteth upon God, from Him cometh my salvation. He only is my rock and my salvation; He is my defence; I shall not be greatly moved.'

"From long experience I feel satisfied that at least twice a day we should observe a time of waiting upon and drawing nigh to our Heavenly Father. In the morning, arising before it is necessary for the business of the day, and appropriating at least half an hour for this purpose; and then again the last thing before retiring. This has been my practice for many years, and with humble gratitude I would acknowledge that the Lord has often met me, and I have passed through the day with a sense of His love on my spirit. And in the night season could sweetly sleep, feeling that if the Lord be for me who could be against me.

"In seasons of waiting I find it necessary not to be discouraged if wandering thoughts intrude, or if even drowsiness should oppress me, but to press on, keep on the watch, bring back my wandering thoughts, struggle against sleep, and wait patiently on the Lord, knowing that if I am to have a sense of His presence, He must reveal Himself to me, and humbly trusting that He will do so. But if in seasons of spiritual coldness He may seem to hide His face, we feel at least

rewarded for having done our duty, and are willing to walk by faith, until He shall again appear. But let us on no account omit this important duty. JOHN M. WHITALL.

"7th month, 1869, at 'The Cedars.'"

It was from the faithful perseverance in this habit of waiting upon God that he drew the strength for a walk of unusual nobility and power, and also of great simplicity and trust. His life was really a "life hid with Christ in God," and all its springs were drawn from this Divine source. Great childlikeness and directness of faith were the result of this daily communing. He learned to *know* the Lord with whom he had so much loving intercourse, and therefore learned to trust Him. And the divine wisdom gathered in these hours of waiting, availed him so well in the practical affairs of life, that although of an enthusiastic and impulsive nature, his walk was singularly free from any serious mistake.

We do not mean, however, to imply that our dear father had no failures to mourn over and repent of. He himself would have been the last one to admit of such a thought. And his impulsive nature did sometimes in the earlier part of his Christian life betray him into a momentary anger. But as he advanced in years grace conquered this so wonderfully, that he seemed at last to have scarcely any traces of his early impetuosity left. And the touching patience and submission with which he accepted the trials of failing health and energy, showed plainly the transforming power of the sanctifying Spirit who had so early taken up His abode in his heart.

(To be continued.)

For Friends' Review.

#### A SUMMER TRIP IN CALIFORNIA.

Six months of dry weather, tempts Californians to make extended Camping Tours; a mode of travel which has the charm of novelty, exhilaration and healthfulness. The private carriage gives so much of delight and freedom, that it is a wonder that all travellers with money, even those with a little money, do not journey in that way, for thus are combined all the elements which go to make one light-hearted and healthy.

A journey by stage robs travel of its finest pleasures; as one cannot select their company, nor their times of going, nor stop at will. On the railroad the scene is but a swift and vanishing dream, that grows unreal whilst looking at it; and the details are so evanescent and transitory, and so illusive, that they are recalled only with painful effort. The panorama, to the tourist by

wagon, moves slowly, so that its features have time to be fixed and permanently photographed on the mental retina.

Our trip was up the coast from Santa Barbara to the Yosemite, thence to San Francisco, and back again to our starting point. The route a doctored carried us over seven mountain ranges and their complementary vallies, including, of course, the great San Joaquin; and led us up into the Sierra Nevada. We started as soon as danger from rain was over—this year, about the first of Sixth month—when the fresh green of nature and the profusion of flowers was an ever new delight. The road for the first day lay along the narrow strip bounded by the ocean on the south, and the foot hills of Santa Ynez (Saint Agnes) range on the north, thus combining a charming variety of contrasted views. What gives its peculiar character to the Coast Range scenery is the delicate and beautiful curving of their masses by the aqueous erosion of the soft material of which they are composed, and which is made conspicuous by the general absence of forest and shrubby vegetation, except in the canons. This scenery is rarely more than picturesque, but always novel to those coming from the East; while the peculiar atmosphere invests it with an indescribable charm. We camped the first night where a canon debouches on the ocean; a lively stream rippled along beside us, and the Pacific gently laved the sands a few rods away. Grand, gnarled old sycamores, and older live oaks, waved around our heads, as we gathered around the blazing camp-fire; and when we lay down for the first time to sleep upon mother earth, the flicker of the fire light on our tent, the murmur of the creek, the plashing of the ocean, and the sweet music of the wind in the trees formed a combination delicious in its weird novelty. The new camper enjoys the sensation of doing so queer a thing as tenting, and wonders how easy the bed is, and, whilst wondering, falls fast asleep. But soon the sun shines through the slim canvass, and he or she who had lain down last night, thoroughly but healthfully tired, rises as thoroughly rested this morning. A hasty toilet serves all purposes, and each one of the party falls to their pre-arranged duties. One folds up the blankets, another takes down the tents, while the men feed the horses, and the cook gets the breakfast; which latter consists of oat-meal, eggs, slapjacks, bacon, and perhaps game. All this is served on a table that folds up, and slips under the bottom of the wagon, and tin plates and mugs replace the china of home. At the close of the meal, lunch is prepared, tents, bedding and baggage put aboard the wagons,

and by eight o'clock we are on the road. The first five miles are made on a walk, during which a morning hymn is sung. Story telling, reading, comments on the scenery, stopping for flowers and specimens of rocks, hurried getting out of guns to shoot the game that so temptingly crosses our path, the exchange of places by some of those in the wagon with the horsebackers, speed on the hours; when some one breaks out, "Oh, I'm so hungry." This calls forth a unanimous shout at the idea of wanting anything to eat so soon in the day; but when the lunch is brought out, every one falls to with a will, and each day an earnest protest is made that more lunch must be put up. After lunch, the two or three on the back seat, having no care of the team, fall into a quiet mood, which results in their finding themselves in "Sleepy Hollow" for an hour or two. As the time for reaching our appointed camp draws near, the restless ones begin to interrogate the passers-by, (if there happen to be any), "How far to —?" and the conflicting and delusive answers cause a good deal of merriment.

Arrived at last at camp—we only undertake to make twenty-five to thirty miles per day—all turn to and unpack, and as soon as the best place for the tents is selected, they are pitched. Then some one goes out to forage for milk and other comestibles. Our cook skirmishes around for kindling, while one of the men cuts the heavy wood. Soon the dinner of stew and potatoes is ready, and served with *hunger-sauce*, everything is appetizing; so that we eat until each turns in surprise at the gormandizing capacity of the others. Sometimes the camp ground proves untenable. At Nipoma two snakes glided by us, each over five feet long. On the San Luis mountains the driver killed a rattlesnake just after getting into camp, and at Merced, the children amused themselves by drowning tarantulas out of their nests. When a dozen had been captured at our very tent door, we concluded that it was time to move. It was found convenient several times to take an empty house in the little towns we passed through, as when in such places, we had amusing experiences of children peeking around to see the elephant or other curiosities that travelling shows bring with them. The evening was usually enlivened with a roaring fire, when campers in our vicinity would perhaps come over and join us in merry-making.

But to resume our trip. At Gaviota, forty miles from Santa Barbara, the Santa Ynez and the ocean had drawn so closely together as to forbid a further passage between them; but a mountain stream here conveniently pierces the range, and the road,

traversing the pass thus made, is crowded between the precipitous rocks on either side. The narrow defile, the lofty cliffs, and the rushing torrent, which every winter carries immense boulders down its bed, and tears the road and leaves it rugged, constitute a scene almost sublime. Gaining the summit of the range, one looks down on a charming pocket or little valley devoted to the plow, whose waving crops formed a most pleasing contrast to the pastoral strip along the sea. A little gorge enters this valley, and over its summit falls a stream a distance of one hundred and twenty feet, making a picturesque miniature Yosemite, and we lingered lovingly in the dark ravine of Nojaqui almost all of one Lord's day. Crossing a few more spurs we dropped down into the main valley of the Santa Ynez, whose mesa is crowned with one of the old Mission churches.

Here let me speak of these relics of by-gone times, which are distributed along this coast at intervals of fifteen to fifty miles. Founded by the order of the Franciscans, about the middle of the last century, they were put into the shape in which they are now found (barring the decay into which some of them have fallen), by such labor as the Friars could improvise on the spot from the Indians, who, of course, were the sole inhabitants of the country. They are almost all constructed on the same plan, so that to have seen one is to have seen the whole. They are built of adobe, roofed with large heavy red tiles, and the outside is brilliant with whitewash. The facade of the nave has a square tower at either side carried up above the roof by two or three contractions of the square, and the last is surmounted by a round topped belfry. Pilasters, alongside the broad central door, are crowned with some simple ornamentation. A long range of offices and dormitories stretches off at right angles to the front of the church building, and, being connected with it, the effect in front is that of great size. These Missions flourished under the wise care of the Fathers, who, in a few years, became the owners of almost countless flocks and herds. Orchards and vineyards were planted, the earth cultivated and schools maintained by these earnest men, who devoted themselves with zeal and heroism to their work. All this continued until the secularization of the Missions, by the decrees of the Mexican Government in 1833. The object of these laws was to convert the Missions into Pueblos or towns, and to grant their lands in fee to actual settlers. Accordingly, the priests were dispossessed of the most of their property and confined to the celebration of masses and other ecclesiastical

cal and clerical duties; while the Indian neophytes, and the funds and property of the establishments, were placed under the control of government officials. The neophytes dispersed, flocks and herds diminished, fields, orchards and vineyards went to ruin for want of care, and the establishments became bankrupt. The country easily relapsed (measurably) into a wilderness state again, in which condition it existed when the Americans seized it.

A miserable uncertainty as to titles has clouded many a Californian's brow as a result of all this confusion, increased as it was by the faulty surveys of ranches made when land was worth but a trifle. Lines and distances were said to have been run and computed by putting a man on horseback to gallop off so many hours—a Mexican mode analogous to the celebrated Pennsylvania walk.

Reverting to the present condition of the Missions, we find that the wily Jesuits have replaced the Franciscans; that the priests are almost all foreigners; that the buildings have fallen into disuse, and the extensive adobe corrals and outbuildings melted down into their original dust, except where towns have grown up around the site. A description of the interior of the Mission of San Miguel (Saint Michael) the Archangel, will suffice for all. After hunting along the corridor for some sign of life, a hastily-dressed priest at last appeared, but, instead of an agreeable, ceremonious Spaniard of ye olden time, he proved to be an Irishman. He showed us the church, whose walls were daubed with garish and coarse painting, its shrines adorned with grotesque images, and its chancel with realistic mediæval pictures of purgatory and hell. He also took us into the dingy robing-room, and displayed the sacrificial vestments, whose heavy silk and beautiful weaving delighted our ladies, and the silver chalice which might be looked at but not handled by our heretical party. The Missions exist as anachronisms—mere monuments of a form of civilization departed never to return.

The priests discourage to their utmost the attendance of Catholic children at secular schools, and hence, as the Church cannot afford to educate them, they are doomed to ignorance and incompetency in the race with the Americans. From a material point of view, the Spaniards were justified in seizing the land, because they made it produce more; similarly the Americans were justified in ousting the Spaniards, as our occupancy has brought in a higher cultivation, and a larger and more intelligent population.

H. J. S.

#### OUR LONDON LETTER.

At our Meeting for Sufferings on the 1st of Tenth month, David Tatum, of Cleveland, Ohio, was with us, with a minute from Salem Quarterly Meeting, stating that he felt called to Temperance work in Great Britain. A minute of welcome was recorded.

The subject of the opium traffic again came forward. Friends in several parts of the country are alive to its importance, and are very desirous that, as a Society, we should take some decided action to awaken the consciences of others. On the other hand the time is unpropitious for any political action. The finances of India, always in difficulty, have just now to bear the extra burden of the costly Afghan war. It is quite futile at present to hope for the abolition of the traffic, since this would involve the loss of a large item in the revenues of India; and it seems also useless to advocate such a course, unless some better plan can be put forward, than that of letting the loss fall upon the heavily-taxed ryots of that country. It would be better to confine our efforts at present to getting the Cheefoo Convention ratified. This treaty would, if carried out, tend a little to limit the trade, by allowing the Chinese to place certain restrictions upon it. The Chinese have fulfilled their part of the provision, and, in common justice, we ought to ratify and fulfil ours. Friends in Birmingham proposed that we should address the Congregational Union about to meet in that town. It was stated that the meetings of the Union will be much crowded with business; however, after much consideration it was concluded to send a short address to the members, placing the subject before them, and appealing on religious grounds for their co-operation in opposing the continuance of the opium traffic. If needful, a deputation of Friends will attend to support the memorial.

The Irish Distress Committee stated that there was a balance of £300 undistributed, which is advised to be kept for emergencies.

Many sick have been supported, and much clothing has been given. But the indirect good done in awakening public sympathy in this country, and enlightening men's minds upon the condition of the Irish tenantry, far exceeds the direct good. Friends were recommended to visit Ireland, when they took a holiday, and to advise their neighbors to do so, in order to make a personal acquaintance with the country. The crops have turned out better than was feared. At the present time the political state of Ireland is critical. The murder of Lord Mountmorres

and some other outrages, have led to a clamor on the part of many to induce the Government to recur to the coercive measures, which have not long been abandoned. Truly, it is a most difficult country to govern.

Eliza Watson has been too unwell to return to Denmark as intended. At present she remains in London, where her son is engaged in visiting the hospitals.

Isaac Sharp left Mauritius on the 14th of Seventh month, and arrived at Adelaide, South Australia, on Eighth month 12th, after a rough voyage, experiencing several gales. He was very well, and ready to set up an Ebenezer for preservation hitherto. He was likely to leave next day for Sydney, N. S. Wales, where he hoped to join J. J. Neave in four or five days, and arrange with him their future movements in company. It is stated that Hannah Hall has been liberated by Friends of Tasmania for a religious visit to Queensland, James B. Cotton to accompany her; she had been laid by, ill for many weeks with low fever. Frederick and R. Mackie, of South Australia, are about to visit England, the former having a minute for religious service.

It is very interesting to learn that a small company of ten or twelve persons now meet weekly after the manner of Friends, in Constantinople. This has been brought about by the agency of a Friend, who has recently gone to reside in that city on business.

London, Tenth mo. 7th.

#### A REAL YOUNG HERO.

In the course of a sermon to children in Westminster Abbey, Dean Stanley told the following affecting story of an Edinburgh street "Arab:"

Not long ago in Edinburgh, two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a thin, blue face, his feet bare and red from the cold, and with nothing to cover him but a bundle of rags, came and said, "Please, sir, buy some matches." "No, don't want any," the gentleman said. "But they are only a penny a box," the poor little fellow pleaded. "Yes, but you see we don't want a box," the gentleman said again. "Then I will gie ye twa boxes for a penny," the boy said at last; and to get rid of him, the gentleman who tells the story says, "I bought a box; but then I found I had no change. So I said, 'I will buy a box to-morrow.' 'Oh! do buy them to-night, if you please,' the boy pleaded again. 'I will run and get ye the change, for I am very hungry.' So I gave him the shilling, and he started away. I waited for him, but no boy came. Then I thought I had lost my shilling; still there

was that in the boy's face I trusted, and I did not like to think bad of him. Late in the evening I was told a boy wanted to see me; when he was brought in I found it was a smaller brother of the boy that had got my shilling; but, if possible, still more ragged, poor and thin. He stood a moment, diving into his rags, as if he was seeking something, and then said, 'Are you the gentleman that bought the matches frae Sandie?' 'Yes.' 'Weel, then, here's four-pence out o' yer shilling; Sandie cannot come; he's very ill, a cart run over him and knocked him down, and he lost his bonnet and his matches and your seven pence, and both his legs are broken, and the doctor says he'll die, and that's a'.' And then putting the fourpence on the table, the poor child broke down into great sobs. So I fed the little man, and I went with him to see Sandie. I found the two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings. He knew me as soon as I got in, and said, 'I got the change, sir, and was coming back; and then the horse knocked me down, and both my legs were broken; and—oh Reuby! little Reuby! I am sure I am dying, and who will take care of you when I am gone? What will ye do, Reuby?' Then I took his hand, and said I would always take care of Reuby. He understood me, and had just strength enough to look up at me as if to thank me; and the light went out of his blue eyes."—*Selected.*

#### THE CHURCH OF GOD.

"Paul, called to be an Apostle of Jesus Christ through the will of God . . . unto the church of God which is at Corinth." 1 Cor. i. 1-2. Arnold, in his Commentary on this Epistle, quotes Calvin on the same text, as follows (translated):

"It may seem wonderful that he should designate as the church of God, this crowd of men, amongst whom so many distempers had prevailed, and over whom Satan rather than God bore rule. It is plain, however, that he has no intention to flatter the Corinthians, for he speaks by the Spirit of God, which is not accustomed to adulation. Nevertheless, amongst so many defilements, what appearance of a church stands out prominent? I answer . . . however it may have been that many vices had crept in, and divers corruptions, as well of doctrine as of morals, yet some signs of a true church were still left. This passage of Scripture is to be carefully noted, in order that we may not look in this world for a church without spot or wrinkle; and further, that we should

not refuse the name of church to any assembly [or society] in which everything does not correspond with our wishes. For it is a dangerous temptation to suppose that to be no church, in which perfect purity is not seen. For whoever is taken up with this notion, he will be forced at last, having separated himself from every one else, to look on himself as the only saint in the world, or to found, with a few hypocrites, a sect of his own."

## CORRESPONDENCE.

### SYRIAN LETTER.

BRUMANA AIN SALEM, 2d of 9th mo., 1880.

**MY DEAR FRIEND:**—Dr. Beshara Mansseh has safely returned from England. Every one is glad to have him back again.

There is so much sickness in the summer, and many are nursed so badly that they die. For this reason we are preparing buildings for dispensary and cottage hospital, so as to take the cases which lack good nursing.

The Training Home boys are having their summer holidays. The school will begin again the first of next month. We have missed their cheerful voices, and the house has been quite dull without them.

Dear Hannie Ferach is getting on very nicely. She is teaching at the school of a Swedish missionary with whom we are well acquainted. We surely hope she is happy there under the care of such kind friends.

We often think of you and all our dear friends before the mercy seat of our Heavenly Father, desiring that He may strengthen them and bless you.

With much love for all, I remain your  
oing friend, ROSA WALDMEIER.

**SALEM MONTHLY MEETING**, at Salem, Mass., was held on Fifth-day the 14th, at which we were favored with the company and gospel services of our dear friend Jacob B. Bell, of Rochester, N. Y. The meeting was strengthened and encouraged by his remarks from the text, "What wilt thou that I shall do unto thee?" in which he showed convincingly the necessity that our eyes should be opened spiritually to see and know where we are and what we are, thus being enabled to fulfil our mission as designed by our Heavenly Father while here, and be prepared in the end to receive the promised inheritance in that kingdom, where no unclean thing can enter, to praise and glorify Him forever. He was followed by Elizabeth L. Comstock, of Michigan, who was also with us. After endorsing his

remarks, she spoke on the text, "What wilt thou have me to do?" which expressed, she said, the legitimate feeling of every regenerate heart. This question was never needed more than at the present day, when cruelty and injustice were abroad unrebuked by our rulers, and while the people are, to a great extent, indifferent to the sufferings of the unfortunate victims of a system of wrong surpassed in but few nations, if any, in modern times. It was evident her earnest appeals on behalf of the colored refugees touched every heart present, and the seed sown will no doubt spring up and bear fruit "to the praise of the great Husbandman." She has been laboring in this vicinity on behalf of the mission in which she is engaged at Topeka, Kansas, and the people are responding to her appeals in a very creditable manner. J. P. BOYCE.

Lynn, Mass., Tenth mo., 1880.

EAST FARNHAM, PROVINCE OF QUEBEC, }  
Tenth mo. 12, 1880. }

**FERRISBURG Quarterly Meeting**, held at this place, has just closed. Jonathan Devol, of Glen's Falls Quarterly Meeting (to whom the Lord had previously given a large place in the hearts of this people) was present, and evidently used of the Master in preaching to us the gospel. It was a time when we knew it to be good to draw near to God.

Farnham Monthly Meeting has of late been exercised with regard to her scattered members, and has adopted a plan which I would like to recommend to any meeting having on its records the names of those so far away as not to be able to attend meeting. We appointed a Friend to write a letter expressive of the interest of the meeting in them, and requesting that we might hear from them. The meeting, after approving the letter, directed a copy sent to each one of the class for whom it was intended. Several interesting letters have been received in response. The result is, we know much more of their spiritual condition than before, and have been cheered by their faith, while they are more sure of our sympathy and interest. Thus it has been and is a mutual benefit. We purpose continuing this course, exchanging letters occasionally, and thus strengthening the tie that binds us to each other, and with Him whose we are and whom we serve. MARY S. KNOWLES.

**ROSE HILL Monthly Meeting**, of Kansas, was held Ninth mo. 25th. We had the acceptable company of Rachel Woodard, who was enabled to present gospel truth to the encouragement of those in attendance.

This place is a centre for missionary labor.

Those not members come from many miles around to this meeting, and I rejoice to believe that much good is being done here in the advancement of the religion of the Lord Jesus.

The meeting for business was held in much unity. The building committee are determined to erect a good meeting-house.

Corn crops here are much lighter than was anticipated.

JOSEPH P. JULIAN.

## FRIENDS' REVIEW.

PHILADELPHIA, TENTH MO. 30, 1880.

A CORRESPONDENT writes:—"After attending nearly all of North Carolina, part of Western, and all of Indiana Yearly Meeting, I can say that, thanks be to our Father in Heaven, we have had a comforting and cheering time together. What has particularly struck me has been the wholesome independence of thought, so that no man could be recognized as sole leader. It seemed to me that as soldiers in an army, each held his or her own position, willing to do what the Lord would have them do. There was the same strong feeling in all against any change in our spiritual principles."

THE address to its members issued by Western Yearly Meeting, which we print in this number, has been practically adopted by Iowa, Indiana and Kansas Yearly Meetings, that is, by the great majority of Friends in America. It indicates, what we have long claimed, the essential unity in doctrine of American Friends. Taken in its simple and obvious sense, it includes the cardinal doctrines of the gospel, removes all ground for any separations on account of doctrine, and forms a basis for united, harmonious endeavor after personal holiness, and for the building up of a living, aggressive church. Let us seek that every congregation shall be organized for efficient work, caring for its own members, and reaching out to gather others to Christ. May God grant that we may now all address ourselves to these practical duties, each faithful in his allotted sphere and strengthening his fellow-believers, so that through His mercy the time so long prayed for may be realized to us, as to the early church, of which it is said, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

In a public lecture in Philadelphia, just given by Thomas Hughes, he referred to the obser-

vance of the first day of the week as a very pressing question upon which opinions were sharply divided not only in America, but in England. He rightly held that it was not simply a question "whether bands should play and places be open on Sunday," the form in which it is often presented by parties urging these things, but that "the real issue lies much deeper than this, and the Sunday question is but one of the battle-fields of the mighty conscience." He regards the Sabbath as a Divinely ordered institution, and that "you will have to place your day of rest on religious grounds or give it up altogether." Assuredly this is the case; the Sabbath—the devotion of one day in seven to rest and religious privileges—is an institution of God, made in the beginning for the whole race. Its sanction was re-affirmed by the fourth commandment, and confirmed by our Lord when He said, "The Sabbath was made for man." While the observance of a Sabbath may be supported by the facts that such rest is required for man's body, mind and spirit, its binding obligation on the conscience is still that it is a Divine command. The substance of the fourth commandment is as truly a part of God's great moral code as the rest of the decalogue. We are not obliged to observe *all* the rigid rules of the Jewish law enforcing this great constitutional provision of the fourth commandment, but we are bound to observe it truly and in a Christian manner.

It is one of the evidences of the indwelling of the Holy Ghost in the church that all enlightened and earnestly pious members of it agree in the personal duty to them of keeping holy the day now set apart in the providence of God as a Sabbath.

ALL the Yearly Meetings originally represented in the Associated Executive Committee on Indian Affairs, have continued their delegates, and made the appropriations for the present year, except North Carolina and New York. The former expends labor and funds upon the Eastern Cherokees who are within its limits; and the latter partly sustains the Shawnee Mission, so that all share in doing something for the Indians.

As several of the Yearly Meetings could not act alone with advantage in this matter, this co-operation sustains direct measures for the conversion of Indians to Christianity and for their education, which otherwise would fall to the ground. The Associated Committee is also the only agency by which all the Yearly Meetings have been united in Christian work. For these reasons, and because of the success which through the Divine blessing attends its efforts, it seems very

desirable that it should be continued for years to come, and thus secure more permanent good than could be obtained by scattered or spasmodic endeavors to benefit the Indians.

BEFORE our next number appears, the nation will be called upon to elect a Chief Magistrate. Happy will it be for us, if every one accepts the duty of republican citizenship with a full sense of its responsibility, and with realization of the truth that "Righteousness exalteth a nation; but sin is a reproach to any people." The contest for political supremacy has been conducted with unusual vigor, and not a little anxiety in view of the uncertainty of the result, and of the narrow escape from serious threatened trouble in determining that of the last similar election, four years ago. The issues are great, involving the cause of liberty, equality and justice, the full recognition of constitutional guarantees, the maintenance of sound principles of finance and political economy, and the continuance of the industrial prosperity with which God has favored our land. But great as may be the consequences of electing this man or that, or of installing in power one or the other of the contending parties, all these sink into insignificance in comparison with the maintenance of sound constitutional government, the equal right of each and every citizen to his lawful share therein, and the honesty and integrity of the people. For the security of these, every man and every woman in the Republic may labor with more or less effectiveness, by example, by voice, by wrestling with the Lord for His control in righteousness of the hearts of men. Let not this part be neglected by any one of us, remembering that "The fervent, effectual prayer of the righteous man availeth much."

**BIBLE ASSOCIATION OF FRIENDS.**—The Annual Meeting will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day, Eleventh month 3rd, at 8 o'clock P. M.

Friends generally are invited to attend.

E. SMITH, Secretary.

Tenth month, 1880.

A GENERAL MEETING is to be held at Windham, Maine, commencing on Fourth-day, Eleventh month 12th.

Also one at Portland, Maine, commencing Eleventh month 17th, at 7½ o'clock P. M.

Also one at Saint Albans, Maine, commencing Eleventh month 24th, under the auspices of New England Yearly Meeting's Committee on General Meetings.

Any ministers or others who feel drawn to attend any or all of these Meetings will be cordially welcomed. For further particulars address Hannah J. Bailey, Winthrop, Maine, Secretary for the Committee.

## RELIGIOUS INTELLIGENCE.

At the meeting of the American Board of Foreign Missions, just held at Lowell, Mass., the great need was found to be men for the field. The Otis legacy and the liberality of the churches had furnished the money required, and it appeared that the Board should place at least thirty more men in the work this year.

In seventy years Harvard College has given but four missionaries to the Board; while of its 139 now in the field nearly one half were graduates of Amherst, Williams and Yale. Of these 139, the children of Christian parents were 122. Well may the *Christian Union* add, "To all who believe in an aggressive Christianity most convincing is the argument of these numbers of the need of a Christian education in the home, the school and the college."

At the triennial Protestant Episcopal Convention, just held in New York, Bishop Kip, of California, preached on "The Popular Religion of the Day," of which he said the characteristic was lack of spiritual earnestness.

THE American Board has had an addition the last year of sixty members to the eight churches among the Dakota Indians, on profession of faith. In all, this Board has had 500 missionaries among fifteen different tribes, has expended over \$1,500,000, organized fifty churches, with over 4,000 members, beside educating and introducing the arts of civilized life among many more.

AMONG many good things said at the Pan-Presbyterian Council was this by Dr. Flint: "A church which rests satisfied with the acquisitions which former generations have drawn from nature, Providence and Scripture, which does not seek to add to the old treasures, stored up in its creeds, catechisms, and dogmatic systems, new treasures, may be orthodox, may have espoused as yet no grievous positive falsehood, but its whole attitude towards truth is a wrong one. It is at heart disloyal to the truth and dead to the love of it."

JOSEPH COOK is in England, and is to lecture in connection with the Young Men's Christian Association of London.

THE General Conference of all branches of Methodists is to meet in City Road Chapel, London, in Ninth month, 1881. Sixteen distinct branches in America will be represented.

## TEMPERANCE NOTES

TOO OFTEN Christian churches are implicated with the drink traffic. When in a new town of the far West, some years since, the son of the pastor of one of the two churches of the place—a place noted for its crimes of violence and immorality—told us that the cost of the church-buildings had been largely paid by the owners of drinking-saloons of a very bad class. The *Southern Templar* says:

"The buildings in which are situated the most elegant bar-rooms and gambling dens in the city of Atlanta are owned by members of the most costly and elegant Christian churches. Is it any wonder that Mr. Ingersoll scoffs at modern religion? It seems to us that it is about time for the

better members of the church to rid themselves of these stumbling-blocks. For us, we cannot line the distinction between the man who sells whisky and the one who furnishes the room wherein it is sold."

"Be ye clean that bear the vessels of the Lord," was the command to the Jewish priests. Every true Christian is a priest, and should be clear from intoxicants.

ALTHOUGH the general use of tobacco and intoxicating liquors appears to increase rather than diminish, there are nevertheless frequent indications that the reprobation in which those practices are held by the sober-minded in the community, continually gathers strength. It is cheering to know that the production and sale of intoxicating liquors at least, are to be forbidden in the interesting colony of Rugby, East Tennessee, just started under such favorable auspices by Thomas Hughes and his English coadjutors.

The Massachusetts Universalist Convention has declared against giving any aid hereafter to theological students who use tobacco; whilst it is a condition of the proposed gift of \$100,000 by a wealthy Californian, who desires to aid in founding a Union Theological College, that the practice of using either tobacco or ardent spirits will debar applicants from the privilege of entering the institution.

In the town of Eagle, Wyoming county, New York, the poor-master's bill was about \$3 for the year. It is a temperance town. In the same year, under the license system, the poor-master's bill for the town of Perrington, Monroe county, New York, very nearly the same size, was \$1,500.

COFFEE TAVERNS for soldiers of the English army are to be established near their barracks, and thus remove the temptation to enter drinking-houses.

THAT the temperance cause is making steady and certain progress in this country there is abundant and indisputable evidence, but that it has yet a great task to accomplish is also made obvious by the significant figures of the Internal Revenue Department with reference to the liquor traffic. It is announced that for the last fiscal year, ended June 30th, 1880, the revenue from distilled spirits was \$61,185,508.79, an increase over the previous year of \$8,615,214.10; that on fermented liquors also there was an increase of \$2,100,486.12. It appears also that the revenue from retail liquor dealers' licenses shows an increase of \$269,247.61 over 1879. These facts indicate that there is urgent need of all the agencies for effective temperance work now in existence, and that these should be multiplied and greatly strengthened for the great impending conflict which must needs precede complete victory.—*Nat. Temp. Advocate*.

## THE INTERNATIONAL LESSON.

### FOURTH QUARTER.

LESSON 6. Eleventh month 7th, 1880.  
JOSEPH IN PRISON. Gen. xxxix. 21-23, xl. 1-8.  
GOLDEN TEXT.—"Rest in the Lord and wait patiently for Him."—Psalms xxxvii. 7.

After the inspired historian has told what was done with Joseph by the Ishmaelites, and to whom he was sold in Egypt, he passes from the

history of Joseph to that of Judah, who is shown to be a man grievously lacking true manhood and virtue. In his case, as in that of so many others, his wicked act recoils on his own head, when he would inflict the severest punishment on another for committing the deed of which he himself had been guilty.

This account shows how Phares was born, through whom was the descent of David and of Jesus Christ our Lord. Tamar was the first of the four women who are mentioned in the genealogy as given by Matthew, (see Matthew i. 2). This, as has been so aptly expressed, "may serve to illustrate our Lord's humiliation in taking our nature, as well as the extension of the benefits of His work even to those whom the world treats as outcasts." In the 39th chapter the history of Joseph is again taken up.

The chronology of Joseph's life cannot be settled with certainty. Sold as a slave when he was seventeen years old, at what time he was cast into prison is not certain. Probably it was about ten years afterwards; and if he was three years in prison, he would be thirty when he was brought before Pharaoh.

Though as a slave he was exposed to much hardship, yet as the trusted steward of Potiphar's household his opportunities for development of character were much better in some respects than they would have been if he had remained at home exposed to all the annoyances of his elder brethren. As he had been faithful to his father, even to telling of the misdeeds of his brothers, so he now gained by his honesty the full confidence of his master, who stood near the king of Egypt. Though no mention is made of his trust in God, yet we read that the Lord was with him and blessed Potiphar's house for his sake.

Being "a goodly person and well favored," caused him to suffer from the wicked desire of his mistress, and his steadfast virtue so aroused her hate that she charged him with the very crime which she wished to commit. Joseph, with no opportunity to prove his innocence, was cast into the Egyptian dungeon, his faithfulness for years availing nothing.

### THE LESSON.

Chapter xxxix. 21. *But the Lord was with Joseph.* The prison was not a desirable place to be, and yet undoubtedly Joseph was happy even there, for we have here the same expression that had been used in regard to him in Potiphar's house: the Lord was his Friend and Guide, his loving Protector, showing him how to do that which was right, and above all to resist the evil. *And showed him mercy, and gave him favor in the sight of the keeper of the prison.* The experience of Joseph has been the experience of many of the Lord's servants; man's injustice does not deprive us of God's favor. When some English Friends were captured by Algerine pirates, two hundred years ago, and sold into slavery in Algiers, their conduct was so good that their masters took off their chains and allowed them to go about the town and to hold meetings, a thing they were not permitted to do in England. Their masters on coming to the meeting commended them; and other English slaves attending the meeting united with them, so that the name of Quaker in Algiers was known

as that of a people who might be trusted above others. See Sewel ii. 65.

22. *And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison.* Whether in the prison or in the palace, whether at home among his brethren or an alien among strangers, Joseph was devoted to his duty and ever excelled; men bowed to him, for the Lord was with him, and he was faithful to the Lord. At first he appears to have been treated harshly (see Psalm cv. 17-18), but by degrees, under God's favor, he won the confidence of the jailor.

23. Having charge of everything, doing everything, the keeper of the prison relied upon Joseph as though he were the officer, and not the prisoner. Even in that far-off time the great doctrine of the abiding presence of God with His faithful people is taught.

Chapter xl. 1 and 2. The butler, in the Egyptian, Babylonian and Persian nations, held a very high position, coming as he did into the presence of the king, and handing to him the goblet filled with the juice of the grape. When we consider that poison was so much dreaded by such kings, we appreciate the responsibility of the butler. The baker of the man who prepared the king's food, was also high as an officer in the palace.

3. *Ne put them in ward.* They had not been tried; they had incurred the king's displeasure, why, we are not informed; they were simply under arrest.

*The place where Joseph was bound.* In the 10th Psalm, verses 17 and 18, we read: "He sent a man before them, even Joseph, who was sold for a servant, whose feet they hurt with fetters, he was laid in iron." Possibly Joseph, though having the care of all the prisoners, was nevertheless compelled to carry a chain. We may, however, consider the word to mean only kept within walls.

4. *Joseph served them.* That is, waited on them and looked after them. Their imprisonment before trial was probably short.

5. *They each dreamed a dream.* From the sharply defined expression used it would appear that each considered his dream to be of much importance.

6. When Joseph came in the morning to attend on them they were both sad.

7. He showed both quickness of observation and sympathy when he asked them why their faces were sad.

8. Their sadness was not on account of the dreams, but because they were not permitted to leave the prison and consult some diviner, who should explain the dreams to them. Joseph's answer to them was: *Do not interpretations belong to God?* There is much in this answer. Joseph recognizes God as He alone who has the power through His servants to reveal secrets, and that no professional knowledge is of any avail. Relying on God, in full confidence he asks them to relate their dreams so that he may interpret them.

9 and 10. The chief butler related his dream, which is a description of his occupation at the palace; he not only attended on the king, but looked after his vineyards.

11. This verse would indicate that the pure juice of the grape was squeezed into Pharaoh's

cup and the cup given into Pharaoh's hands, so that the wine used in that case was unfemented.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. Prisons though severe on the physical man, have been places where the saints of the Lord have had more perfect communion with Him than when they were in the busy walks of life. One of the most beautiful lines in the English language is in the "Last words of Samuel Rutherford":

"Oft in yon sea-beat prison  
My Lord and I held tryst,  
For Anworth was not Heaven,  
And preaching was not Christ.  
And aye my murkiest storm-cloud  
Was by a rainbow spanned,  
Caught from the glory dwelling  
In Immanuel's land."

—*"The Fireside Hymn Book,"* p. 238.

There is a glow of life in the words of so many of our early Friends who were cast into noisome dungeons that we hardly realize how much they suffered. Edward Burrough said when he was in that dreadful prison of Newgate, where he died: "There is no iniquity lies at my door, but the presence of the Lord is with me; and His life, I feel, justifies me." (Sewel xi. 40.)

Many are the accounts of others who were put in dungeons. Peter Schryver said: "The least comfort and joy I feel now in my bonds surpasseth all the joys that ever I had in my life; for now the Holy Ghost puts me in mind of those gracious promises that are made to those who suffer for His (Christ's) sake." He lived about 1550. (See Sewel i. 19-20.)

2nd. No matter how unjustly Joseph had been committed to prison, he did all he could to oblige the jailor, though from the 14th verse we see that he longed to be released. He did not uselessly grieve over the great change which had come over his life. He had done nothing worthy of imprisonment, and with a clear conscience he diligently did his work.

3rd. The butler and baker were distressed because of dreams which they could not understand. So Pharaoh was afterwards troubled, and so Nebuchadnezzar; they all expected that human training would enable a man to explain dreams, but both Joseph and Daniel said that this power belongs to God alone.

4th. No position in life can prevent the true Christian from doing that which he is called upon to do. Five of Paul's Epistles were written in prison at Rome. Some of the best epistles of our Early Friends were written while they were in prison. Especially might we call attention to the letters written by Francis Howgill while in Appleby jail. The most striking case in later history is probably that of John Bunyan, who said when returning to that prison, which was to be for so long a time his abode: "And verily at my return I did meet my God sweetly in the prison, again comforting of me and satisfying of me that it was His will and mind that I should be there, where I lie waiting the good will of God to do with me as He pleaseth, knowing that not one hair of my head can fall to the ground without the will of my Father which is in heaven." In that prison, where he lay for twelve years, "The Pilgrim's Progress" was written.

The wonderful power that the Apostle Paul

had in the Philippian church was probably partly in consequence of what he suffered in the jail there. The Apostle John, while a prisoner at Patmos, was enabled to see those things which were not revealed to any of the other apostles. So that the important lesson to be learned is that no matter how unjustly we may have been treated, no matter how hard our lot may be, humanly speaking, we can everywhere, whether in a palace or a prison, enjoy communion with God; and if we are faithful to Him and serve Him constantly, we shall be blessed. Luther made his translation of the Bible into German, which has been of untold benefit in various ways to his countrymen, whilst he was virtually a prisoner in the lonely castle of Wartburg.

Is there not danger that many make the excuse that if things were different they could work for the Lord, when in reality they should be doing diligently and with prayerful trust the duty which lies next to their hand? In this way we are prepared for larger service.

#### KANSAS YEARLY MEETING.

(Concluded from page 17.)

On Fifth-day morning, 14th inst., the Yearly Meeting closed its sessions, which were held in great harmony. Much kindness and forbearance were manifested, and in their remarks, the members were generally careful to speak to the point.

Epistles were received and read from the other Yearly Meetings, and a reply to them was prepared and adopted by the meeting.

The subject of Temperance received careful attention and the meeting of the committee on the subject was large and enthusiastic.

To the standing committees was added one on the subject of the Freedmen, on account of the great immigration into our State, with the hope that we might be able to contribute in some way to their welfare. Much interesting information was brought before the meeting concerning them. The number who have arrived was estimated at 40,000. Their habits and behavior since their arrival appear to have been creditable to them.

In regard to a Friends' Publishing House the Meeting concluded that it could not at present become a stockholder, but wished to encourage the enterprise, and so referred the matter to its Printing Committee, M. H. Newlin, W. Hadley, Benjamin Cox and J. H. Stuart, and directed them to report next year.

The committee to whom was referred the request from Spring River that some of the meetings be permitted to hold joint meetings of discipline, with only one record, reported that it was not desirable to break the common order in that respect; but where, on account of the character of the meeting-houses, it was not convenient to do otherwise, permission be granted, with the proviso that separate reports be furnished to superior meetings. The meeting concurred in the report.

An interesting minute from the Meeting of Ministry and Oversight was read, and, after some emendations, was approved and directed to be printed in the minutes.

The meeting was nearly as large as usual. The lively interest manifested throughout, and the earnestness and zeal shown, in both devo-

tional and business meetings, afforded much encouragement.

It is evident both from the character of the ministry that comes to us from the more central Yearly Meetings, and from the attention given to it by our members, that a propitious change is coming over our Society. The tendency is towards a more Apostolical Christianity. Though we are always ready to claim this character as belonging to the teaching of the founders of our Society, yet they who revive this teaching in its purity do a good work.

#### ADDRESS OF WESTERN YEARLY MEETING.

HELD AT PLAINFIELD, INDIANA, NINTH MONTH, 1880.

Under an humbling sense of our accountability as a church, both to our members and to Him who is our Head, we think it well to reaffirm, at this time, some of the solemn truths of His gospel, which were proclaimed by our fathers, and which have been most assuredly believed amongst us from the beginning.

1. We have ever "acknowledged Christ in His two-fold appearance—in 'he flesh as the seed of Abraham and in the spirit, as He is God over all, blessed forever; wherein is a full confession of Him both as a blessed person and as a Divine Spirit of light and life in the soul." (Penn's Rise and Progress, page 20.)

That the "Son of God loved us and gave Himself for us," "suffered for our sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the spirit." 1 Peter iii. 18.

That the only true life, light and cleansing we receive is by virtue of His one great offering for our sins, as our atoning sacrifice and ransom. Without this atonement we should have remained shut out from God's favor—forever lost in the fall. This most glorious blessing to a lost and ruined world was perfected and confirmed to us by His resurrection and ascension into heaven, that He might fill all things; "While we were enemies we were reconciled to God by the death of His Son; much more being reconciled, we shall be saved by His life."

We accept the doctrine everywhere taught in the Bible, that we are all, by nature, dead to holiness. That in this inherited nature there dwells no good thing out of which salvation can be wrought; no power, seed or principle but the appearing and presence of the Lord Jesus Christ, who is the first and the last; the beginning and the end of our salvation—our only Saviour. He is our Advocate and High Priest in the heavens; who also comes to us by His Spirit and wakes us out of our sleep; quickens us into a sense of our lost condition, and imparts life and light to the soul. The blood of the Everlasting Covenant is sprinkled by His Eternal Spirit upon the conscience, that we may be cleansed. Not by works of righteousness, but by His free grace, through living faith, we receive pardon for the sins that are past, and are justified in His sight.

There is no other door opened to the Father than through the rent veil, that is to say, the

flesh of the Lord Jesus Christ. He died on Calvary that, through Him, we might be brought nigh, by the one Spirit, unto God the Father.

We can plead no saving merit or works but His. Moreover, this blessed work of redemption is accomplished that His temple may be cleansed and the souls of His people become His dwelling place, so that He may take up His abode with us and reign and rule in our hearts, both as High Priest and King.

2. No worship is truly divine that does not look to and acknowledge the headship of Christ.

The preparation of the heart and the answer of the tongue must be of the Lord. We recognize worship as the adoring response of the soul to the influence of the Spirit of God, whether by silent or vocal prayer, by preaching the word, by reading the Holy Scriptures, or by singing His praise. When He rules in the hearts of the worshipers, they will be found in the willing obedience of faith. "The spirits of the prophets are subject to the prophets; that all may prophesy, one by one, that all may learn and all may be comforted." The Lord seeks such worshippers, and when any refuse to do the work assigned them, they cease to worship Him in spirit and in truth. The effectiveness of our meetings for worship will depend upon our full understanding and solemn observance of these requirements. When any assume to become leaders of the congregation in prayer, prophecy, or in songs of praise, influenced by their own will and desire alone, they hinder—however unconsciously—the Lord's work, and darken His counsel. We earnestly desire that all our members may find their acceptable place in the Lord's service, so that each being a faithful and living witness for Him, His name may be honored in the assemblies of the people. Let us remember the admonition of our Saviour, "Not every one that saith unto me, Lord! Lord! shall enter into the Kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven. Many will say to me in that day, Lord! Lord! have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? And then will I profess unto them, *I never knew you*; depart from Me, ye that work iniquity." Matt. vii. 21-23.

3. We would caution our members against any interpretations of the New Testament of our Lord that will favor the continuance of ritualistic ceremonies in His church. He came not to establish an outward reign, nor a ceremonial worship; He came to fulfil and end the typical Law. When He cried out upon the cross, "It is finished," as He gave up the ghost, the veil of the temple was rent in twain, and the handwriting of ordinances that was against us was taken out of the way forever, and nailed to His cross. His kingdom is not in meat and drink, but in righteousness, peace and joy in the Holy Ghost.

If it be said that water baptism was administered in the early church, and that the paschal supper was partaken of by His disciples after His resurrection and ascension, we answer, so the whole Mosaic Law was in like manner permitted until the Jewish Temple should be destroyed and the place of bloody offerings overthrown, that an end might forever thereafter be made to the

ceremonial law. Our baptisms and feasts should be those ordained by Christ. John told his disciples, "I indeed baptize you with water, but one mightier than I cometh. \* \* \* He shall baptize you with the Holy Ghost and with fire." Luke iii. 16. His baptism cleanses, melts, and refines man's stony and rebellious heart, and fits him to rise with Himself into newness of life, which an outward ordinance never can do.

It is a baptism by which He anoints, sanctifies, consecrates, and commissions us for His blessed service, in time and in eternity. It is declared in Holy Scriptures that there is "One Lord, one faith and one baptism;" and that in its administration our Redeemer cleanses His church by the "washing of water by the word, and He gave Himself for it, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Eph. v. 26. "And that we all might be saved by the washing of regeneration and the renewing of the Holy Ghost." Titus iii. 5.

"Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Heb. x. 22. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. vi. 11. "Unto Him that loved us and washed us from our sins in His own blood." Rev. i. 5; Heb. ix. 14; Rev. vii. 14. And that it is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ." 1 Pet. iii. 23.

We accept the Lord Jesus Christ as our pass-over, sacrificed for us, of whom the paschal lamb and the supper were a type. His broken body on the cross, and His precious blood, were the reality to which the typical supper pointed. He ate this typical supper, as He told His disciples, *the last time*. It was eaten the night before He suffered. He told them, also, that when He ate it again He would eat it new with them in His kingdom, and that if He went away He would come to them again; that some should not taste of death till they should see Him coming in His Kingdom, and that He that dwelleth with them should be in them; that the new wine, which is the wine of His Kingdom, must be put into new bottles: that He Himself is the Heavenly Bread which is broken for us—the living bread which came down from heaven—our meat and drink; and that His words, which He spoke unto them, were "spirit and were life" to the believer. That whosoever would eat His flesh and drink His blood, should have eternal life, and He would raise Him up at the last day. John vi.

We honor water baptism and the paschal supper in their appointed places, as typical rites under the law; and now look to the substance typified for our spiritual baptism and supper. We believe that we discredit His atonement and second coming by His spirit unto salvation, by continuing their outward observance instead of accepting His holy presence as our *one bread*, our *one cup of blessing*, the new wine of the Kingdom of God, and that "the Kingdom of God is within us."

When the true believers are in Christ and He is in them, He opens the windows of Heaven

and pours out His blessings so abundantly that they that eat and drink at His table, may hunger and thirst no more. Rev. vii. 16; Matt. v. 6; John vi. 35.

4. We esteem it an unmerited blessing to the church that our Great Head designs that every member shall find a place and service in His body. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11, 12.

Some are specially gifted as instruments in revival service, for bringing the unbelieving and disobedient into the fold; for teaching the doctrines of repentance from dead works and faith towards God; for laying the foundation of Christian life. Others may be wise master-builders, who instruct and confirm the believers, and carry upward and onward the superstructure, according to the pattern given by the Great Architect above, to carry forward the work well begun. The church needs to be indoctrinated into a full Christian faith, that it may pass on to perfection; not having to "lay again the foundation of baptisms, of laying on of hands, of the resurrection of the dead and of eternal judgments." We earnestly desire that all may realize that the "commandment of the Lord is exceeding broad," and that His Gospel is wondrously varied in its adaption to our needs, and the offices of Christ for our salvation are multiform. We should be charitable and liberal in judging one another. The Apostle Paul is a noble example in this respect. But in all his generous liberality in forming an estimate of others, he vigilantly watched and opposed every opinion or custom that was contrary to sound doctrine. His epistles all breathe love for souls, and yet a jealousy for the doctrine which he had received from the Lord Jesus. Let us all learn to follow his example. Talents, temperaments, education and habits of thought and life make great differences in the characters of men. The purpose of the Gospel of Christ is to harmonize all the members of His Church with one another; as parts of a building are fitly joined together and made to mutually support each other. Strength and fruitful service depend on this.

Let none suppose that because they have been richly blessed in gathering many souls, that they are therefore to become rulers and judges of the people. "Whosoever would be chief among you, let him be your servant." Matt. xx. 27.

On the other hand let those who have been assigned places on the wall and the watch-tower, and as superintendents and instructors in the Lord's work, or as shepherds of His flock, not underestimate the value of the in-gathers. Let each one love to "draw near and come and help every one his neighbor, and every one say to his brother, be of good courage." But, dear friends, we have realized that when doctrines are taught which cannot be harmonized with the spiritual teachings of Christ, serious damage has been done to a work that otherwise would have been blessed. The Apostle warned the church to "stand fast in the liberty wherewith Christ hath made it free," and to suffer no one, however beloved or influential he may have been, to "entangle" them again "with the yoke of bondage;" but rather to discountenance any who would

cause "division amongst them." Rom. xvi. 17; Gal. ii. 5, 6, 18; Gal. iii. 2, 3; Gal. iv. 9; Gal. v. 1-8. Let us all, then, give good heed to sound teaching. Let us give attention to reading, to exhortation, to doctrine, to meditation and prayer; that there may be no divisions among us, and being of one heart and one mind, that the grace of God and the gift by grace may abound with many.

5. Let us never, dear friends, forget that the church is the Lord's. He is its keeper. The work is His. The result of our love, patience, long-suffering, meekness, joy and faith will be the fruit of His Holy Spirit, which we bear to His praise. Let us labor with watchful solicitude, that no bitter fruit may be borne. When we remember that the church with all its interests is His, in our patience we can possess our souls, waiting and faithfully working, while we have the light, ever ready to receive Him when He shall come to reckon with us. Then be of good courage. Fear not, look to your Captain, our crucified and risen Lord. Be clothed with His armor, ever exalting His banner.

"And now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will—working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. AMEN." Heb. xiii. 20, 21.

By direction of the meeting.

AMOS DOAN,  
REBECCA T. HOBBS, } *Clerks.*

#### INDIAN MATTERS.

BISHOP WHIPPLE, writing from the Ojibwe Indian Reservation in Minnesota, says that the evil example of some of the whites employed by the Government there, is such as to "drag the heathen to lower depths than heathenism." "There are no words strong enough to denounce the sin of those who come here to degrade and destroy this hapless people. The greatest hindrances to missionaries come from our white brothers. God forgive them. I have had an Indian ask me if the Jesus I told him about was the same Jesus my white brother spoke to when angry or drunk."

A. B. Meacham, Treaty Commissioner to the Utes, mentions the fact that that tribe will not tolerate any familiarity toward their women on the part of the whites. "We forget their stubborn whims [as to signing the treaty and enrolling their names] in the presence of such manly courage and heroism, while we wish that our own race was as universally watchful over their wives and daughters, and that they possessed more of the characteristics of the despised red man.

. . . Blame them not if they are suspicious and over-cautious about putting their names to an agreement that takes from them not only their mountain homes, but despoils

them of cherished traditions and customs, while it forces upon them a civilization of which they know so little that is commendable to them."

## ITEMS.

THE London *Mail* states that the Governor-General of the Soudan has refused to revoke Col. Gordon's order, forbidding government authorities to traffic in ivory with the natives. The reason assigned was that he believed the ivory trade was a means of supporting the slave trade, and he would not consent to any step which could in any way revive or assist that traffic. It is a pleasure to recognize any sympathy on the part of Egyptian officials with the suppression of the slave trade.

THE population of the earth, according to Behm and Wagner's very reliable estimates, is 1,455,923,500. This is an increase since their last publication, nineteen months ago, of 16,778,200.

Europe has a population of 315,929,000; Asia, 834,707,000; Africa, 205,679,000; America, 95,495,500; Australia and Polynesia, 4,031,000; Polar Regions, 82,000.

A JOURNAL is published in Geneva, Switzerland, entitled *The United States of Europe*. Such a confederation of the various governments of Europe as is implied in this title, would prevent wars, remove the now crushing expense of standing armies, make commercial intercourse more easy, and promote the well-being of the common people. The scheme may seem chimerical now, but so have others which at length have borne good fruit.

Once almost all the governments of Europe were to some extent united under the sway of the Popes. Why may not a true Christianity yet unite by bonds of peace and good will under a supreme law for mutual benefit, States once controlled by the usurped authority of a false Christianity.

PRESIDENT HAYES, in his recent speech at Canton, Ohio, has shown that in the South, out of a school population of more than five millions, not much more than half are enrolled in the schools; while the suffrage is exercised by all. He holds that the time is at hand when the nation must educate the Indians or suffer their extinction. Only about one-sixth of the population of New Mexico are enrolled in schools, and the provision for them is inadequate. Full 25 per cent. of the 450,000 European immigrants of this year are illiterate. Hence the President argues that education should not only receive the care of the States, but the aid and encouragement of the National Government.

In Ninth month last the first Chinese steamer entered San Francisco, the *Hochung*. China has by treaty the privileges of the most favored nations in commerce with the United States. It is believed that the Chinese can compete successfully with Europeans and Americans for the carrying trade between China and America.

THOMAS HUGHES, of "School-days at Rugby" fame, and member of Parliament, is visiting the United States. His purpose is to represent a

company which has secured about 300,000 acres of land in Eastern Tennessee, upon which it is proposed to settle English emigrants, with a view to their ultimate possession of the land. Arrangements will be made to promote the health, industrial success, morals and religion of the colonists.

## SCIENTIFIC NOTES.

*Honey Comb*.—J. Wighton, in "Science Gossip," explains the bee's method of forming cells. The insects eject wax through their mouths in a frothy state, and it oozes out between their mandibles, while with these forming the cells. Their rudiments are triangles, formed by a peculiar appendage in the bee's mouth, having joints at the angles, which open and close as they proceed with the cells. When not in use this appendage is of a triangular shape, is serrated, and may be mistaken for the insect's fore-legs. "I had the first glimpse," he writes, "of this curious thing, which, to suit my purpose, I call a pair of compasses, while watching a queen hornet make her nest. The rudiment of the first cell was a triangle, and soon five more were added to it. When the lonely insect was at work with her forceps or mandibles, I observed that she kept moving a curious appendage in her mouth, shaped exactly like that noticed of the bee. I mention both in particular, because I consider that upon both hangs nearly the whole mystery of bees', hornets', and wasps' construction of their hexagonal cells, and by such form there is no space lost in the combs.

ALL sin has its root in disobedience and separation from God; all righteousness has its root in faith in God; that is, in listening to His voice in the soul, obeying it, following it.

LYMAN ABBOTT.

## FROM LINES ON LUCY HOOPER.

Not mine the sad and freezing dream  
Of souls that, with their earthly mould,  
Cast off the loves and joys of old—  
Unbodied—like a pale moonbeam,  
As pure, as passionless, as cold;  
Nor mine the hope of Indra's son,  
Of slumbering in oblivion's rest,  
Life's myriads blending into one—  
In blank annihilation blest;  
Dust-atoms of the infinite—  
Sparks scattered from the central light,  
And winning back through mortal pain  
Their old unconsciousness again.  
No! I have FRIENDS in Spirit Land—  
Not shadows in a shadowy band,  
Not *others*, but *themselves* are they.  
And still I think of them the same  
As when the Master's summons came;  
Their change—the holy morn-light breaking  
Upon the dream-worn sleeper, waking—  
A change from twilight into day.

J. G. WHITTIER.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 26th inst.

**GREAT BRITAIN.**—The Post-office in Manchester was burned on the night of the 24th, and in consequence telegraphic communication between London and that place was temporarily stopped; as all telegraph lines are under Government control, and form part of the Post-office system, and the Post-offices are also the main telegraphic offices.

**IRELAND.**—It was announced on the 24th that two regiments of infantry had been ordered to leave Devonport for Ireland immediately.

A Land League meeting was held at Galway on the 24th, at which 40,000 persons were said to be present. C. Parnell, in addressing it, condemned the dispatch of reinforcements of troops and police to Galway; denounced W. E. Forster, Chief Secretary for Ireland; declared the government solely responsible for the recent assassinations; and maintained that the only remedy was the autonomy of Ireland. He appealed to the people to be resolute and put an end to English misrule. Other meetings were held in various parts of the country. No disorder was reported.

The Inspector General of the Constabulary has issued a circular directing all constables to furnish a weekly statement of arms and ammunition in their districts, the names of those to whom they were conveyed, by whom received, by whom bought and for what purpose.

It is reported that the Government intends to prosecute several prominent members of the Land League on a charge of conspiracy; and that it will probably apply to the Court of Queen's Bench for a change of venue, so as to bring the trials before a court in London instead of Ireland. The Land League have resolved, if the prosecution goes on, to secure a complete organization throughout Ireland, and also to establish branches in England and Scotland.

**FRANCE.**—The Carmelites were expelled from their establishment at Rennes on the 20th. The police were obliged to force the doors, and the gendarmes and a battalion of infantry were summoned to maintain order. The Central Commissary of Police has resigned, deeming the decrees illegal. A Cabinet Council is said to have decided to continue to enforce the decrees.

Several severe shocks of earthquake occurred at and near Dijon, on the 20th, and similar shocks were felt in Spain and Portugal. About the same time, terrible storms visited Lisbon and a part of Calabria in Italy; and on the same day, a severe atmospheric disturbance prevailed in Great Britain, with cold and snow in Scotland.

**GERMANY.**—A Berlin dispatch to the London *Morning Post* says that there is reason to believe that the Government seriously contemplates granting amnesty to the Roman Catholic priests who were deprived of their benefices under the ecclesiastical laws commonly known as the Falk laws.

**RUSSIA.**—The St. Petersburg *Golos*, in an article on the failure of the crops, says that the outlook is very gloomy, as the country, which usually exports 400,000,000 quarters of grain, will have to buy it from abroad. How to feed the peasantry during the coming winter is a problem occupying the serious attention of the Government, and there is no ground for expecting a good harvest in the future.

**TURKEY.**—It appears that the report mentioned two weeks ago, that the Montenegrins had actually occupied Dulcigno, was not true, and although the Porte had then consented to surrender the place, and had given orders accordingly, the details have since continued to be subjects of negotiation. Riza Pasha, on the 9th, again represented to the Albanian chiefs the

necessity of surrendering Dulcigno, in compliance with the will of the Sultan and the Powers; and that their refusal might seriously injure Turkey. The chiefs reserved their reply until they should consult the nation, and subsequently 150 of them resolved to resist. Riza Pasha nevertheless assured Montenegro that the surrender would be peacefully effected. On the 24th, the Sultan ordered Riza Pasha under any circumstances to surrender Dulcigno within five days, but the conditions were still in dispute. It was asserted later that the Ottoman commissioner had withdrawn some of the conditions to which Montenegro objected, notably those proposing the maintenance of Turkish laws in the Dulcigno district, and the retention of the Turkish flag on vessels belonging to it. Some of the other Turkish propositions were that Montenegro should assume a part of the Turkish debt corresponding to the territory ceded; and that the inhabitants should have the liberty of emigration.

**GREECE.**—The King's speech at the opening of the Chambers on the 20th, expressed gratitude to the Powers whose arbitration had given to Greece a frontier strengthening and extending its boundaries. The execution of their decision imposes action upon Greece. The army will not be disbanded until a new order of things be established in the territory awarded to her, which the King is resolved to effect as speedily as possible. In the Chamber of Deputies, the candidate of the Opposition party was elected President of that body, by 92 votes to 55, and the Ministry resigned.

**SOUTH AMERICA.**—A compact has been signed between the United States of Colombia and Chili, agreeing to submit to arbitration all questions in dispute between the two republics; and if the arbitrators should not agree, the matter is to be referred to the President of the United States of America. The questions referred to have grown out of the war between Peru and Chili. It is further stipulated that all the other nations of America shall be invited to become parties to it, so that in future all international disputes may be settled by arbitration.

Information has been received by the Peruvian Legation to this country that the Peruvian government has accepted the mediation of the United States after being notified that it had been accepted by Chili; and has named, to represent Peru in the negotiations for peace, Antonio Arenas, Vice President of the Council of State, and Captain Aurelio Garcia y Garcia of the navy, ex-Minister to Japan. A. Arenas is considered one of the highest authorities on international law in South America, and at the outbreak of the war was the President of a congress of jurists which met at Lima to codify the International law of South America, which body continued its sessions after Chili had withdrawn.

**DOMESTIC.**—Later accounts show that the telegraphic report given last week that Agent Berry of the Utes and others had been actually arrested by the Colorado authorities, was incorrect. Their arrest was threatened, but on account of some doubt of the legality of such action, and also an apprehension of being subjected to mob violence and their lives endangered without legal trial, they avoided arrest by those authorities; but information has been received by the Interior Department that Agent Berry submitted to be arrested by the U. S. Marshal, and left Los Pinos Agency in his custody on the 20th inst. No disturbance had then taken place, and none was apprehended there. Reports from other sources received at Denver on the 24th, represented that the Indians were running off horses from the neighborhood of Gunnison City, and that an outbreak was feared. Application had been made to the Governor for arms and ammunition, by the local authorities at Powder Horn.

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## ADDRESS OF THOMAS HUGHES AT HAV- ERFORD COLLEGE.

By invitation of the Board of Managers, Thomas Hughes, of England, well known as an author and statesman, gave an address before the Faculty, the students and many friends of Haverford College, on the 22d ultimo. His subject was the Public Schools of England and Dr. Arnold.

He spoke in an easy, conversational way, and after some introductory remarks said:

"I may say, in passing, how delighted I am that Dr. Arnold's name should be connected with the higher education in

this country which is in the hands of the Society of Friends. I have already expressed on more than one occasion the deep obligations which I feel that your country and my country are under to that Society. There has scarcely been any great or noble cause in England in which they have not been the pioneers and to which they have not lent the most valuable assistance. I know how strong and kindly was the feeling of Dr. Arnold toward the Friends, and, perhaps, I may have caught that inspiration at Rugby. At any rate, in my subsequent life, I have come across them many times, and always with the greatest pleasure and continually increasing veneration and respect for the work they have done in the world. The spirit which has animated them has, I am sure, still great work to do; and it gives me the greatest and highest pleasure to find that they are taking hold now of the Higher Education in this country, and that they desire to connect their work with the work which Dr. Arnold did so efficiently for England, almost fifty years ago."

He then described Dr. Arnold's personal appearance; "a fine tall man, upwards of six feet high, and very loosely put together. He was a great walker, but rather shambled in his walk. He had a very bushy head of hair, when I knew him, which was when he was thirty-four or thirty-five years of age, after had been appointed Head Master at Rugby. He had a deep-set eye, but the most marked feature of his face was a very heavy under jaw, and his lip—you could always tell when a boy made a very slovenly or bad answer, or something had been done or said that he thought mean—would take a most terrible form. It had a way of showing the feelings within, and every boy in the class when he saw that lip growing out, began to know that it was a time to play no pranks, and that we had better be on our best behavior.

Arnold had been a fellow at Oriel College, Oxford, which had, at that time, many distinguished men among its fellows. Here

he had made a reputation as a man of extraordinary power and vigor. The Universities were then confined to the members of the National Church—non-conformists were excluded. The case was similar with the public schools, of which there were only five very distinguished ones. Then there were only 3,000 boys being educated at them, whereas there are now nearly 20,000. The circle interested in higher education was very limited, very aristocratic and very exclusive.

Lord Denbigh was chairman of the Trustees of Rugby, and, being a man of enlightened mind, induced the Trustees to elect Dr. Arnold Head Master. The class interested in higher education were really alarmed at this appointment. Arnold had made the reputation at the University of being a strong Radical, but everybody knew that, though he might be dangerous, he was a very strong and able man. Dr. Hawkins predicted that he would change the whole future of higher education in England.

The pupils then at Rugby were the sons of noblemen and gentry, kept a pack of hounds, and practically ignored all rules as to bounds and hours, and there were constant fights between them and the townspeople. Arnold reformed these teeming abuses, and soon became exceedingly unpopular with some scholars and their friends. But he was gaining the strongest possible hold upon the boys with whom he came in contact, and this was due more than anything else to his intense earnestness and life of truth and courage.

He was considered by his enemies extremely indiscreet, because he never concealed his views, but was always ready to impress them upon all those with whom he came in contact. He had a strong contempt for "chivalry" or "feudality," as he called it, because he said it put honor before justice. One of his ordinary sayings which had, no doubt, a very considerable influence both in training the minds of his pupils and in silencing the aristocratic persons who were connected with the school, was, that if there was one thing for which he hoped to be ready to die, it was democracy without Jacobinism—which really scared the people of England in those days."

Thomas Hughes then told of his personal relations to Arnold.

"I had been there about three years when I first attracted any special notice from him; although I used to see him and talk with him at the beginning of the Half, and also with his wife, and she asked me in to tea occasionally. We all came in contact with him once in a month, when he came down to examine the form,—and a very

formidable ordeal it was. The time I refer to he was examining us upon Horace, and after putting some of the boys to construe, he asked some questions to see if we had really carried away the meaning of what we had been reading. He asked the top boy why it was that the Romans had been so specially glad for a certain treaty which had been made with the Parthians in the time of Augustus. You will find it referred to in the fifteenth ode of the fourth book, called 'The Praise of Augustus,' *Augusti Laudes*. The question went down and down the class of forty, and the doctor's lip got bigger and bigger. At last it came to me—I was nearly at the bottom of the form—and I said, 'because it was part of the treaty that the standards, the eagles, which had been taken from Crassus in the great defeat nearly twenty years before, should be returned.' His face brightened up at once, and he said, 'Go up to the top, Hughes.'"

To illustrate Arnold's painful feelings at the estrangement of his old friends Pusey, Newman, and Keble, Thomas Hughes read the beautiful poem by Arthur Hugh Clough—one of Dr. Arnold's best pupils and very intimate with him—*Qua cursum ventus*. "As ships, becalmed at eve," &c.

Of Arnold's religious teaching he said:

"I have told you of his earnestness, and the strong way in which he spoke when he thought principle or duty was at stake. The subject he used to speak more earnestly than anything else upon, was the danger of attempting to sever the secular and religious in life, the visible and the invisible worlds. He spoke and preached over and over again on that subject, and it is one of the most supreme importance to impress upon young men. It should be instilled into their minds that there is nothing so dangerous as to endeavor to divide their lives in that way; to say that a certain portion of their lives shall be called secular, in which they are bound by one set of rules and principles, and another portion shall be called religious, having entirely different duties from their every-day life, and bound by a different set of rules and principles. He impressed upon us that every day was the Lord's day; that the same principles that guided us upon that day ought to be in our hearts on every other; and every attempt to divide our hearts between serving God and serving the world could only lead to mischief and uncertainty.

"Besides this strong teaching to prevent us from endeavoring to cut our lives in two, I think perhaps we owe more to him than to any other during these last thirty years for his method of teaching us how to approach the highest of all questions. The scientific, the agnostic element was not nearly so strong

in his day as it is now; yet he was assailed by it on the one hand, and by the High Church spirit on the other. But he always presented the boldest front, and never yielded at all to either, making the most manful battle, and for us, his pupils, the most precious protest; for I believe that it is from his early teachings that many of us have been able to steer through all these trying times, and have been saved from sacerdotalism on the one side and agnosticism on the other.

"And especially would I refer to his method of teaching the way in which men may approach that greatest subject in the world, the question of the existence and nature of God. He taught us boys—and I think that most of us have never forgotten it, that the only way to approach that great question was that which God Himself has pointed out to us in His Book of revelation. That Book shows us how from the beginning God has communicated with man, and connected Himself with all human forces and events. We read in the Bible of births and deaths and kings and people and all human interests, how men and nations lived, and all the time how God was dealing with them all. There is nothing there to encourage intellectual speculations, leading us into paths where it is almost impossible for men to find a firm foothold. Only one firm foothold he used to teach us, and that is God manifest in the flesh, as He is revealed to us in the New Testament. If you have that Rock firmly under your feet, and contemplate all His work in this world and amongst men from the beginning as God has Himself brought it to your notice in His own revelation, then, standing *on the Rock*, you can approach all the other deep questions which are stirring men's minds so tremendously in these times."

On behalf of the Managers of the College, John B. Garrett made some words of response, and announced their wish to confer on Thomas Hughes the title of Doctor of Laws, for his scholarship, his ability as an author and as a practical statesman.

President Chase conferred the degree in the Oxford Latin formula, adding a phrase expressive of his pleasure in so doing. The recipient replied "*Gratias tibi ago, Magister*," and then said, addressing the audience, "I am sure you are all very tired of hearing my voice by this time, and I can only say how much I am taken by surprise by this most flattering action of the governing body of this College. It will be a very great gratification to me to be so connected with an institution with which I hope I may be much more familiar in the future. But my short acquaintance with it has assured me it must be doing a very great and high work for the noble republic in which it is situated."

For Friends' Review.

#### THE ANSWER.

The duty of the Christian Church is not alone to protest against evil, although this protest must be firmly made.

"Is there a God?" asks modern skepticism, and the reply of the church must be to assert positive truth and show it in action. She must be able to answer that He is, and that by His revelations of Himself to us we *know* Him. "Is there certainty about the unseen?" "Truly, and we have received His Spirit whereby we know the things that are freely given to us of Him."

"Is there a power which can supplant the love of selfish intellectual gratification, the fascinations of a worldly life and of the pleasures of sense?" "Yes, it is the filial fear and love of God, our Father, who has shown us Himself in Jesus Christ."

"Is there really joy and peace in believing? for the faces of Christians often read otherwise." "Yes, for though the temptations and afflictions of the righteous are many, and they walk soberly in a world so full of sin and its fruits, yet within there is the peace of God."

"Can men be holy in spirit, and live in accord with Christ's moral precepts? for the walk of many professors is very uneven."

Here words alone do not count for much. But as her true members bear witness by their lives, she can say, "Jesus Christ is able to save fully all who come unto God by Him. He has said, keep My commandments, and through His grace we can 'keep His words.'"

"But if your religion be true why are you not more concerned for the good of others?" "The very nature of the religion of Christ" is the reply, "is pure and self-sacrificing love, of which He was the exemplar." And let the works of charity and faith which adorn the pages of history and which to-day illumine the world, attest that this spirit has ever pervaded true Christians. What are the hospitals for the sick, the institutions for the care of the poor, the deaf, the blind, the lepers, the charities sustained by Christian givers for the ignorant, the friendless, the orphans, the homes for the aged, and the thousand means for the uplifting of the down-trodden and neglected, but proofs that the spirit of Jesus Christ pervades His people.

And while the reply is being given, let every follower of Christ ask to be filled more fully with the graces of His Spirit, and to be enabled to manifest more perfectly practical love for God and man.

WHAT has sometimes been called "the higher life experience," has been misunderstood even by those who have sympathized

with it, and will have to be cleared of much that is sentimental and much that comes from mere human reasoning. In the centre of it, it *must be true*, that God claims all from us, and gives all to us—entire faith in God, and all God's fullness for us. "All things are yours," not merely shall be, but *are*. And all must mean all, even including all victory over sin, all light, all joy; *ah!* but all conflict and suffering and death by crucifixion too.—*S. B. Brown in The Christian.*

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JOHN M. WHITALL.

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(Continued from page 179).

"In fact this frequent waiting upon the Lord was so marked a feature in his daily life as to make a great impression upon us as children even, and still more so when we came to understand what it meant. One of his daughters thus records her impressions of it:

"I shall never forget dear father's daily, silent waiting before the Lord. We used playfully to tell him, that he could never be in a situation where he would be deprived of his favorite occupation, for a 'meeting' was always available. And, truly, it never seemed to come amiss to him, wherever he was, to retire in spirit from the distractions around him, and settle down into that inward, quiet waiting upon God, which was, no doubt, the secret of his almost wonderful life of active, living faith.

"As long as I can remember, he was in the habit of rising a half hour earlier, in order to give himself an opportunity for it before breakfast. And often, when I have gone down before the family assembled, I have seen him sitting in one spot, now sacredly associated with his memory, with his heart evidently fixed on things unseen. His affectionate morning greeting was, however, always ready, and after that was given, he would return with undisturbed spirit to his inward communion. Sometimes, visitors in the house, coming down early, and finding him thus engaged, would also sit down and join with him in silent waiting. He would never read the newspaper until after this season of waiting, no matter how eager he might be for the news, nor would he allow us to tell him anything concerning its contents.

"Again, in the evening, a half hour or more before bed-time, he would withdraw from the family circle, and, taking his accustomed seat, pour out his heart in secret unto the Lord, and many times I have seen him afterward dry his tear-soaked handkerchief by the fire. If company kept him later, and the rest of us waited in the parlor to talk

awhile, we would be sure, when we went up stairs, to find him sitting with the gas lowered, and after a loving farewell to us all, he would still remain for that communion which was sweeter to him than any other. Once, as we were thus leaving him, one of us said: 'Father, what does thee do here all alone in the dark?' He replied: 'I wait for the Lord, and He comes.'

"Although this habit of having a fixed time for waiting upon the Lord had been his custom for so long, that we none of us can remember when he began it, yet it was frequently a cause of regret to him that he had not practised it earlier in life. During an illness he had in 1861, which, for a while, he expected was to release him from the world, he spoke of this to me. He said if he had his life to live over again, he would have it different in this respect. That for the many years in which he had been in the habit of holding communion with the Lord at fixed times, he had experienced so much refreshment, and it had been the means to him of so much blessing, that he was sorry to have missed it during any of his Christian life. He said he had very often been able to draw very near to his Heavenly Father, when an open door had been set before him to pray for himself and his family, and his Society; and that sometimes when he was in perplexity about his business or other temporal concerns, he would carry them to the Lord, and roll his burdens off on Him, and ask for wisdom, and that many times all doubt and anxiety had been removed, and perfect peace been given him, and that occasionally he had been favored with a knowledge of the way affairs would develop, which afterwards proved to be true.

"At that time, as upon many other occasions, he urged upon me personally the importance of not neglecting this great privilege of having stated times for communion with the Lord, and spoke of my two eldest children, who were then very young, and told me not to fail to lead them early into the practice. Afterwards when they were older he spoke about it himself at different times to them, as well as to his other grandchildren, and surely no better inheritance could descend unto a generation of grandchildren, than the constant example of their dear grandpa in this respect, and the remembrance of his many words of earnest, yet gentle exhortation on the subject."

The life of trust which resulted from all this was so perfectly natural to our father that he did not speak of it much, never supposing there was anything very remarkable about it. But as we grew older, we learned to realize that it was a rare and most blessed attainment. I remember very well that

when the time came in my own experience that I first fully discovered the truth concerning a life of continual trust in the Lord Jesus for everything, I at once said to myself that this must be the secret of my father's life; and at the earliest opportunity I told him of my new experience, and said: "Now, father, is not *this* the secret of thy life, and the source of thy strength? Is not *this* the way thee has always lived?" I shall never forget his reply: "Why, of course it is, daughter," he said with a joyous ring of triumph in his voice; "I know of no other way to live. And I do know," he added reverentially, "what it is, when the enemy comes in like a flood, for the Lord to lift up His standard against him, and drive him away."

(To be continued.)

## A SUMMER TRIP IN CALIFORNIA.

### NO. II.

After leaving the Valley and Mission of Santa Ynez (Saint Agnes), we passed through a well wooded pastoral country; where the conditions are unfavorable to tillage, as in so many portions of the State, "walk-away crops" necessarily go hand in hand with sparse populations. As only four or five men are needed to attend thousands of sheep or cattle, nature compels one class of the people to live the isolated and therefore the ignorant existence of cattle herders; and as this is an occupation so congenial to the habits of the natives—the half-breed Indians and Spanish—they are doomed to accept it with all its degrading consequences. This class are gentle, feeble of intellect, uneducated and unfurnished with mental weapons to cope with the subtle, persevering Yankees, and they slink away to the solitudes, leaving the fierce competition of agriculture (now more and more of a science) and commerce to the invading Americans.

Such numerous and extensive interspaces of mountains or unirrigable land, which must be devoted to pastoral life, must always give a special character to the rest of the population of the State. Long intervening distances between communities, combined with long dry seasons and cheap horses, invite to excursions by wagon and horseback, and thus it is that nature imbues Californians with nomadic traits. She has other seductive conditions by which to instil nomadism into the citizens of the Pacific Slope; by placing bonanzas in secluded nooks on the tops of the ranges, even above the snow line, she tempts the young and energetic to lonely and adventurous wandering all over her mountains.

Again, by having in a most niggard way denied the boon of timber trees to Southern California, she has made its citizens largely dependent upon Oregon for their lumber.

Thus inter-State commerce, the most valuable and important to the nation, is promoted along the enormous coast line of our Pacific possessions, and the distances from Washington Territory to Southern California, though magnificent, do not prove insuperable barriers to intercourse between its citizens. To such a people

"Mountains interposed"

Do not "make enemies of nations,"

But rather "like kindred drops"

The Americans "mingle into one."

I say, Americans, for they, unlike the Latin races, do not intermarry with the colored tribes they conquer. The American who takes a wife from among "the Greasers," is apt to be despised, his children, as a rule, fall to the lower social condition of the mother and are debarred the society of the whites.

The housing of the people is influenced by the climatic conditions, for where it is never cold nor hot, the house is not the essential thing that it is where great extremes prevail; and the *home* is in the open air rather than in-doors. Thus nature is a foe to the domesticity that pertains to a winter fireside and a rainy region, and roaming habits replace permanence.

Reverting to our itinerary—we found, after rising out of the Santa Ynez valley, some arable lands interspersed among the pastoral valleys; and passing on we crossed the Santa Maria mountains. In the valley of the latter saintess, the river was dry and the sandy, rocky bed seemed at least a mile wide; but the tedium of the trip across it was relieved by the weird look of the bluffs by which it was surrounded. These rivers, dry in summer and characteristic of the country, are called "arroyas," and are consequent upon there being a long dry season when no rain falls, and another season when it does rain. During the winter, an amount of water falls, varying with the years; sometimes only two or three inches, and from that up to twenty-four inches; then the arroyas carry the surface drainage, and at times are roaring torrents.

Arrived at San Luis Obispo, we found a county seat nestled among the mountains, but connected by a narrow-gauge railroad with an ocean port, at which there is a whale fishery. Monsters have been caught there, and one 84 feet long was stranded on the shore.

From the town of San (Saint) Luis the Bishop (obispo), we came to El Paso de Robles (the Pass of the Oaks) where are

hot and cold springs and baths of sulphur and other mineral waters; and where many miracles of healing are said to have been performed by the early Padres. Such springs abound throughout the State, and the medicinal virtues of each have earnest advocates. Perhaps the *vis medicatrix* of nature, when aided by rest, fresh air and good company, is the most powerful agent.

Of the geology of this country I may not speak, except to say that limestone and chrome ore are abundant in certain localities; fossil remains, some of gigantic size, are numerous; and in other spots asphalt oozes out of the mountain sides and slowly creeps down till a veritable asphalt wagon-road is formed in the valleys; and in the sticky substance animals of large size are sometimes mired and held till death relieves them, so that interesting specimens are found in nature's embalming establishment. Of gold mining we saw but little, as we barely touched the belt to which it is confined, which lies along the western slopes of the Sierra Nevada, extending down to the Sacramento river.

Coming down from the high uplands of the San Luis Obispo region, we reached the Salinas plains which open out into Monterey Bay. Across this plain, as also through the mountain passes and in certain localities, strong winds blow daily; and these sometimes increase to a storm of sand and even pebbles fearful to encounter. The wind was so cold and fierce as we crossed these Salinas plains, that at 3 o'clock in the afternoon in June we were glad to espy a house in the distance, under the lee of which we were fain to drive up for shelter while we got out our blankets. Again as we approached the Livermore Pass, the wind was so furious that the face of the driver was actually cut and bled from being struck by the sharp sand flying in the air, while the rest of the company were glad to shelter themselves in the bottom of the wagon. But the effect of these winds is to make the interior valleys habitable which would otherwise prove too sultry for human endurance; the prevailing direction being from the west, carrying the fresh cool ocean atmosphere landward.

Leaving these sad windy plains, we rose up over the San Juan mountains, and on the crest looked back to bid the sea good-by, and then down into the charming Santa Clara valley, the finest of the State. This valley opens out into the San Francisco Bay and lies between the Coast and the Contra Costa ranges. It is the most thickly settled and thoroughly cultivated of any, and is the residence at its lower (or northern) end of very many wealthy people, some

being temporary and some permanent residents. Proceeding up the Santa Clara as far as Gilroy, we turned squarely to the East, and crossed the Contra Costa mountains by the Pacheco Pass, which some of our party were disappointed to find was not a narrow defile, such as the Greeks defended at Thermopylæ, but only an extensive depression in the range. The road to the top was one of easy grade, and on the summit we obtained an extended view of the San Joaquin Valley and of the Sierra Nevada, which hems it in on the East. As agriculture is a greater source of wealth to California now than gold mining, some account of wheat culture is here in order. We rode for many days through continuous wheat fields, all unfenced, unmanured, and unirrigated, which had been put in in the most economical manner that such a wholesale process can suggest. One day we camped next Mr. Funk at Grayson and watched his Leviathan Harvester at work. Twenty horses in two lines were hitched one half each side of the ponderous pole which extended behind, to propel the colossal machine. The end of the pole in the rear was supported on a castor wheel, and a man on a high seat on the pole, guided the huge engine by a tiller. In front was a cutting-bar snipping off only the heads of the grain and making a swath 16 to 20 feet wide. The height of the cut was regulated by a man on the platform in front attending a large lever, and the heads fell on to an endless apron which carried them an elevator which in turn lifted them to a mammoth thresher, mounted on the platform of the machine. Another man attended the thresher, which ran out its debris on the cut stubble, and delivered its threshed grain into a fan, also carried on the platform. This fan also had an attendant, who swiftly supplied it with empty sacks, sewed up the full ones, and then dumped these overboard into the ocean of a grain field through which they were travelling. Thus 40 acres were cut, threshed, cleaned and sacked per day by only four men and twenty horses! Wagons following in the wake of the saurian monster, gathered up the precious freight and hauled it to the river-side for embarkation. Mr. Funk said he was only a one horse ranchero, and yet he drove his machine two and a half miles through his grain in one straight stretch without turning. The harvester was attended by a kitchen on wheels, 30 feet long and 10 feet wide, walled and roofed with canvas, so that the men had no need to return for meals to the ranch house.

The Harvester Gang, with their kitchen, being organized as a complete household

within themselves, do not impose a heavy strain on the family of the ranchero, and having a long season in which to work, go over an immense tract of country in a summer. The yield of wheat varies from five sacks (each about 100 lbs.) up to 45 sacks or 70 bushels per acre. Some that we saw, however, had been fine up to within a few days of the hardening of the grain, when it was struck with a sirocco that blew for 48 hours, and at the end of that time the kernel was so shrivelled up, that the grain was hardly worth cutting.

Of fruit we saw a great deal in Alameda county, where we were, though entire strangers, most kindly received by Judge Russell of Haywards, as we were indeed all along our route. He has a 30 acre currant ranch, and this fruit, (as also the cherries of this region,) is perhaps the largest and finest in the world.

We had been warned in leaving Santa Barbara that there were numerous lions in our path, but it had been especially impressed upon us that we should have a terrible time in crossing the San Joaquin, as it overflows its banks when the snow melts in the Sierras, and makes a swamp of the plain through which it runs extending many miles on either side. As we neared the river we had reports of the wide extent of country submerged, and found our only safety was to follow the stage. Putting our baggage on the seats of our wagon and three of our ladies in the stage, we followed it as our pilot through the lake. For fourteen miles we travelled through the water, which was sometimes only fetlock deep and sometimes up to wagon-bed, and in some of the sloughs there was a dangerously swift current. The driver even had to have the road indicated by poles part of the way; and we had the comforting assurance during a portion of the day, that if we deviated only a foot from the hidden causeway over which we were supposed to be driving, we should mire down in eight feet of water. Once on this causeway the mules fell down and it was an arduous task to get them up again. We had a 40 mile drive that day, and with a heavy load, soft roads and tired animals, it was an exacting work to keep the horses steady.

But all difficulties were finally surmounted and we reached our desired haven—Merced—and entered on the new task of going up into the mountains in search of the Happy Valley, of which in my next.

H. J. S.

REVISION OF THE ENGLISH NEW TESTAMENT.—The American Company of Revisers of the English version of the New Testa-

ment met in New York on the 15th, 16th and 22d of Tenth month, and prepared their final statement of their views on the few remaining points of difference between them and the English Company. This has been printed and sent to England, to be laid before the English Revisers at their meeting beginning Eleventh month 9th. Unless summoned by a telegram from England, the American Company will probably have no occasion for another meeting. The Atlantic cable has been used several times in the communications between the two companies.

For Friends' Review.

### THOU AND THEE.

Not a few readers may, I think, differ from the view taken by F. B. G., in his interesting article in No. 11 of *Friends' Review*, in regard to the common usage amongst Friends about the "second person" in speech.

Considering simply the question whether we should accept as allowable the use of "thee" in the nominative case, as in the sentence "How is thee," or "Does thee know," rather than regard this as an error, however frequent, the following considerations are offered.

Since Friends do not in many places live quite apart from the rest of mankind, others will ask, why this peculiarity of speech? If it be put on the ground of a testimony of our Society from its beginning, it may be answered, that George Fox did not so use the singular language, in his protest against the man-worship of complimentary plurals. Early Friends, also, are understood to have sustained their peculiarity by asserting its correctness, as well as its agreement with Scripture. F. B. G. suggests the *possibility* only, that "thee" for "thou" *may* be a "true, old inherited form." No evidence of this is given, nor, I believe, is it likely to be found. Professor March affords none in his "Comparative Grammar of the Anglo-Saxon Language."\* We there see that *thou* is itself the result of a change by "progression" from the Saxon *thu*. In the parent Indo-European speech, it appears to have been *tva*. March gives the other derivations from this as, in Sanscrit, *tva-m*; Greek, *tu*, *su*; Latin, *tu*; Gothic, *thut*; Old Saxon, *thu*; Old High German, *du*; Old Norse, *thu*. If any one can find an authentic history of the change amongst Friends by which *thee* came to be substituted for *thou* in the nominative case, it will undoubtedly be interesting and instructive. In the absence of any such a

\*Harper & Brothers, 1877, pp. 66, 67.

†The form of the consonant, however, being different from our *th*.

history, the presumption is strong, that it is a mere corruption or slovenliness of speech, like that which leads untaught or careless people to say "I done it," or "those kind of things."

If there were no accusative or objective case "thee," it might more readily appear allowable to regard the change referred to as a simple spontaneous modification, with which we could find no fault. But, in fact, *thou* and *thee* are two *distinct words*, each with its own place and meaning. The error in grammar consists in substituting one in the proper place of the other. In the case of *ye* giving way to *you* in the plural, Friends merely accord with all other English-speaking people. *Universal* usage does make grammar; it is only where a few (comparatively) are peculiar that a defence of the exceptional language is wanted. Surely, there, it ought, where it differs, to be more, not less, correct than that of other people.

Nor is there anything harsh or difficult in the proper use of *thou*, with its own forms of verbs, as "how art thou," &c.

It is my impression that many Friends in England so use it altogether. Reversion to the old form "thou," even with the sound of *thoo*, may be justified, without confusion, on the principle of antiquity which F. B. G. advocates. My own wish is that, wherever the "plain language" is employed at all, its full beauty may be retained (or regained). Is it too Utopian a hope, that it will never be lost amongst Friends until the day when our simple holding of Gospel truth and life shall so cover the earth "as the waters cover the sea,"—and even common every-day affairs will all be lit up (as Thomas Hughes told us at Haverford Dr. Arnold taught they should be now) with religious light; made sacred, as well as secular; so that

Our days may be  
Bound each to each by natural piety.

H. H.

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## FRIENDS' REVIEW.

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PHILADELPHIA, ELEVENTH MO. 6, 1880.

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PREVIOUS statements that Peru and Chili had accepted the offer of mediation by the United States are confirmed by Ignacia Garcia, Peruvian Chargé d'Affaires in New York. He has announced the definite acceptance of the mediation of the United States by Peru, after having been notified of a similar action by Chili. It may be hoped that the bloody strife so long waged between these republics will now be closed by peaceful negotiations.

The questions originally pending between these nations were specially adapted to decision by arbitration, and such a course would have prevented the slaughter, ruin of property, and national hatred which the war has caused. Possibly the severe lesson of this war has not all been lost on Chili, as it is announced that a compact between the United States of Colombia and Chili has just been signed, in which it is agreed to submit to arbitration all questions in dispute between the two republics. In case the arbitrators should not agree, the matter is to be referred to the President of the United States. The questions or disputes referred to have arisen out of the present war, Chili claiming that Colombia should not have permitted the transportation across the Isthmus of munitions of war for Peru.

It is stipulated in the compact that all the other nations of America shall be invited to become parties to it, so that in future all international disputes may be settled by arbitration, thus avoiding hereafter the possibility of such another war as that now existing between Peru and Chili.

Most happy would it be if such a compact were formed. The beneficent results of referring national quarrels to a competent court instead of the brutal decision of war, might not be lost on the nations of Europe, and might hasten the day when international law and arbitration shall displace foolish wars, as criminal and civil courts have supplanted trial by sword, bludgeon or pistol between angry men.

Now that the Yearly Meetings are over, we will have more space for correspondence, and as many of our readers desire to have accounts of meetings, we ask our friends to forward *brief* notices of such as will be of special interest.

In order to accommodate our subscribers at a distance, we propose at the beginning of next quarter to issue the comments on the International Lesson two weeks in advance. The favor with which these notes have been received has been very encouraging.

**ETERNAL LIFE:** The Gift of God through Jesus Christ. By Charles Wilson. Samuel Harris & Co., 5 Bishopsgate Without, London. Price 6 cents.

This is a very temperate statement of the truth that not only was the incarnation of the Lord Jesus, His teaching, obedience and example, designed by God for the salvation of men, but that His death was a voluntary and "most satisfactory sacrifice." In it not only did God display His *deep love* for men, but also evince His justice and righteousness, so that "a way was provided for our just deliverance from the condemnation

for the infraction of perfectly wise laws." The author presses the truth that there was a harmony between God as Father who gave His Son, and the Son as God manifest in the flesh, in all the Lord Jesus did and suffered for us, and in His intercession for us.

**DRUNK AND SOBER: An Autobiography.** By Charles Calderwood. American Prohibitionist Steam Printing Works, Columbus, Ohio.

This contains a sad picture of a youth and early manhood blighted by drink, and the brighter story of rescue to a Christian life. If young people could know how sin affects and degrades the whole being, and leads, as Calderwood says, to "a rum-scarred and soul-scorched manhood," they would shun the evil way and grasp the offers of the Gospel. Possibly this book may be a warning to some, and its story thus not be told in vain.

#### THE CHURCH AND TEMPERANCE.

The National Temperance Society has just published a handsome pamphlet edition of a very able paper, with the above title, read by William E. Dodge before the late Pan-Presbyterian Council in Philadelphia. It is an eloquent, effective plea for greater consecration on the part of the ministry and membership of the Christian Church in the service of the cause of temperance, and for the absolute prohibition of liquor-traffic by the State. It is a valuable contribution to the literature of the temperance question, and merits the widest circulation. Price 10 cents; \$1 per dozen.

Address J. N. Stearns, Publishing Agent, 58 Reade Street.

#### MARRIED.

**BURGESS—CRUMLY.**—On the 13th of Tenth month, 1880, at Friends' Meeting-house, Pleasant Plain, Jefferson County, Iowa, Aaron, son of Joseph H. and Juliet Burgess, to Elizabeth T. Crumly, daughter of Isaac H. and Rebecca L. Crumly, the latter deceased.

**TAYLOR—SAVERY.**—On the 7th of Tenth mo., 1880, at Friends' Meeting-house, West Chester, Pa., Thomas B. Taylor, son of Thomas B. and Mary Ann Taylor, (the former deceased), to Elizabeth Savery, daughter of Thomas and Hannah H. Savery, (the former deceased), both of West Chester.

**LONGSTRETH—BRANSON.**—On the 27th of Tenth month, at Friends' Meeting-house, on Twelfth street, Thomas K. Longstreth to Lucy, daughter of the late Thomas Branson, both of this city.

**SHEBEEB—HADAD.**—At Brumana, Mount Lebanon, Syria, 19th of Ninth month, 1880, Risk Shebeeb to Helene Hadad, daughter of Im Yusef, the Bible woman.

This is believed to be the first marriage consummated after the manner of Friends in all Syria.

#### DIED.

**HAWORTH.**—Ninth month 15th, 1880, Ann R., wife of John Haworth, aged 69 years. She was led early to seek the Saviour, and the pardon of sin by Him, and through the course of a long life, by the power of Divine grace she was enabled to give evidence to those with whom she was associated, of her reconciliation with the Father, in bearing much fruit. For several years she had been an Elder of Ash Grove

and Watseka Monthly Meetings, a station for which she seemed peculiarly adapted. Many doubtless are those who can recur to her kind words of cheer and encouragement as special messages of mercy for the strengthening of their faith. For nearly two years prior to her death this estimable mother in the church had been deprived of her eyesight. This she bore with Christian fortitude, reckoning that "these afflictions would work for her a far more exceeding and eternal weight of glory." Near the close she often expressed her deep consciousness of the fact that her salvation was nothing of self, but all of Christ. "Resting in the arms of Jesus, she breathed her life out sweetly there." Her funeral took place from Friends' Meeting-house, Watseka, Illinois, after a solemn and impressive meeting.

**SNELL.**—Tenth month 11th, at New Sharon, Mahaska Co., Iowa, of diphtheria, after six days illness, Rachel, daughter of Richard and Mary Snell, (the latter deceased). Our beloved friend was born in Niagara Co., N. Y., and was in the 54th year of her age. She had been an Elder for some years, and we realize that in her passing hence our Yearly Meeting has lost a pillar. She took a foremost position also in Scripture school work. Gifted with talents, washes willing to use them in the Lord's service. She had early schooled her mind to systematic action, and the native refinement of her soul shone out in the details of daily duties and in the higher requirements of social and religious life. We loved her not only because of these traits, but more especially for the humility and Christian grace which shone out through these. As a daughter she was faithful to her widowed father, and in the same spirit of devotion she brought up a family of younger brothers and sisters. It was not until a few hours before the close that a fatal termination of her illness was expected, when she requested the doctor to be summoned and herself told him she was worse, and she was not afraid, but ready to die. Very calmly she arranged even to the smallest details her earthly affairs, leaving directions and messages to her family and friends, earnestly praying for both, and giving thanks and praise unto the Lord who was with her in the valley of the shadow. She spoke of seeing Heaven opened, and referred to the new song its inhabitants sang. A friend who was constantly at her bedside testified to her end as "a triumphant close to an eminently useful and beautiful Christian life." And as those who shared her love and friendship, we can indeed praise God that "such as these have lived and died."

**HUNNICUTT.**—Eighth month 23rd, 1880, Almira Owen, wife of W. P. Hunnicutt, aged nearly 48 years; a member of Honey Creek Monthly Meeting, Iowa. Her illness lasted about two weeks. The last week she endured much of the time excruciating pain. This heavy stroke upon the husband, children and other relatives has been somewhat lightened by the sweet assurance that her departed spirit has passed into a world of pure delight and eternal joy, as evinced by the following conversation with her husband immediately preceding the close. The expression, "How I love everybody," was repeated several times. Becoming very weak and exhausted, she sank into an apparent sleep of death, but soon revived a little, and in answer to the question, "What has thee seen?" she said. "Great many; great many! Happy, so happy!" "Did thee see Eddie?" (our little boy who died one year ago). "No one in particular but Jesus; so bright, so bright; and I came back to bring some one a cup of cold water; don't know whether I can stay or not." "Does thee want to stay?" "I would be glad to, if it is right." She became weaker again, and again aroused, asking her weeping relatives if they were keeping her from going, and throwing up her hands said, "Let me go! let me go!" Upon the

reply being given, "We have given thee up to Jesus," she immediately said, "Farewell! farewell! gone, gone," the last audible words. Her mind was unusually clear through all her suffering, so that the above was no delusion, but a vision of that beautiful world beyond.

IN the Western counties of Kansas about 20 000 persons have had to be supported since Sixth month last. Two years of drought had destroyed their crops. J. Heron Foster appeals to citizens of Philadelphia for clothing, new and old, provisions and money for this cause, to be sent to the care of David Scull, Jr. & Bro., 202 Market St., Philadelphia.

#### RELIGIOUS INTELLIGENCE.

AT the triennial Convention of the Episcopal Church, the Committee on the State of the Church, in their report of Tenth mo. 25th, thus refer to evils which afflict too many of the denominations. All that is reprobated is as wrong for members of churches as for ministers, for there is only one standard of moral conduct in the New Testament for Christians:

"We think we see in some of the clergy a disposition to conform to the tastes, sentiments and opinions which once were neither consistent with ministerial fidelity nor approved by the worldly mind. Places are frequented, amusements are indulged in and opinions are advocated which make them popular, perhaps, with those who gladly welcome them as companions, but have no respect for their instructions or admonitions. To escape the imputation of being puritanical, they approach, if they do not enter the realms of worldly conformity, levity and indifference. In the administration of their parishes and in securing means for their maintenance, they permit and countenance just those things which the natural man loves, and in which the young take most delight. Churches were once built by lotteries, but the moral sense was at last offended, and they were prohibited. Now theatricals, dances, suppers, and whatever else will draw money from the throng who love excitement and amusements, are presented as attractions for securing means with which to carry on the church's work. We believe these practices are destroying the public respect for many teachers of our holy religion. They appeal to motives from which men should not act in the Redeemer's service, or in making an offering for His holy work, while they cause the enemies of God to blaspheme."

D. L. MOODY and Ira D. Sankey were to begin a series of meetings at San Francisco about Tenth month 15th.

In the *London Christian* is a letter from R. W. McAll, of Paris, the successful evangelist, in which he says of France:

"We feel more and more everyday the pressure of the present crisis, religiously, in France. Nothing but the widespread proclamation of the Gospel, the Divine word, attended by the Almighty Spirit, can stem the torrent of atheism which threatens to sweep away all religion, and which, with the intense revolt of the people against the Romish priesthood, has burst all barriers. 'The enemy' truly 'comes in like a flood.' May 'the Spirit of the Lord lift up against him'

the all-conquering 'standard!' The disposition to hear the Gospel is widespread, and we who labor here long for laborers and means to spread its proclamation on every hand. We have, in addition to the regular services of all our mission stations, occasional meetings in ball-rooms, &c.

"Last Friday, the first of a series was held by us in the centre of Paris. M. Theodore Monod was the speaker, and had the closest attention of a crowded audience. He is admirably fitted to stand up for the defence of the Gospel, and to win the attention of those before alienated from all religion to its vital truth. I am sure we shall have your prayers for a larger blessing on this and on all the efforts we are enabled to put forth."

ONE hundred and fifty thousand native children in India are now under Christian instruction.

A MISSIONARY at Canton has arranged a new Chinese alphabet of thirty-three letters, by which he claims that all the words which now require so many thousand symbols can be written.

THERE are now eight Protestant congregations in Florence, Italy, and a Protestant population of five thousand.

#### TEMPERANCE NOTES.

IN the address of Wm. E. Dodge on temperance before the Pan-Presbyterian Council, after describing several places where drink was excluded, the absence of crime, the thrift and comfort of the working people, he quotes from the *New York Tribune* a description of the saturnalia in that city from drink:

"To see the east side of this city at its very worst it should be visited between the hours of ten P. M. Saturday and three A. M. Sunday. If a sober resident is encountered at any time the explorer may rest assured that he will not be sober long. All the rum shops are crowded with men dressed in their working-clothes, their appearance indicating that they have not been home since quitting work. Soon they become noisy and quarrelsome, and they are ejected from one place to take refuge in another only a short distance away, where they are welcomed and allowed to stand and wrangle so long as their money lasts. Few moments intervene between drinks. Fights of a more or less ferocious and dangerous character are of frequent occurrence, and cries of 'murder,' 'help,' 'police' are often heard, but occasion no unusual excitement. They only make the neighborhood seem more like home to the people living there. A *Tribune* reporter strolled through Houston street at a late hour Saturday night, and although having some idea of the neighborhood, was surprised at the riotous, uproarious scenes that were presented on every side. Picking his way through knots of intoxicated men and boys he finally arrived at Goerck street. Gathered here were some boys, the oldest not exceeding twenty years of age.

"The stroller stood a while, listening to their conversation. Somebody had evidently offended them, for the most dire and blasphemous threats were uttered against the unfortunate person who had aroused their enmity. On the opposite

corner was a grocer's wagon in which several men were sleeping, their dirty feet hanging over the edges. Several wretched children were lying in the gutter."

Do you say, why bring such revolting scenes before our readers? Because they occur not in some community of New Guinea cannibals, where heathen darkness shrouds the moral sense of the whole people, but in our Christian land. Because this iniquity is framed by a law, and supported by the responsible votes of Christian freemen. Because many of these wretches were brought up in good homes, and have become what they are almost solely through the legalized sale of drink. We cannot ostrich-like hide our heads in a bush from the sight of these things, and suppose we are thereby rid of all responsibility for them.

Yes, the great battle is for Prohibition. Nothing less will do. It is a deadly conflict, in which all that is Christian, and noble in manhood and womanhood, is arrayed on one side; and most of what is allied to pandemonium, beastliness, cruelty, lying, cursing, grovelling hatred of God, murder, theft, villany, is on the other.

THE Election Commissions sitting in several towns in England have discovered so much corruption in the manner of securing votes in the late parliamentary election, that it is probable a bill will be introduced into Parliament next session prohibiting the opening of public houses on election days. This course has had to be adopted in this country, and where the law is enforced wonderful results in good order and diminished arrests have followed. The whole traffic is bad—always and only bad.

## THE INTERNATIONAL LESSON.

### FOURTH QUARTER.

LESSON 7. Eleventh month 14th, 1880.

JOSEPH THE WISE RULER. Genesis xii. 41-57.

GOLDEN TEXT.—"Seest thou a man diligent in his business? he shall stand before kings."—Prov. xxii. 29.

Joseph explained the dreams of the butler and baker, and foretold exactly what would occur, and how soon each would come to pass. In return for the favor, Joseph asked the butler to remember him, but when he was restored to his office his promise to Joseph was forgotten for two whole years, till the dream of Pharaoh reminded him of it. He then confessed his fault in not making mention of him before and showing kindness to him. The dream of Pharaoh as recorded in the first seven verses of chapter xli, made a deep impression on his mind, so much so that he could not rest satisfied till he had received an interpretation of it. As in some other places in the Holy Scriptures this dream is given twice,—once as related by the historian, and once by Pharaoh.

The butler gave a full account of who Joseph was, and that his interpretation of the dreams of both himself and the baker had come out true. Though Joseph was fully trusted by the jailer, those sent by the king found him still in the dungeon. In accordance with Egyptian laws of etiquette, he shaved himself before he could come into the presence of the king. He had also to put off his prison garments and wear

those suitable for the purpose. Pharaoh told the two dreams to Joseph, and he at once pronounced them one in meaning, and that they were a message from God, showing Pharaoh what he was about to do. When Pharaoh spoke of Joseph's ability to interpret dreams, Joseph had said: "It is not in me; God shall give Pharaoh an answer of peace." He not only fully interpreted the dreams, but gave wise counsel to the king, how the terrible effects of the coming famine could be averted. He suggested collecting and laying up the fifth part of the abundant crops during the seven prosperous years, and that officers should be appointed to look after the matter.

Pharaoh was highly pleased with the interpretation and with the plan suggested by Joseph, and with the approval of his ministers chose Joseph to have charge of this business, and made him second only to himself in the kingdom, believing that everything would prosper in his hands.

### THE LESSON.

Verse 41. *And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.* Who this particular Pharaoh was cannot be positively known. Some scholars, following Josephus, have supposed that Amophis was the king of Egypt at this time; the name Pharaoh, as is well known, was not a proper name, but simply a title. But the chronology of Scripture does not prove anything, and the Egyptian chronology is very uncertain. The various attempts of scholars to decide only show how little is known; neither can we tell whether this was one of the shepherd kings or not. It is evident that this Pharaoh ruled over the whole land. The Speaker's Commentary concludes it very probable that this Pharaoh was Amenemha III.

42. *And Pharaoh took off his ring from his hand and put it upon Joseph's hand.* The ring was the symbol of authority; the use of the seal has continued from that age to this, and as at that time writing was not common, the seal was the signature for all documents, so that the king in giving the ring from his hand (not his finger) gave him plenary power as his agent or deputy to do as he chose.

*And arrayed him in vestures of fine linen.* As was mentioned in a previous lesson, this robe was cut differently from that of the common people. Whatever the material may have been,—some think it was made of cotton, the marginal reading is silk,—it must have been very finely made.

*And put a gold chain about his neck.* As he went about this would prove that he had received full authority from the king. The chain of gold around the neck is still in many places a mark of high rank.

43. He had a retinue of servants, and a chariot to ride in, with runners to go in front.

44. The words, *I am Pharaoh*, would seem to indicate a thoroughly despotic king, and the expression that no man should lift up his hand or foot showed how completely the Egyptians were under his rule.

45. Pharaoh called Joseph's name Zaphnath-paaneah, which is often translated "saviour of men;" in the margin, "the man to whom secrets are revealed." It is probable that this is not a

Hebrew word, but Egyptian, and our present knowledge of that language is not sufficient to give any certain etymology to this surname or title. One commentator makes the word Zaphnath-p-aneh; *Zaf* signifying bread, *ni* means of, *p*, the, and *aneh* life. Another would explain it Zaphnath—he who receiveth Neith (the goddess of wisdom); Paaneah, he who flies from pollution. The question arises whether the name was given before or after the famine, but most probably it was given at once, and had the signification of saving men from famine.

46. *Thirty years old.* Joseph had been thirteen years in Egypt. He appears to have gone over the whole land immediately.

47. In the seven plenteous years the heads of the wheat were so large that they quickly filled the hand of the reapers, who plucked only the heads. The wheat of Egypt which has been preserved has more than one head; often seven or more.

48. The prodigious yield of grain would have been of no value if it had not been carefully stored away. The inhabitants would have all that they needed for themselves and for the tax, and there would be plenty for them to sell. The Egyptians lived in cities; farmers did not live in isolated homes as with us.

49. Joseph did not cease to stow away, even if he did not keep a full account of all that was received into the store-houses. In a country where there was no rain, such storehouses could be made very cheaply.

50. Joseph's wife's name was Asenath. This if Egyptian would signify "she who is of Neith," the Egyptian Minerva. Potipherah—belonging to Rah, or the Sun god, was the priest or prince of On, which name is translated into Greek, Heliopolis, literally "the city of the sun." It had a temple to the sun. These children were born during the plenteous years, before the famine.

51. Manasseh means "forgetfulness." Joseph was comforted by his prosperity, and desired to forget all the injuries which had been his portion. A sense of God's loving kindness and pardoning mercy to us will cause us wholly to forgive, and sometimes even to forget altogether, injuries from others.

52. *Ephraim*, or fruitfulness. Joseph acknowledged that God had caused him to be a blessing or fruitful in the land where he had been sold for a slave.

53. *Dearth.* The lack of food was caused by want of rain. Rains in Abyssinia and Central Africa make the Nile overflow and water Egypt. *All lands.* The want of rain extended to Ethiopia, Palestine, Syria and Arabia. The Nile probably did not overflow its banks, and as the country was dependent on the Nile for its fertility, loss of crops would soon begin; but there was plenty of food stored in Egypt.

55. *Go unto Joseph.* Pharaoh put the whole matter in Joseph's hands, and commanded the people to obey him in everything.

56. *Over all the face of the earth.* Means the countries round Egypt. Egypt has suffered several famines from the Nile not rising. A terrible one, lasting seven years, occurred A. D. 1064-71. People ate dogs, cats, corpses, and the land was spoiled.

57. All countries came to buy corn. Joseph

had indeed become a blessing, not only to the Egyptians, but also to other lands. All who came to him were supplied with food; neither could it be found anywhere else.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. The highest rulers do well to put in power men who fear the Lord, and are fitted by Him for duties in the State. When they do so, they are blessed in their government. God-fearing rulers will develop the best interests of their country by prudent foresight, by economy in prosperity, and preparation for times of adversity. They encourage thrift and self-dependence in their people, instead of wasteful luxury. Joseph taxed the people in the good years, and sold the corn in the bad ones.

2nd. As Pharaoh had put Joseph in power, he was careful to do the best for Pharaoh while he also saved the people from death. He showed conscientious fidelity to his trust—an example to all young people.

3rd. When God gives "plenteous years" we should use proper self-denial, and waste nothing. God sets the day of prosperity over against the day of adversity. Make the best use *now* of all God's gifts, temporal or spiritual. You will need the store sometime.

4th. He who, fearing God, kept himself from unlawful pleasures, was so blest with the holy joys of home life that he forgot his days of hardship and his injuries from others. Fear God and keep pure.

5th. Joseph ascribed all his blessings to God, not to himself. Be humbly trustful and grateful to Him who gives every good gift.

6th. Joseph was a benefactor, not only to Egypt, but of the surrounding nations. Do good to all men, as we have opportunity.

7th. Boys and girls at school or starting in life; young men struggling with adversity; those who suffer from the neglect or cruelty of others, may learn a lesson of hope and patience from Joseph.

Joseph appears to have followed in life one single purpose, that of *fidelity*—to his father, to his master, to his king, and all the time to his God. The adversity he had endured only prepared him for the prosperity which he afterwards enjoyed, and as he had shown no bitterness in prison, so now he shows no revenge when in authority. The great truth which we are to receive from this lesson is to prize and cherish the gifts of God; to take care that all He gives us is used for His honor, and that the surplus is not wasted, but laid up to be used in time of need. Joseph was raised from the pit to be ruler. Christ has passed through death to the throne. Joseph went before to save human life. Christ died and rose to save souls. Joseph sold food. Christ gives salvation without money.

#### BALTIMORE YEARLY MEETING.

Baltimore Yearly Meeting began with the meeting on Ministry and Oversight, Seventh-day morning, Tenth mo. 16th. There were comparatively few strangers present. Dr. Dougan Clark and Elwood Scott from Indiana; Samuel Lloyd from Kansas; Rufus P. King and Benj. P. Brown from North Carolina. The session was

an interesting and instructive one. The great importance of having a clear outline of the truth, and of knowing definitely what we believe, was especially dwelt upon. The need of more pastoral care over the various meetings was brought before the meeting and was the subject of much prayerful consideration, and it was concluded to recommend to the Yearly Meeting to appoint a committee from the members of the Meeting on Ministry and Oversight, to have the care of the various meetings.

The regular business of the Yearly Meeting began in the afternoon at 4 o'clock with a good attendance. The preliminary routine business was transacted. In the evening a social religious meeting was held as usual at the house of Dr. Thomas, which was well attended.

On First-day, owing to threatening weather the size of the congregation was not so large as often, but the meetings were solemn and profitable occasions. Dr. Clark spoke at length morning and evening; Hannah W. Smith, Elwood Scott, Samuel Lloyd and Benj. P. Brown took part in the exercises of the day. Three meetings were held at the meeting-house, and two mission meetings on Federal Hill. The evening meeting at the latter place was especially favored. A large new Mission House on the lot owned by Baltimore Monthly Meeting will be ready for occupancy in a few weeks. It contains a large hall, an infant class-room, Bible class-room reading-room, cloak-room, &c. The work in this locality has so grown, that the old building was quite insufficient.

*Second-day, Tenth mo. 18th.*—Francis T. King was appointed Clerk, and Allen C. Thomas assistant. A request from Dunning's Creek Four Months' Meeting to change the time of its session to the second Second-day in the Sixth mo. was granted, the change to occur in Sixth mo. next.

Epistles from all the Yearly Meetings in correspondence were read, also an address of Western Yearly Meeting to its members.

The committee to consider the formation of an American Friends' Missionary Board reported that few of the Yearly Meetings had practically concurred in the proposal, and were released.

Second day evening the First-day School and Home Mission committees held their meeting. The reports showed that the interest in these highly important subjects is not lessened, notwithstanding one or two localities did not make so good a report as last year. From the Federal Hill Mission account it appears that the little Mission Meeting there continues to prosper; there is a membership of about sixty. Monthly Meetings are held for discipline, and on the doctrinal points of the ordinances as well as others, the members hold the views of Friends. It is hoped that the new house will promote the good of the congregation and unite these members still more closely together.

On Third-day the Queries and Answers were read. A generally favorable state of the Society in the Yearly Meeting appeared from these answers, and an appropriate minute was made to send to subordinate meetings.

A suggestion from Women's Meeting for the appointment of a committee on Foreign Missions was adopted and an appointment made.

By suggestion of the Yearly Meeting on Ministry and Oversight, a committee for pastoral care

over the meetings and members and to promote the spread of the gospel, was appointed, and \$300 given to meet their expenses. The committee are Francis T. King, James C. Thomas, James Carey, Deborah C. Thomas, Mary W. Thomas, Clarissa Davis, Samuel R. Neave, Geo. L. Scott, John B. Crenshaw, Mary J. D. Pretlow, John Pretlow, Julia Valentine, Z. McNaul, William R. Blackburn.

Only five members were reported as using intoxicating liquors except as a medicine.

*Fourth-day, Tenth mo. 20th.*—Met in joint session. London General Epistle was read. Minutes of Representative Meeting were read and their proceedings approved.

Committee on Indians presented condensed report of Associated Committee. They were continued and the needed appropriation made.

The "Baltimore Association of Friends" to aid education in North Carolina and Tennessee, reported that F. S. Blair had continued faithfully his superintendence of Friends' schools in North Carolina, and made monthly reports to the Association. They had kept regular correspondence with Dr. Garner on his work in Tennessee, and with B. A. Coppock, Principal of the Normal School at Maryville; they presented the annual report of the former. Under the help of London, Dublin and the American Yearly Meetings, the number of schools of North Carolina Friends has quadrupled, and the membership largely increased. Each school has been a missionary centre, the teacher has generally been superintendent of the Bible-school, and some have become ministers of the gospel.

"The varied educational and religious interests which are now concentrated in East Tennessee under the management of Friends, are producing a marked influence, not confined to our religious Society or to the white people alone. That country was settled by Friends from North Carolina about the year 1804, and the membership never rose above 600 until after the war, during which time it was greatly reduced by the persecution of Union men, driving many of them from their homes. Upon the restoration of peace, some returned, and several western families moved into the meetings, which have increased from three to eleven, and the membership from about 500 to 1310. It has been but sixteen years since the close of the war, when it seemed as though Friends would emigrate in a body from the South to the free States of the West. During this period, hardly that of half a generation, we have seen marvellous changes in North Carolina and Tennessee which should encourage Friends everywhere to continue their material and other aid to our members at the South, who have shown such faithfulness to Christian principles during the trying times of the war, and who are now so responsive to every opportunity to educate their children, establish meetings and carry a pure and simple gospel to the people. In the language of their Yearly Meeting Epistle just received by us, they say, 'The doors are open to Friends throughout the entire South, and the cry comes up to us, give us a pure ministry, teach us how to live a holy life, to know more of spiritual worship and dependence upon Christ, the great Head of the Church.'

"The fund recently collected in England by our friend Stanley Pumphrey, to aid in building

meeting houses, will be another stimulus to religion at the South. He has remitted £200, and we expect to collect as much in this country, to be expended in North Carolina and Kansas Yearly Meetings under certain conditions.

"Since the Educational Conference held at Haverford, Seventh month last, at which Representatives from North Carolina were present, the establishment of a boarding school of high grade at some accessible point in that State, as a centre of their large and growing school system, has been again urged upon the Baltimore Association by North Carolina Friends. They are prepared to give liberally according to their ability, and several large subscriptions have been promised elsewhere. We hope that steps will be taken in the course of the next year, to test the possibility of such an undertaking and if the school is established, that it will be upon a liberal scale, inexpensive in the buildings, but complete in equipments and thorough in instruction.

"As shown by the annexed statement, the English Fund has contributed during the past year \$952.65 to education in North Carolina, and \$1505.87 to education and Dr. Garner's mission work in East Tennessee, and the Baltimore Association has paid the salary and traveling expenses of the superintendent, F. S. Blair, \$320.13.

"The expenditures of New York, Ohio and New England Yearly Meetings in the same field, and that of Philadelphia among the colored schools, are shown by their own reports, and are not connected with our work, although in entire harmony with it.

"The balance of the English Fund in our hands at this date is \$1466.95, which will be distributed during the coming school year. \$16779. accrued interest was added to the fund the past year."

Dr. Garner reported four schools under his care, and some others assisted. Pupils, 402; preparing to teach, 64; whole number pupils aided for year, 218; former pupils now teaching, 78; persons professing to have entered upon a Christian life, in schools and meetings last year, 83; meetings held, 286; families visited, 226; Bibles distributed, 126; Testaments, 326; school books, 872; tracts, 42,000 pages; Bible-school papers, 2,917.

A Committee reported on the General Educational Conference, and a standing Committee on Educational Interests was appointed.

The trustees of the Miles White Beneficial Society reported \$3,257 expended on a variety of useful objects.

Committee on Home Missions reported 85 members engaged in the cause, and several members added through its influence.

Committee on Bible-schools reported 21 schools held ten months; enrolled attenders, 953; average attendance, 622; members, 223.

Committee on Educational and Religious Interests of Meetings reported meeting-house built at Sandy Springs, and meeting there increased. Several meetings have an increased attendance on First-day mornings. Nearly all the meetings had been visited by the Committee, some of them several times.

Committee on Peace reported, was continued, and an appropriation of \$160 made.

*Fifth-day Afternoon, the 21st.*—A committee reported returning minutes for ministers. Dr.

Dougan Clark, of Indiana, and Charles Rhoads, of Philadelphia, were in attendance; the former with a Minute from the Elders of his Meeting, the latter without a Minute. Their presence and Gospel labors were very acceptable to the Meeting.

Epistles for other Yearly Meetings were passed.

Committee on General Meetings reported four series of meetings held, with good results apparent. They were released, and their duties devolved upon the Committee on Pastoral Care and Spread of the Gospel.

Fourth-day evening, a public meeting was held at the request of Elwood Scott. Devotional meetings were held morning and afternoon, and were very largely attended. The importance of thorough consecration to the Lord's service, and of the baptism of the Holy Spirit, were the points most dwelt upon. It seemed as if these gatherings were unusually blessed. The solemnity which marked them, and the quiet but evidently deep-felt earnestness of those who took part was very marked. On more than one occasion one followed another in confession, prayer or praise, as if the outpouring of full hearts.

Dr. Clark gave by request on Fourth-day afternoon his lecture on the Apostle John to a large and attentive audience.

In reviewing the Yearly Meeting the feeling which is uppermost, is that of peace. Throughout the whole the feeling of unity and brotherly love was present even more than usual, and we believe that all who were present felt that it was good to be there.

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## CORRESPONDENCE.

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### CHEYENNE AGENCY.

DARLINGTON, I. T., Tenth mo. 18th, 1880.

It is due the friends who so kindly responded to my appeal for Bible-school papers to know that said papers are very much appreciated by the teachers as a help to impress the children's minds with truth. Not many of our scholars can read compound sentences so as to understand them, but with the help they are getting, many of them really enjoy the stories contained in the papers.

Yesterday, notwithstanding the cold wind that was blowing, there were about forty adult Indians in attendance of our Bible-school exercises.

Some of them walked three to four miles and carried their "papooses" in order to be at what they call "Jesus' medicine." There were times during the exercises that some of the old men's eyes were full of tears, and several said at the close, "we don't want to miss any of your talks. It does us good to be here."

Each teacher in the Cheyenne school is highly pleased with the progress the children are making. Yesterday our lesson was from that portion of Christ's sermon, concerning salt, light, anger, and forgiveness.

Each class was uncommonly attentive. Aggregate attendance 160.

The general health of the Cheyenne tribe is remarkably good. Those who accompanied the Agent east, and whilst in Philadelphia shared the hospitality of Friends, speak in glowing terms of "Philadelphia and its good people." Their report of the East is making a good impression here.

My wife was very sick for a few days, but is now nearly as well as usual for her. My health is very good.

Before closing I would remind our friends that Christmas will soon be here, and we would be very glad to have a consignment of nice little presents to give the children on that occasion.

With kindest regards thy friend,

E. BEARD.

#### FREEDMEN IN KANSAS.

At a meeting of the Committee of Kansas Yearly Meeting on Freedmen, held Tenth mo. 14th, 1880, there were present: Mahlon H. Newlin, Levi Woodard, Lizzie C. Wilson, and Sarah Nicholson, Lawrence, Kan.; Jonathan Pickering, Tehama, Kan.; Sebron Jessop, Sarah Jessop, Springdale, Kan.; Matilda Haworth, Boston Mills, Kan. Jonathan E. Pickering was appointed President; Levi Woodard, Treasurer, and Matilda Haworth, Secretary.

The committee having been appointed to advise and assist Elizabeth L. Comstock in the distribution of supplies which may be sent to this State for the Freedmen, it was agreed that our efforts should be directed first to supply food and clothing for the aged and destitute; and then, should funds for the purpose be supplied, to promote the education of their young people.

Should any evangelical association from other States wish to open normal schools or missionary work for these people we will esteem it a privilege to encourage the same to the extent of our ability. Jonathan Pickering, President; Matilda Haworth, Secretary.

**OAKWOOD SEMINARY.**—It will doubtless be gratifying to the many readers of *Friends' Review* in New York Yearly Meeting and in adjacent States, to learn the satisfactory condition of Oakwood Seminary, now under the sole charge of Prof. Cook. There are 79 students in attendance, including 41 boarders, nearly all of the latter being members of the Society of Friends. An excellent religious influence appears to prevail among them. Prof. Cook, after ten years' experience as principal teacher, has shown himself fully competent to fill the position he has had to

assume. The financial risk is a heavy additional burthen, taken at much personal sacrifice on his part, and it is earnestly hoped that Friends generally will use all means practicable to aid him in procuring the attendance of students for the coming terms, now that the institution has been placed in so excellent a condition. T.

**NEW LONDON QUARTERLY MEETING** was held Tenth month 16th and 17th. No ministers with minutes were present, yet several from other places were in attendance; also a part of the Committee on General Meetings appointed by our late Yearly Meeting. The meeting was well attended, and the gospel preached with power.

MIRA SMALL,

New London, Ind., Tenth mo. 22d, 1880.

#### SCIENTIFIC NOTES.

**Bird Migrations.**—William Hosea Ballou, of Evanston, Ill., concludes, from four seasons' observations, that the birds of that portion of country invariably await a warm period of at least three days for their return in the spring, the thermometer standing as high as 70 degrees, and a current of hot air blowing. He agrees with Theodore Jasper that they follow mountain ridges and water courses.

**Snails Mending their Shells.**—Robert Bunker tells us of procuring a full-grown water snail, for the purpose of observing the consequences of fracturing its shell. A semi-circular piece, the size of a half dime, was broken out with a pair of pincers, and by close watching the aperture was seen gradually to disappear, until, at the end of six weeks, the little animal was again secure within its completed shelter.—*American Naturalist*.

#### CREDO.

E. H. STOKES.

I believe in God the Father !  
I believe in God the Son !  
I believe in God the Spirit !  
I believe the three are One !  
I believe the Holy Bible,  
All its teachings through and through ;  
All its promises of blessing,  
All that it commands to do.

I believe that man is sinful ;  
Sinful all of Adam's race ;  
I believe that God can save us,  
Through His Son's abounding grace.  
I believe in true repentance ;  
I believe through faith and prayer  
We may know our sins forgiven,  
And the richest blessings share.

I believe in heart religion  
More as better understood ;  
That the way to true enjoyment  
Is the path of doing good.  
I believe from all pollution,—  
All the guilt of inbred sin,  
Jesus' blood can fully save us,  
And can make us pure within.

I believe in going forward,  
In the pathway Jesus trod ;  
I believe in ever learning,  
More of all the mind of God.  
I believe the gift of power  
Is the blessed Holy Ghost ;  
I believe in such baptisms  
As they had at Pentecost.

I believe in every Christian,  
By whatever name defined ;  
In the lowly, as the highest,  
If they bear the Christly mind.  
I believe in all the Churches,  
Where the Spirit walks sublime ;  
I believe in sweet communion  
With the saints of every clime.

I believe in Resurrection ;  
Let the blessed tidings roll ;—  
Resurrection of the body,  
Resurrection of the soul.  
I believe in life eternal ;  
I believe the life of bliss,  
But that all who gain the glory  
Must be true to God in this.

I believe in endless heaven,  
Home of all the good and true ;  
In a God of truth and justice,  
Who will give to all their due.  
I believe in God Almighty ;  
I believe, and all is right ;  
I believe and kingly glory  
Dazzles all my soul with light.

February, 1879.

—*Christian Standard.*

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 2nd inst.

GREAT BRITAIN AND IRELAND.—A storm of very unusual violence took place in England and Ireland from the 27th to the 30th ult., which flooded several towns, destroyed a number of bridges and compelled a stoppage of railway traffic at various points. At Dublin, it was stated, fully fifty families in the suburbs were rendered homeless. On the English coasts many disasters occurred ; 180 vessels were reported ashore in Lincolnshire. So far as known, the loss of life was comparatively small. Many "trawlers" from Shields were missing, and it was feared the crews, numbering forty-two men, were lost ; and on various other parts of the coast, wrecks were attended with loss of life. In some parts of the country thousands of acres of land were inundated, and crops were damaged.

Accounts from Ireland indicate a very uneasy state of the public mind in many quarters. The Land League agitation continues, and the antagonism of landlord and tenant, which it tends to keep alive, is manifested in evictions and resistance thereto, and in some cases assaults upon parties who have rented land from which others had been expelled. The secretary of C. S. Parnell, named Healey, who is a member of the Land League, was arrested on the 26th ult., one account said for libelling a landlord in a public speech, another for intimidating a farmer who had

taken a farm from which the tenant had been ejected. He was released on bail, and afterward announced his purpose of bringing an action against the magistrate for false imprisonment.

At a meeting of the magistrates of County Cork on the 27th, resolutions were adopted after some discussion, asking the Government to suspend the *habeas corpus*. A proclamation signed by nine magistrates has been issued, prohibiting the holding of any public meeting during the first week of this month, at Dungannon. This town is in County Tyrone, where many of the people are Protestants, and this action of the magistrates is said to be owing to reports that a large body of "Orangemen" were organized to interfere with any Land League meetings which might be held at Dungannon before the meeting of Parliament. At a Land League meeting at Limerick on the 31st, C. S. Parnell said that Parliament would not reduce rents, but after the farmers have reduced them, Parliament will interfere and render continuation of agitation useless. It is necessary to adopt a platform which will profit laborers as much as farmers. In France, Russia and Belgium, the great proprietors have been got rid of,—why not in Ireland ? He advised the people to offer a just rent to proprietors ; then the question might be settled this winter.

On the 2nd inst., an indictment was lodged against Parnell, and several other leaders of the Land League, on charges of preventing payment of rents, defeating the service of legal process, obstructing the letting of farms, and exciting hatred against the authorities.

FRANCE.—The enforcement of the decrees against unauthorized religious fraternities still goes on. The Franciscans have been expelled from their establishments at Rennes and Avignon. At the latter, the police were obliged to force doors and demolish barricades. The Superior declared that he owned the building, but he was expelled. On the 30th, the decrees were enforced in several Departments against the Dominicans and some minor organizations. The remaining non-authorized congregations in Paris were not then disturbed, and enforcement was suspended until the 3rd inst.

HOLLAND.—The Second Chamber of the States General, by a vote of 41 to 20, refused to re-establish capital punishment.

GERMANY.—The Federal Council has unanimously adopted a motion of the governments of Prussia and Hamburg, in favor of interdicting, by virtue of the anti Socialist law, the residence in Altona, Wandsbeck, Pinneberg, and Lauenburg and vicinity, of all persons who are considered to endanger the public safety. The order is to remain in force for one year, and its operation in the Prussian portion of the territory designated began on the 29th ult.

DENMARK.—A violent storm accompanied by snow has passed over the country. The railways were blocked and a score of wrecks were reported.

AUSTRIA.—The Geographical Society of Vienna asks for subscriptions for an expedition under Emil Holub, which, starting from Cape Colony, South Africa, will penetrate to the Zambesi, and endeavor to reach Egypt through Darfur.

TURKEY.—It was stated on the 31st ult. that Dervish Pasha had been appointed Governor of Albania, and charged to arrange a mode for effecting the cession of Dulcigno, taking the place of Riza Pasha in the negotiations. He was authorized to arrest the Albanians heading the party of resistance and send them on board a Turkish war vessel. After the transfer of Dulcigno, they will be asked if they are willing to become Montenegrin subjects, and if they decline they will be taken to Scutari. Dervish Pasha was authorized to occupy all the houses in Dulcigno, and another officer will occupy Scutari to prevent Albanians from leaving it.

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## For Friends' Review. AN EMPTY VESSEL.

BY HENRY STANLEY NEWMAN.

The use of an empty vessel is that it may be filled. However ornamental, it is very useless as long as it is empty. And yet it is better that a vessel be empty than that it be full of that which is injurious. But an empty heart is not only useless, it is unsafe. A man's heart being naturally so full of rubbish, many men have thought to remedy the evil, by living the life of a hermit or recluse, and thus sprang up monasticism.

Now, the teaching of our Saviour on this subject is so explicit that we may take it in His own words, as it stands in Dr. Young's

literal translation: "When the unclean spirit doth go forth from a man, it doth walk through dry places seeking rest, and doth not find rest; then it saith, 'I will turn back to my house whence I came forth,—and, having come, it findeth it unoccupied, swept and adorned; then doth it go and take with itself seven other spirits more evil than itself, and having gone in to dwell there, the last state of that man doth become worse than the first.'" The three states in this parable are: First, the man possessed with the evil spirit; second, the man out of whom the evil spirit has departed, leaving his heart "unoccupied," or, as our English version has it, "empty," and consequently in danger; third, the evil spirit again taking possession of the empty heart, and tyrannizing over it more absolutely than before. It is really the lesson of "The Empty House," and Christ is warning His disciples against the sin of emptiness.

We shall see this more clearly by reference to Luke xi. 23 and 24, where the same parable is given in immediate sequence to the words, "He that is not with Me is against Me; and he that gathereth not with Me scattereth;" that is, our religion must not be simply negative in its character, for unless we are possessed by the real active energy of the Holy Spirit, we shall find the restless spirit of evil again taking possession of us. Nature abhors a vacuum. Satan finds mischief still for idle hands to do. The idle heart and the empty heart are, therefore, in terrible danger. No heart can really remain empty, therefore God nowhere commands us to be empty, but the command is, "Be filled with the Spirit."

Our Saviour gives another vivid illustration of the same line of thought in the parable of the strong man armed. "While the strong man, armed, can keep his hall, his goods are in peace, but when the stronger than he, having come upon him, overcometh him, he doth take away from him his whole armor in which he trusted, and distributeth

his spoils." Here, our Saviour, as the context clearly shows, is speaking of His coming to dispossess Satan, and to cast out devils. Christ finds Satan in possession, prepared to dispute possession to man's heart. But Christ is far stronger than Satan. He binds the strong man that has tyrannized over the house. If we receive Christ, He takes possession of the house Himself, and delivers it from the thralldom of evil. The real question of conversion unto righteousness is not, therefore, whether or no a man accustomed to do evil can do good, but it is a question of "possession," as to who possesses the house, who dwells within, Satan or Christ. When He, whose right it is, is in possession, He that holdeth the seven stars in His right hand keeps the soul. Our strength and salvation is not (alone) in clinging to the Saviour, but in the firm grasp the Omnipotent One has of us.

On this thought the Greek Testament is very clear. Just as we read in the 2 Corinthians that the Ethnarch of Aretas "kept the city with a garrison," so we read in Philippians iv. 7, "The peace of God which passeth all understanding shall garrison your hearts and minds through Christ Jesus." And again in 1 Peter i. 5, we read of those "who are garrisoned by the power of God through faith unto salvation." Now this garrisoning of the heart by the power of God is something utterly different from an empty vessel. Soon after the Franco-Prussian war I was travelling through France, and a patriotic Frenchman was pointing out to me one fortress and another that had never been taken by the Germans. Why never taken? Because they had been effectually garrisoned by the French troops. If they had been left empty for one hour, the invading army were watching to enter. It is He who dwelleth in the temple that is worthy of more honor than the temple. It is His presence that makes the temple holy and keeps it holy, "which temple," said Paul to the Corinthian Church, "ye are."

But, perhaps, some are ready to respond to this teaching, "It is quite right that the Spirit is to dwell in us, and that this is the only source of power, but it is the mind of man that is to be as a blank sheet of paper to receive Divine impressions." It is not easy to dissociate the soul and the mind, they are so near akin, and work so thoroughly together. It is through the mind the soul acts, and it is through the mind the soul receives impressions. Let us again see the teaching of our Saviour on this point. He is speaking of the mind being full instead of empty, when He says, with commendation, "Therefore every scribe instructed unto the Kingdom of Heaven is

like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Here our Saviour is speaking of an opposite state to that of the servant which "knew His Lord's will, and prepared not himself, neither did according to his will," who shall be beaten with many stripes. In the latter case He is speaking of the man who has knowledge, and yet does not take the trouble to prepare himself, and is, therefore, to be punished more than other men. In the former case, our Saviour describes the disciple who is like a wise householder with plenty of provision ready in his treasury, and is therefore prepared, when occasion presents, to bring forth things new and old, for those whom it is his duty to feed.

The wise man's storehouse is to be filled with that which the bountiful Heavenly Father has abundantly and freely provided for all who reap and gather it. We are absolutely dependent on the Lord of the harvest, but the hand of the diligent maketh rich. The instructed scribe was the copier of Scripture, and therefore was supposed to be intimately acquainted with it. Our kind Master would dwell in a well-furnished house, where all things are in their right place. Therefore, Paul tells Timothy not only that the Scriptures are able to make wise unto salvation through faith which is in Christ Jesus, but he further tells him that all Scripture given by inspiration of God is profitable, "that the man of God may be perfect, thoroughly furnished unto all good works." Paul's figure is not an empty vessel, but a purged "vessel unto honor, sanctified and meet for the Master's use, prepared unto every good work." It is not empty dishes that are to be placed on the table at the banquet. It is quite right to be emptied of sin and of sinful imaginations, but the mind is to be well-stored with divine truth, that a good man out of the good treasure of the heart may bring forth good things, for out of the abundance of the heart, the mouth speaketh.

Now there is no state on this side of the grave, above a watchful state; for though the enemy is cast out of the house, viz: the heart, and it be swept and garnished; yet for want of watchfulness and circumspection, the enemy taketh to him seven other spirits, worse than himself, and they enter and dwell there, and the latter end of that man is worse than the first.—*Ambrose Rigge*, 1702.

At that day [of judgment] proud and luxurious Christians shall learn that God is no respecter of persons; that all sects and

names shall be swallowed up in these two kinds, sheep and goats, just and unjust. The very righteous must have a trial for it, which made a holy man cry out, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—*Wm. Penn.*

### JOHN M. WHITALL.

(Continued from page 197).

It was his custom in every time of emergency, whether small or great, to refer the question to this indwelling Guide and Teacher, and to wait until he received what to him seemed a sufficient answer. And this was the case in all his temporal affairs, as well as his spiritual ones. I can remember many times when I would catch a glimpse into this inner life of my precious father that was most inspiring to me. One morning we were driving down the avenue of the Cedars, just starting for the city, where I was to take the cars for quite a long journey. Just before we reached the gate, I recollected something important which I had left behind me; and while waiting for the coachman to bring it from the house, I said: "How fortunate that I remembered it in time." Dear father quietly said, "Thee should thank the good Remembrancer, daughter." "What," I asked, "does thee think it was the Holy Spirit that reminded me?" "Yes," was the reply, "I think it is our privilege to commit all our affairs to His guidance, and I believe that then He will bring to our remembrance the things it is important we should recollect. I know," he added, "that He has very often done this for me; but I find that I must not slight His monitions, but attend to the thing at once, or I may forget it after all."

Nothing was too trivial for him to take to the Lord, and his simple, childlike faith caused him to receive many striking answers to prayer, even in the every-day affairs of life. If he had any special plan on foot needing dry weather, such as taking over a load of bedding, etc., in the spring, to his country house, he would ask that it might not rain, and rarely failed, I believe, to have his petition granted. When he was questioned as to how he could expect the Almighty Creator of heaven and earth to notice his little affairs, and to arrange the course of the elements to suit him, he would say that he had been told to make his requests known in everything, and that he was sure the Lord, who counted the hairs of our head, and who noticed the fall of a sparrow, would care for the least little matters that affected His children's comfort and welfare. I remember the unexplainable sense of comfort it used to give me as a

child to know, although I did not in the least understand it, that my father committed his affairs, and therefore mine, to the care of God. It seemed to me to surround us, as was indeed the truth, with an invisible sort of fortress that guarded us from all harm. I suffered as a child excessively from a fear of nameless dangers of all kinds, dangers conjured up by a very vivid imagination, and from which, therefore, there was no escape; but I remember distinctly the wondrous relief that came to me when my father, having found out my fears, took me one day on his lap, and said, in his cheeriest tones, "Why, Broadie, there is nothing to be afraid of. Heavenly Father takes care of thee, and He is with thee all the time, and will not let anything hurt thee. Just remember this the next time thee is frightened, and see if it don't comfort thee." Conviction came to my childish heart with these words, for they were the expression of a deep conviction on my father's part; and from that time my fears lost their power, and in every moment of threatening terror, his words and tones would come back and quiet it all.

It was at a very early period in his Christian life that he learned this secret of the personal care of the Lord; in fact in his nineteenth year. He had gone to Trenton, N. J., on some business for his father, and was sleeping at a hotel there. He went to his room soon after taking his tea, and before retiring for the night sat down to wait on the Lord for a little while. His thoughts turned on the subject of the personal and especial providences of God, and the question arose in his mind as to whether the Lord did really care for His people in all the little details of their lives, and take the management of them upon Himself. Unable to come to any satisfactory settlement of the question by reasoning upon it, he prayed for some sign or token from the Lord that it was indeed as he had questioned, and in a little while his heart was made glad by a manifestation of the Divine presence, assuring him of the Lord's interference in all our affairs, in such a way that from that time he never doubted again.

It is uncommon, I feel sure, to find such a childlike trust combined with so much strong, manly vigor; and the combination made a character of rare beauty and power.

No doubt this combination was largely due to his constant companionship with and reverential study of the Bible. It was essentially the "man of his counsel" continually, and from its pages he seemed to draw never failing supplies of truth. One of his daughters has supplied the following reminiscences concerning this:

"His familiarity with the Bible was very uncommon. It used to be a marvel to us as children, and was none the less so as we grew older, and found for ourselves the difficulty of remembering the many and various histories and details of the Old Testament. He was never at a loss in answering a question as to a name, or place, or event, and used almost invariably to tell just where in the Bible they were to be found. He had no need of a Concordance. He used to say he thought that this was owing to the Bible having been used as a reading-book in the school he attended when a boy; but we, who saw him so faithfully reading it as a man, thought there were better reasons for it than that. From the very first of his having a home of his own, he adopted the practice of reading a chapter in the Bible to the assembled family every morning after breakfast. He would, on these occasions often make remarks on different passages, endeavoring to explain them to our youthful minds, and always required us to sit quietly and preserve a reverential demeanor."

#### A SUMMER TRIP IN CALIFORNIA.

##### NO. III.

At Merced, our party of nine, including two drivers and a cook, was enlarged by the arrival of our friends from the East, who with their driver just doubled our numbers. Our train consisted of a four-horse baggage wagon, three two-horse wagons, and four saddle horses—a caravan of quite imposing proportions. The drive up steep hills, five and ten miles long, the narrow shelf or ledge which constitutes the road which winds so closely into and around spurs as to keep one of our nervous gentlemen in constant agony looking out for "the man coming around the turn just ahead," and the still more dangerous drive down the steep grades, has often been so vividly described as to enable the reader to realize the situation. But who shall portray the Yosemite? Who can wield a pen or brush so as to convey in its fulness the sublimity of height and massiveness of this great natural wonder?

The Yosemite empties west out of the Sierra Nevada into the San Joaquin valley, and is coursed by the Merced River. A rapid descent on the Coulterville trail of about 3000 feet, lets one down to the floor of the valley, which is a nearly level area about six miles in length and from half a mile to a mile in breadth, sunk almost a mile in perpendicular depth below the general level of the adjacent region. It may be likened to a gigantic trough, hollowed in the mountains, nearly at right angles to their regular

trend. This trough is quite irregular, having several angles or recesses, let back, as it were, into its sides; and at its upper end it turns sharply and soon divides into three branches, through either of which we may (going up a series of gigantic steps, as it were,) ascend to the general level of the Sierra. The great height of the almost vertical walls of the valley, especially as compared with the width of it, and the very small amount of debris at the base of these gigantic cliffs, give the trough a U shape, rather than the V shape of other California valleys. Having entered the valley at its western or lower end by either of the three wagon roads, one is soon face to face with the gigantic El Capitan, a rock, standing out from the north side of the valley, so imposing in its stupendous bulk as to seem as if hewn from the mountains, squarely cut and lofty, on purpose to constitute the type of eternal massiveness. On the other side of the valley we have the Bridal Veil Fall, unquestionably one of the most beautiful objects in the Yosemite. This fall, though divided into two cascades, one of 630 feet and the other of 300 feet, has the effect of a continuous leap of 900 feet vertical height, its base being concealed by the trees which surround it. At 4 o'clock in the afternoon the sun shines on it and a shifting rainbow is seen, now rising, now falling, now swaying to the right and now to the left, now iridescent, now evanescent, as the leaping water shifts and sways about under the influence of the passing wind. Proceeding up the valley, we find on the same (south) side, a prominent and massive pile of granite sculptured by nature so as to suggest its name of "Cathedral Rock." Just beyond are isolated columns of granite, at least 500 feet high, standing out from, but connected at the base with the walls of the valley; and these graceful pinnacles, graced by the winds and æons, well deserve to be called "The Spires." In fact the whole side of the valley along this part of it is fantastically but exquisitely carved out into forms of gigantic proportions, which anywhere else, except in the Yosemite, would be considered objects of the greatest interest.

On the north side again, beyond El Capitan, is a triple group of rocks, rising in steps one behind the other, and known as the "Three Brothers," and from the summit of the highest, called "Eagle Peak," there is a superb view of the valley and its surroundings. As you step on the crest and your eye glances over the vast field of wonder, before and beneath you, an overwhelming feeling of awe and bewilderment pervades the mind; for you look down perpendicularly almost 4000 feet, and look up again to see

mountain peaks quite 5060 feet above you. Just below is a large stream surging on to make the mightiest leap recorded; it shoots down at lightning speed 2600 feet and you realize, at least in some degree, the immense height of the Yosemite Falls. This cascade, if not the most stupendous feature of the Yosemite, is at least the most attractive of the valley. All the accessories of this fall are of a character worthy of and commensurate with its immense vertical height, so that everything is added which can augment the impression which the descent of so large a mass of water from such a height could not fail, by itself, to produce. This fall though only thirty feet wide at the start, widens out, so great is the mass of descending water, probably to 300 feet; and like Bridal Veil, gains in its headlong descent, a vibrating motion peculiar to themselves, with an effect indescribably grand.

Beyond the Yosemite Falls are the Royal Arches, under which we camped on a sandy meadow amidst pine trees, which though large were dwarfed by the surroundings. East of this again is the "Washington Column," a rounded columnar rock; and surmounting this and the Arches is the "North Dome," the latter made up of concentric plates of granite. Here is where the valley forks, the left hand branch containing the beautiful pool called "Mirror Lake," above which rises the "Half Dome," whose face next the lake is absolutely vertical for 1500 feet. The right hand fork, or Illilouette, is but rarely visited, as it is rough and difficult to climb; but the central canon carries the main stream or Merced River, which descends 2000 feet in two miles, making, beside innumerable cascades, two grand falls. The lower is the Vernal Fall, a perpendicular sheet, with a descent estimated at 475 feet, which is seen to great advantage from the base. Here, however, the visitor is on a narrow, steeply-sloping mountain ledge just over the raging torrent. The rocks are always wet with spray and consequently very slippery. Some of our ladies coming upon the fall unprepared were blinded by the water, and terrified by their apparent danger. A remarkable parapet of granite, just breast high, at the top of the cliff over which the water flows, looks as if made on purpose to afford the visitor a secure position from which to enjoy the scene. Above the Vernal Falls is a succession of cascades and rapids of great beauty; and beyond these again is the grand Nevada Falls, environed by majestic scenery. The "Cap of Liberty," on the north side of the river, is a stupendous mass of rock, rising 2000 feet above its base, all the more imposing because isolated and nearly perpendicular on all sides.

This short sketch of the salient and most striking points in the walls of the Yosemite, every portion of which is sublime, necessarily omits others, which, though of great beauty, cannot be even so much as mentioned for want of space.

One word as to the supposed cause creating this unique valley; the most natural explanation is that suggested by Prof. Whitney, viz.: that the bottom sunk down to an unknown depth, and the vast mass of detritus which must have fallen from the walls, has gone to fill up the abyss opened by the subsidence. The atmosphere of the valley is exhilarating, tonic and delicious; the memory of the scene, a joy forever. The Yosemite is a Government Park, given to the State of California in trust, "on condition that the premises shall be held for public use, resort and recreation;" but I regret to say that this commonwealth has ill fulfilled the trust she accepted, by neglecting to provide money to keep the roads, &c., in decent traveling condition. And finally as regards the valley, if not so fortunate as to go in a private conveyance, by all means stop at Black's hotel.

On our return we stopped in the Mariposa group of big trees, which, though about sixteen miles from the Yosemite, is included in the Congressional grant to California. Though these trees extend 120 miles north and south along the Sierras, they are mostly gathered in eight or nine distinct groups or groves. They are the largest and most interesting tree of America, and certainly one of the grandest and most impressive productions of the vegetable kingdom.

The genus, named in honor of Sequoia, an Indian chief of the Cherokees who invented an alphabet and written language for his tribe before the whites had heard anything of it, will always keep his memory green.

There are several fossil species of the *Sequoia* (one being found in Greenland), but the *S. gigantea* is exclusively limited to the Sierras (on which it extends vertically 2000 feet); while its twin brother the Redwood, *S. sempervirens*, is strictly a seaboard tree, and confined to the Coast Ranges of California and Oregon. The tallest specimen of the big tree is 325 feet high; and the one of the greatest diameter was 27 feet through; and the age of the oldest one whose rings have been counted was 1300 years. The cones are about two and a half inches in length and about two in diameter. The seeds are much sought for, are widely distributed and readily vegetate, so that millions of plants, it is said, are now growing. Though so large a tree, yet it must yield the palm to the *Eucalyptus amygdalena* of Aus-

tralia, of which one specimen reaches the enormous elevation of 480 feet! thus overtopping the tallest *Sequoia* by 155 feet.

H. J. S.

For Friends' Review.  
THE SEED.

It will not, I presume, be denied that some persons of undoubted orthodoxy have habitually employed phrases and definitions that would not bear the test of scrutiny in the light of a fair and critical interpretation of Scripture. When we find that in subsequent times these same definitions are taken up and employed to support false views of truth, would it not be well, without pronouncing harsh judgments upon the individuals who brought them into use, to discard such use, or at least to cease to defend them, and return to the form of sound words? As an illustration, the abuse of the words "Light" and "Seed," so frequently used by the early Friends, has become the authority with some, for false doctrine itself, the effect of which is practically dangerous, as it has led many to make shipwreck of faith. The manner in which these words have been employed has tended to produce much vagueness of view respecting the Holy Spirit, and the nature and work of the Lord Jesus Christ, the glorified Man—the Mediator between God and man. The following may serve as illustrations: "The seed, light, gift or measure of the Spirit given to the sinner," &c.; "The kingdom of Jesus Christ, yea, Jesus Christ himself \* \* \* is in every man's and woman's heart, in that little incorruptible seed, ready to be brought forth as it is cherished;" "ready to expand with the opening faculties of the soul," &c.

Since the Holy Spirit is one and indivisible, would it not be better to apply the term "measure" to that degree of influence which he exerts variously, and may we not say, universally, upon the hearts of men, instead of applying it to the Spirit Himself, thereby reducing Him to the rank of a mere influence?

On a careful examination of the various passages of Scripture in which the word "seed" occurs, I am convinced that in not one of them can it fairly be explained as relating to anything implanted in the human heart prior to years of understanding, "ready to expand with the opening faculties of the soul."

"The word of God is compared to seed which is sown in the heart as the husbandman casts seed into the ground." See parable of the sower, Matt. 13; Luke viii. 5, 11. But here it is explained as the word "declared," "heard," understood," and thus,

*through the understanding*, received into the heart in the case of those who brought forth fruit; and in the other instances it was "heard," which shows it not to be even a divinely implanted principle sown like a seed in the undeveloped understanding, but a divinely authorized message, which the understanding is capable of apprehending, and by divine aid, of "receiving," "believing," "keeping," and "bringing forth fruit with patience."

This word is called an incorruptible seed. 1 Pet i. 23. "This," says Peter, "is the word which by the gospel is preached unto you." It was that word of God, or gospel message, by which instrumentality they were born again. Compare James i. 18. "Of His own will begat He us with the word of truth." Thus to be "born again of incorruptible seed," is to be born of God; born of the Spirit through faith in Christ. "Ye (Galatian Christians) are all the children of God by faith in Jesus Christ."

It would manifestly be improper to call the Holy Spirit the seed of God, since the Spirit is one with God Himself. It is true that Christ is emphatically and pre-eminently "The Seed." But it should be observed this applies to Him exclusively in His incarnate being as the "seed of the woman;" as the seed of Abraham, of David," &c. Hence Christ in His *incarnate existence* (in which sense only is He the seed) is not now and never was in any human heart; but as such He was born of the Virgin, walked among men, was crucified, raised from the dead, received up into glory, where in His glorified humanity He is still the offspring (or seed) of David, as well as his root; our Mediator and Advocate, in which capacity He is to continue until He comes again as the Son of Man to judge the world. While the *Spirit* of the Son is sent forth into the believer's heart, the Son Himself, who, conjointly with the Father, sends that Spirit, is gone to appear in the presence of God for us. He is now at the right hand of God.

In all cases (with a very few exceptions, where it has reference to vegetable products either really or metaphorically,) where the word seed occurs in the New Testament, it relates to, and is synonymous with, offspring, posterity, descendants; that which is begotten, as children. This, as seems indicated by the immediate context, and indeed the whole scope of the Epistle, I take to be the meaning of this word "seed" (Gr. *Sperma*), in 1 John iii. 9. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." In explaining this passage the following points should

be considered. 1. Seed is a synonym of offspring or children. Rom. ix. 7, 8. Hence those who are spiritually God's *children* are properly in the same sense His *seed*, as begotten of Him, His offspring. 2. John opens this third chapter with a declaration that we (believers) are the sons or children of God. 3. This relationship is *manifested*, verse 10, by doing righteousness, not sin. 4. The normal state of the true child is to abide in Him, chapter iii. 6 and v. 18. The child begotten of God abideth in Him, "keeping himself, he sinneth not, and that wicked one toucheth him not." Let us now paraphrase. "Whosoever is begotten and born of God is a child of God; is of those who, as children of promise, are counted for the seed; this heavenly relationship is manifest in the fact that he doeth righteousness, not sin. For he who is born of God (His seed) abideth in Him, and he can cease to do sin *because* he is born of God. Because he is a son, God sends forth the Spirit into his heart. Rom. viii. 26; Gal. iv. 6, and thus he is enabled to keep God's commandments." This verse is not a statement of an absolute impossibility that a believer should sin; but of a glorious possibility, through grace, of his living a life of righteousness.

I am aware that the interpretation given above differs from that given by most expositors, but it is the result of much prayerful study of the Holy Scriptures, and is offered not with any dogmatic feeling, but is commended to the careful perusal of the reader as one at least admissible, and harmonious with the entire scope of the Epistle. It is not offered as a reply to any article which has appeared with the same title, as it was written before any of those which appeared some weeks since in the columns of FRIENDS' REVIEW.

LUKE WOODARD.

West Branch, Oneida Co., N. Y., Tenth mo. 18th, 1880.

On the above interpretation, President Chase writes:—

There are three words translated "seed" in the New Testament, *spora* in 1 Peter i. 23; *sporos* in John iv. 26, 27; Luke viii. 5, 11, and 2 Cor. ix. 10 (in the second occurrence of the English word). In all the other instances in the English Bible (and thus in 1 John iii. 9,) we have *sperma* in the original, which same word occurs also in Matt. xxii. 25, where it is translated "issue." In about eight passages *sperma* means *seed*, as of grain, plants or trees; in Rom. ix. 29, it has the same meaning, but with a special application to being *kept over* for a new crop. In some thirty instances it means children, offspring or posterity. Speaking generally we may say then that *sperma*

in the New Testament means either literally "seed" as of a plant, or "issue, offspring."

In 1 John iii. 9 commentators are generally inclined to take it *metaphorically*. Robinson defines it here as equivalent to "the germ or principle of Divine life through which (the man) is begotten of God; *the Spirit*;" taking "his seed" as meaning "God's seed." So substantially Grimm: "That which has vital power in itself—the seed of God—the Holy Spirit, the holy power of God infused in our minds by which we are regenerated." Some have interpreted it as the "revealed word of God."

But the case stands about as well in the English as in the Greek. I should suppose that it would be equally possible to apply the word "seed" metaphorically in the two languages; and that it is a matter of spiritual discernment, rather than of scholarship, that is in question. It is possible as far as the Greek goes to translate *sperma* in this passage "issue or offspring." The question comes then to a right discernment of the sense itself; and I am not so confident on this point as to decide very positively.

Regarding the question as not a matter of Greek scholarship at all, and believing that it can be decided from the English Bible fully as well as from the Greek, and having no special light on it at present in my own mind, I must leave it for others.

On further examination I find that Luke Woodard's view has been taken by a few, the most conspicuous of whom is *Bengel*; who, after explaining "seed" in the passage as meaning "the word with its virtue (*i. e.* power,)," adds, "*or rather*, he who is born of God abides in God." Huther objects to this, "why then did the apostle not speak plainly, and say, 'the child of God' or 'His child,' instead of 'his seed?'" Thine very truly,

T. CHASE.

*The Easton Gazette* published at Easton, Talbot county, Maryland, Ninth month 11th, 1880, says:

It is an interesting fact that the first public library ever formed in this county and probably in the province, was the one collected by the Friends in 1676 at Betty's Cove Meeting House. The following is a minute of the meeting held on the 14th of the Fifth month of that year:

"It is thought fit by the meeting that a stock be kept amongst Friends to pay for books and to dispose of as Friends shall see need, from time to time, for y<sup>e</sup> service of truth, every Friend being left to his own liberty and freedom what to give. Upon which Friends subscribed as follows:—"

William Berry, 400 pounds tobacco; Bryan O'Mealy, 400 pounds; John Pitt, 350 pounds; Howell Powell, 400 pounds; Ralph Fishbourn, 400 pounds; Thomas Taylor, 400 pounds; John Edmondson, 400 pounds; William Southbee, 200 pounds; John Jadwin, 200 pounds; Henry Woolchurch, 200 pounds; James Hall, 100 pounds; William Sharp, 300 pounds; John Pemberton, 100 pounds; Henry Parrott, 200 pounds; John Dickinson, 200 pounds; Charles Gorsuch, 200 pounds; Alexander Nash, 200 pounds; Obadiah Judkins, 100 pounds. In all 4,750 pounds of tobacco. Thomas Taylor, who was clerk of the meeting, was appointed librarian or keeper of the books. In 1681 the library had an accession of "a parcel of books which came from our dear friend and brother, George Fox, as a token of his love."

It should be remembered that this was long before the attempt of the Bishop of London, through Commissary Bray, to establish parochial libraries in this province.

Remnants of this original Quaker library are still in existence. The writer has in his possession one of the volumes, much mutilated and otherwise disfigured, entitled, "A Whip for the Snake," being a reply to an attack on the Friends in a book, entitled, "A Snake in the Grass."

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## FRIENDS' REVIEW.

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PHILADELPHIA, ELEVENTH MO. 18, 1880.

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A COMPANY has been formed, with officers at Wichita, Kansas, and at Kansas City and St. Louis, Mo., to move 5,000 settlers into the Indian Territory before the first of next month. Although claiming to act under law, this association defies the repeated decisions of the Executive at Washington. The justice and humanity of the Christian people of the nation should be aroused to uphold the government in protecting the Indian Territory, and to influence Congress to prevent the settlement of whites there, which will, as always, bring at length a cry for depriving the Indians of their own lands.

ELWOOD C. SILER, of Bloomingdale, Indiana, is the duly authorized Agent for *Friends' Review*, and as such is commended to Friends where he may come.

MEMORIALS OF JOHN FORD. By Silvanus Thompson. Second edition. William Sessions, York, England.

This Memoir of a religious life is written with much candor. John Ford acknowledges him-

self to have been a man of many infirmities, yet these appear to a very large degree to have been so far overcome by grace and his diligent improvement of the discipline of the Lord Jesus, that he became very exemplary as a Christian.

When thirty-four years of age, he wrote: "Oh that desires and endeavors after true holiness may increase in me! I have no hopes of salvation but in the unmerited mercy of the dear Redeemer, and I long to show that I love Him, by living near Him, and trying to copy His example."

Later he gives an illustration of that spiritual discernment of future events of which the history of ministers in the Society of Friends affords so many examples. He writes: "In the Ninth month, 1840, Edwin Tregelles and Thomas Pumphrey paid a religious visit to the school. They spoke encouragingly to my dear R. and me, intimated an approaching time of trial, counselling so to live from day to day as to have no cause of self-reproach when trial came. They spoke closely to the boys (of York School, of which he was Master). In Tenth month, W. Janson, who left school in 1839, died after a very short illness. Somewhat distressed at the little apparent impression made upon several of the boys by this event, I said one First-day evening whilst addressing them, 'Perhaps it has not come near enough to you.'

Within a very short period four of the company were seized with fatal illness, and before the year 1841 closed were all summoned away. One of them arrived at peace through sore conflict. The other three had found peace through their Saviour's love, before the time of trial and sickness came."

John Ford was very faithful in giving his pupils religious instruction, and with much tenderness conversing with them privately of their faults, helping them to overcome them. When evil practices, even though secretly indulged, were introduced into the school, he was intensely solicitous and prayerful that they should be eradicated if possible.

He struggled and prayed, and watched, dedicated his all to Christ, and labored, ever increasing in growth in grace. Yet in his fiftieth year he writes: "It is not that I have no mercies to record,—no blessed seasons of access to the place of prayer, no contriting sense of the abundance and largeness of Divine love, no humble confidence in a Saviour Lord. It is not that I have none of these to note down—thankfully I can say this. Nor is it because I have nothing to say of unsubdued self; of sin indwelling still; of conflict, of defeat. Alas, this mingled condition is too much mine yet."

When about 55 he began to speak in public as a minister, in which service he grew by watchful attention to the Lord's direction. When aged 69, in 1870, he wrote: "I say Christianity has not failed. With all the wickedness which we feel, and see and hear of, I nevertheless believe that from Eden down to the present day, there never was so large a number of the human family as now in harmony with the mind and spirit of Christ." One of the late entries in his diary is: "Praying for entire conformity of will—accepting all as from a Father's hand. Tempted to complain—turned away immediately." Then, as often elsewhere, he records praises and com-

forts and blessings. "faith granted to appropriate 'My grace is sufficient for thee,' as for Paul." Again: "The Spirit Himself witnessing with my spirit that I, even I, am a *son*, redeemed by the precious blood of Christ, and by that alone. To God be glory a thousand-fold."

Some have left records of more perfect sanctification and steady victory at earlier periods of their Christian course, but John Ford's life will meet with a response in the experience of many, and prove helpful to the struggling and tempted.

**THE AMERICAN ANTIQUARIAN** for Tenth mo., Jameson, Morse & Co., Chicago, comes with an article by the editor, S. D. Peet, on the Emblematic Mounds and the Totem System of the Indian Tribes; and contributions by Col. C. Whittlesey; Frances E. Babbitt, and others. Its contents are rich in the "ancient things" of which it treats.

**HENRY LONGSTRETH**, of 738 Sansom street, Philadelphia, has issued an American edition of Dr. Dougan Clark's work, "The Offices of the Holy Spirit." It is from the third London edition. Price, \$1.00.

#### MARRIED.

**JONES — HAMPTON.**—Eighth month 11th, 1880, at Coal Creek, Keokuk County, Iowa, by sanction of Richland Monthly Meeting, Elisha C., son of Obadiah and Martha Jones, and Adda A., daughter of Jonathan and Lydia Hampton.

**MCCRACKEN—JONES.**—Eighth mo. 12th, 1880, at Newport Meeting, near Richland, Iowa, William H., son of Hiram and Dinah McCracken, and Rebecca, daughter of Thomas and Mary Jones.

**PARKER—COLE.**—At Friends' Meeting, Azalia, Indiana, Joseph H. Parker, of Fountain City, Ind., to Mary N. Cole, of the former place.

#### DIED.

**GILKEY.**—At her residence, at Unity, Maine, on the 12th of Tenth month last, Elizabeth T. Gilkey, aged 88 years, a member and Elder of Unity Monthly Meeting. This dear Friend and mother in Israel was called in the latter years of her life to pass through much suffering. She peacefully rested in the sweet promise "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation." A few days before her departure she remarked that her end was near, but she believed a brighter mansion was prepared for her on the other side of the river.

**HOLLOWELL.**—On the 3rd of Tenth mo., 1880, Mary J., wife of Thomas S. Hollowell, in the 43rd year of her age; a member and Elder of Nahunta Monthly Meeting, Wayne County, N. C. She bore her sickness with true Christian fortitude, and appeared perfectly resigned to the will of Him who doeth all things well. She left full evidence that she was going to that place prepared for the ransomed and redeemed. She had for several years felt called on by her Heavenly Father to speak in His name.

**JESSUP.**—Near New London, Howard Co., Ind., on the 15th of Eighth month, 1880. Reuben Jessup, aged nearly 76 years; a member of Honey Creek Monthly Meeting. He died in peace.

**LAMB.**—At her residence, Belvidere, Perquimans County, N. C., Fourth month 26th, 1880, Penninah Lamb, aged 73 years. The deceased was a member

and for many years an esteemed Elder of Piney Woods Monthly Meeting. She maintained a deep interest in the welfare of the church and a scrupulous observance of its doctrines and principles; and often expressed her solicitude lest the high standing of our Society might be impaired by modern religious ideas and innovations. Having for several months anticipated the solemn change before her, and being greatly impressed with the loss of two sons, she seemed to be fully prepared, and said in her last moments, "The Lord has been merciful to me all the days of my life."

**STARBUCK.**—At his residence, in Guilford Co., N. C., Tenth month 4th, 1880, Reuben Starbuck, aged 93 years, less 29 days. He was a son of Gayer Starbuck and his wife Rachel, who emigrated from Nantucket to New Garden, North Carolina, in the year 1771. He was a devoted member of Dover Monthly Meeting. He was a constant attendant twice a week, and for many years sat at the head of the Meeting, until prevented by age from attendance. He was a zealous friend of the cause of temperance, and one of its pioneers in this section of country fifty years ago. Strongly imbued with anti-slavery sentiments, he encouraged the early cause by his constant subscription to the periodicals of Benjamin Lundy, James G. Birney, John G. Whittier, and Gamaliel Bailey, at a period when their papers were regarded as incendiary in the South. At the close of the war he rejoiced that slavery was at an end, and often expressed gratitude that he had lived to see its termination and North Carolina a *free State*, and to enjoy the privilege of voting for the friends of the freedom of the slaves. Although his life extended to such great age, his mind was clear. He was very fond of reading, and especially of the Bible and Friends' books. He was frugal and temperate in his habits, exemplary in his life, and his end was peaceful. He often expressed himself to his friends in his latter years that his whole concern was to be prepared to meet his Heavenly Father.

**TOMLINSON.**—At Hampton, Iowa, Ninth month 16th, 1880, while on a social visit to her son and sisters at that place, Martha Ann, wife of Allen Tomlinson, aged 47 years, and a member and Elder of Westfield Monthly Meeting, Indiana. An active participant in missionary, temperance and Bible-school work, she had around her a large and interesting class of Bible-school children for some years, who had become very much attached to her. Ever ready to speak a kind and encouraging word to the needy, we feel that her death leaves a vacancy that cannot be filled. Yet by her testimony to the saving power of the Lord Jesus, given both in public and private, and exemplified in her life, we feel that we cannot mourn; for our loss is her eternal gain.

**TOMLINSON.**—At his residence, in West Chester, Penna., on the 30th of Third month, 1880, Joseph Tomlinson; a member of Sandy Spring Monthly Meeting, Ohio, in the 37th year of his age.

#### RELIGIOUS INTELLIGENCE.

##### THE INTER-SEMINARY MISSIONARY CONVENTION.

This Convention, which originated from a desire of a few theological students to awaken a greater interest in missions among themselves and Christians generally, met at New Brunswick, N. J., on the afternoon of Tenth month 21st, and continued its sessions through the 24th.

After devotional exercises, Dr. Wm. M. Taylor, in an introductory address, spoke of "The benefits which the Church at home has derived from Missions." In concluding he said: "I

have never in my life addressed such an audience, whether I consider it as to the elements of which it is composed, or as to the object for which it has met, and I have had difficulty, all through my discourse, to prevent my heart from flowing out of my eyes."

The Convention represented thirty-two theological seminaries of seven of the largest churches in the country, from which two hundred and fifty students, with many visitors, were present. The 22d and 23d were taken up with papers by the students. These were followed by general discussions, in which much enthusiasm was manifested. Among the subjects treated best, and inspiring most interest were: "The Indifference of the Church to the World's Evangelization," and "Scope for the Best and most Diverse Talents and Culture in the Missionary Work." The latter called forth perhaps the warmest discussion, showing that there is now, as in the past, a call for the highest powers of eloquence, learning, and administrative ability in foreign work, while no one should consider himself too humble to engage in it. This subject incited the greatest interest on account of the unwarranted sentiment with some, that the best gifts are not needed in the mission work.

Of the four addresses by pastors who have marked interest in Missions, given on the evenings of the 21st and 22d, "The Individual Appeal and the Individual Answer," by Dr. A. G. Pierson, of Detroit, was of special value. He made a brief review of the rapid progress of missions in this century, showing that at the same rate, in one hundred and sixty years there would be 2,100,000,000 converts, or twice the present unevangelized portion of the world. He emphasized the fact that "heathen nations have lost faith in their religions," and they must gain faith in Christianity or something worse. He concluded with a thrilling appeal, relating how the Lord had humiliated him and his congregation from worshipping in a costly building, with rented pews, to a more spiritual worship in a plainer mission church, where his labor has been blessed manifold.

On another occasion, Edward Judson, son of the celebrated missionary, Dr. Judson, discussed the question, "How may a Pastor Interest his People in Missions?" Driven from twenty years' labor in a foreign field by ill health, he has enkindled his congregation with a missionary zeal, by seeking to be baptized with the Holy Ghost, and by keeping them acquainted with the details of the work.

Among the resolutions adopted by the Convention was the following:

"That the Divine command, 'Go ye!' standing as it does between the assurances of omnipotence and omnipresence; the example of our Divine Master Himself, the Great Missionary to the race; the inspiring success of missionary effort throughout the past; the present unparalleled prosperity of Christian Missions; the opening doors of Eastern empires; the aggressions of Romanism and infidelity, with all their evils; and, above all, the burning love for immortal souls in every believer's heart—all these unite in impressing upon us the solemn, earnest, individual appeal to consecrate ourselves to the work of disciplining the nations."

On Sabbath, the 24th, services were conducted in the various churches of the city by missionaries and other ministers present. In the evening, Dr. A. J. Gordon, of Boston, taught a Bible-class on "The Indwelling of the Holy Spirit," after which the students held a consecration meeting which was profoundly solemn. There were no rash declarations that any were going to the mission fields; but, what seems better, *consecration* was given an impressive prominence throughout the Convention, "that we may be *passive* in Thy Hand," as was uttered in prayer, while many were undergoing a trying experience. It was a time of refreshing which has been compared to a "Pentecost." Surely much good must result from a meeting so signally crowned with the Divine blessing.

#### TEMPERANCE NOTES.

A MAN was passing up State street one cold day, when he saw a little bare-footed girl trotting along the pavement.

"Why are you bare-footed, little girl," said he, "haven't you any shoes?" "No," she answered, "my father gets drunk."

No further explanations were necessary. Given: a drunken father as a premise, and we have a bare-footed child as a conclusion. It is so everywhere. At all times and in all places, with the drunken father we find the neglected child. A mother's love may shield, and a mother's love protect for a while her helpless offspring from the calamities caused by intemperance; but as the current sets faster, and the father sinks deeper, the days of poverty and misery come slowly on, and woe to that child "whose father gets drunk." —*Boston Christian*.

It is distressing and disgusting for many refined and good people, to hear so much about drink and its harm. But the story must be told—the misery behind saloon blinds, in desolated homes, in station houses, prisons, hospitals and poor-houses, caused by drink, must be brought out to the light, and forced upon the attention of Christian people till they rise in prayer and effort to rid the world of the cause of this horrible misery. The *London Christian* tells of the London confectioneries where cakes and sherry are sold, and where the young school girls, or the girls from the country on a day's shopping in town, begin the tipping which may end in a blasted home, the workhouse or the street.

In this country, soda water with "punch syrup" is sometimes sold to school children, and habits of tipping may thus be formed. To watch how the boys spend their pocket money, and prosecute those who thus break the law, is the duty of parents.

THE *Philadelphia Medical and Surgical Reporter* in a recent article on "The Increase of Inebriety," invokes the interference of the State on behalf of inebriates, and recommends additional legislation for the treatment of dipsomaniacs and for the restraint of habitual drunkards. Meanwhile, the temperance people are trying to unite all friends of their cause in urging the constitutional amendments by which the State may effectually protect its citizens from the danger of becoming "dipsomaniacs and habitual drunkards."

If the Christians of this country could realize the magnitude of this evil, and how it stands in the way of all efforts to save men, and could be induced to act together, forgetting, for the time, either church or party differences, there would be little doubt of securing necessary laws to prohibit the sale of intoxicating drink.—*W. E. Dodge.*

JUDGE PITMAN, of the Massachusetts Superior Court, in a recent address said: "The grog-shop is terribly concrete; the beer-shop is the dram-shop in disguise, and more dangerous for the disguise. These tippling-shops are the very gateways of hell, and they are kept open, sometimes with the sanction, more often with the tolerance and indifference of Christian men. Think not that it is an easy thing to put down the grog-shop pure and simple. Since the overthrow of slavery it is the largest moneyed power in the country. It is a unit; touch one branch and you touch all. It has extensive commercial alliances; it subsidizes the press, muzzles the pulpit; it governs parties, is even respectable, for anything that has political power is made so in America. . . . But strong as this traffic is, there is something stronger. The Christian Church is stronger, and when its best men cease to scorn the field of politics as something common and unclean, and teach that voting is as sacred as praying, believing that the struggle against the dram-shops is but one development of the war between heaven and hell, and press into that war with an energy that will not suffer men or parties to stand in the way, the traffic then will be doomed; but *weak* goodness never did and never will overcome resolute evil. There needs the united strength of the Church and the State to grapple with this gigantic evil."

## THE INTERNATIONAL LESSON.

### FOURTH QUARTER.

LESSON 8. Eleventh month 21st, 1880.  
JOSEPH AND HIS BRETHREN. Gen. xlv. 30-34, xlv. 1-8  
GOLDEN TEXT.—"Be not overcome of evil, but overcome it with good."—Rom. xii. 21.

The events in this lesson occurred in the second year of the famine, nine years after Joseph had been made ruler by Pharaoh. The 42nd chap. gives a history of Jacob and of Joseph's brethren. The famine came on them as on others, and when they learned that there was corn in Egypt, Jacob sent his sons to purchase, so that they might "live and not die." Benjamin only was left at home. The brothers bowed down to the Governor of Egypt when they came, with their faces to the earth, thus fulfilling Joseph's dream.

Joseph's rough behavior and his swearing by the life of Pharaoh, do not show him to be the perfect man. This and his pretended ignorance of who they were, were not from revengeful feelings, but to bring his brothers to lasting repentance. The 21st verse shows how much remorse they had endured on account of their wicked conduct toward their brother. Reuben, as the weak elder brother, tells them of their cruelty to Joseph. Simeon, one of the brothers of whom Jacob prophesied, "instruments of cruelty are in their habitations," was left in prison till Ben-

jamin should be brought to Egypt. The returning of the purchase money, as found in their sacks, filled them with fear.

Joseph's plan to bring Benjamin down to Egypt may have been to secure more certainly the coming of his father, and thus the providential removal of the Hebrews to that land for their trial and education.

Their father was filled with grief at the loss of Simeon and the request for Benjamin also to go. But hunger overcomes all; the brothers go again to Egypt with Benjamin, Judah offering to be surety for his safe return.

Jacob directed them, after the custom of the East, to take a little present of spices and fruits of the land, to mollify the Governor of Egypt, and to take their brother, commending them with sorrow, but with pious resignation, to the care of the merciful God, who secretly was directing all for their good.

Humbly they presented themselves before Joseph's steward, confessing the finding of the money in their sacks. The steward, with something of his master's religious and kindly spirit, released Simeon and reassured them. The heart of Joseph melted as he looked on his own brother Benjamin. They dined in his presence, and were sent away with the corn they bought.

In the first part of the 44th chapter is told Joseph's device, that his silver cup shall be found in Benjamin's corn-sack. The brothers rent their clothes for grief, and returned sadly to the city. Joseph continues his disguise, and not strictly asserting that he did divine, he brings them into close trial, and Judah proposes that all shall be Joseph's bondmen. But Joseph appears to decide that Benjamin shall be left in bonds and the rest shall go. Then follows that most beautiful and pathetic appeal of Judah for his brother, of which the beginning of the lesson forms the closing part.

### THE LESSON.

Verse 30. *Now therefore when I come to thy servant my father.* Judah and his brethren, twenty years before, could carry the coat soaked in blood to their father with cool malignity; but now their hearts were softened by contrition, and they could not endure to go back without Benjamin. With Oriental courtesy Judah always speaks of his father as the Governor's servant.

*And the lad be not with us.* The reference to Benjamin as young is kept in view by Judah, as was natural for one of the four oldest brothers.

*Seeing that his life is bound up in the lad's life, (31) it shall come to pass when he seeth that the lad is not with us that he will die.* Judah had in the first place saved Joseph from death, and again appears as the one of Jacob's sons whom he could trust. How pathetically he quotes the words of his father, that they would bring down his gray hairs with sorrow to the grave.

32. Judah had unselfishly become surety for Benjamin, and the blame would rest on him forever, if he did not bring him back safe to his father.

33. Judah would rather be a bondman forever to Joseph than that his father should be deprived that of Benjamin.

34. Judah makes a last appeal to Joseph, who, when he saw the true contrition of his brothers, the unselfishness, earnestness and faithfulness

of Judah and his intense dread of meeting his father, and how all that was noble in him had been developed by this intensely severe trial, could no longer act under a mask.

Chapter xlv. 1. He could not restrain his feelings, and commanded all his servants to withdraw that he might make himself known to his brethren.

2. *He gave forth his voice in weepings*, is the marginal reading. When the full flood broke forth he could not speak, his heart was too full for that; only in loud weeping could he express his love for his brethren.

3. He said, *I am Joseph*, and then, though Judah had before told him that his father was in good health, his first question was, *Doth my father yet live?* His brethren were troubled—they could not speak. Years afterwards, when they had buried Jacob, they still feared that Joseph would requite the evil they had done to him. (1. 15.)

4. Probably they wished to avoid his presence when they found it was Joseph their brother. His words were very reassuring. *Come near to me, I pray you; I am Joseph your brother, whom ye sold into Egypt.* This is not spoken in a spirit of blame, but to prove to them that he was indeed their brother whom they had sold years before, and whom they supposed they would never hear of again.

5. *Now therefore be not grieved, or angry with yourselves, that ye sold me hither.* Joseph hastens to prevent any feeling of remorse on their part on account of their cruel treatment of him. In this he shows his true love for them.

*For God did send me before you to preserve life.* God had overruled their wicked act to bring a blessing to many, but theirs was the sin. Joseph would have failed to accomplish the work of his life if he had lived at home surrounded by jealousy.

6. There were yet to be five years in which there should be neither plowing nor reaping. Joseph showed how little of the suffering was yet experienced which the famine would produce.

7. *God sent me.* The loving, personal God of their fathers had sent him to Egypt, so that a posterity might be preserved to Jacob.

8. They as weak agents, full of envy and hatred, in their blindness performed that work which not only preserved their lives, but the lives of the Egyptians, so that Pharaoh himself was dependent on Joseph as a wise counsellor for the preservation of his kingdom. Joseph speaks as the full governor of the land. All this is said so that his brethren may be cheered, that they may know that Joseph, their long-lost brother, had full power in Egypt, and would protect them and give them food.

#### JUDAH'S INTERCESSION.

It may be well to dwell a little on the appeal of Judah for his brother, even if part of it be not in the lesson.

1st. Its efficacy. It was spoken to the man who, as governor, had seemed rough to Judah and his brethren, and at the close Joseph showed himself as the weeping, sympathizing brother.

2nd. The filial love it manifests. It is on the sorrow of Jacob that Judah dwells; such expressions as *seeing his life is bound up with the*

*lad's life*, could not fail to prove Judah's love for his father.

3rd. Judah's entire self-abnegation; he offers to become a slave in Egypt, so that Benjamin may be restored to his father. The offer is not made in any spirit of self-importance; slavery is only asked for as a favor, so that his father may not suffer.

4th. The exquisite courtesy and humility of the whole, always speaking of themselves only as servants.

5th. The avoidance of all that would irritate; the cup is never mentioned, no reference is made to the guilt or innocence of Benjamin, so that Joseph's justice might not be questioned in any way.

6th. Benjamin is spoken of as the child of their father's old age, a little one, whose brother is dead, the only one left of his mother.

7th. Judah makes no offer that another shall suffer with him; all the blame, all the responsibility he takes to himself.

8th. The truthfulness, in the details of what had passed in Egypt and in Canaan after their report to their father, all is told with the simplicity of truth.

9. The thoroughly humble repentance of Judah. He little knew when he proposed to sell Joseph to the Ishmaelites that he would come to his present condition. In his dealing with Tamar Judah was wicked, but now contrite and changed. In his intercession for his brother all that is noble having been developed, he offers himself freely as a sacrifice for his brother. No crime had been laid to his charge, and yet he was willing to become a bondman, so that the loved ones around him might not die from hunger; the offering, as far as he could make it, was complete. Was there not reason that through him of all the twelve sons of Jacob the line of the Saviour of the world should be? Well might the prophecy be of Judah, *Thou art he whom thy children shall praise.* Chap. xlix. 8.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. The true spirit of intercession. Judah cast himself wholly upon the mercy of Joseph, not pleading his own merits, but appealing to Joseph's kindness and love.

2nd. If Jacob so loved his son that he would die if he were taken from him, how much more is God's love commended to us who gave His Son for us.

3rd. Jacob and his sons had all sinned, and God brought them through trial to deep contrition. God's discipline of trial is intended to bring us to repentance and the prayer of faith, so that we may be accepted and our natures renewed in the likeness of all that is good.

4th. Judah showed love to his father and to his people in becoming surety for Benjamin. He little knew what he was doing, but Christ became a surety in dying for us, knowing fully all that it would cost Him.

5th. Joseph had no malice, but sought the good of his brothers in all the ways in which he tried them. God's ways, which seem strange to us, are all in love. Let us be patient till they are unfolded.

6th. Joseph would be alone to show his affection. So Christ manifests Himself to His people in the secret of the heart. Exhibitions of family

love or sacred feelings should be in private.

7th. It is not unmanly to weep when the heart is full. Jesus wept.

8th. When Joseph did accept his brothers he did it fully, without reserve. So we should forgive; so God forgives and accepts us.

9th. Joseph's brethren were troubled at his making himself known. Men are wont to feel ashamed and distant in the presence of those they have injured, even when the latter love and forgive them.

10th. Joseph said, "Come near to me." So Christ says to the repentant sinner, "Come to Me; I forgive thee all."

11th. When God is reconciled we can cease to nurse remorse for the past, but look to a right course in the future. Joseph said, "Be not grieved with yourselves."

12th. Joseph's love to his father was deep. The love of parents is found in every noble and good character.

13th. In every station in life Joseph rendered good for evil.—So should we.

International Lesson for Eleventh mo. 28th, Jacob and Pharaoh. Gen. 47: 1-12. Golden Text—Prov. xvi. 31.

## CORRESPONDENCE.

At Rose Hill Monthly Meeting, Kansas, held Tenth mo. 23rd, Daniel Pickett and Daniel Ramsey, ministers from Fairview, were present, and their services very acceptable.

DR. EDWARD C. YOUNG of Ohio, is visiting and holding meetings within the limits of Western Yearly Meeting.

ABINGTON QUARTERLY MEETING was held at Germantown, Philadelphia, 11th mo. 5th, 1880, the attendance being larger than usual. The only visiting minister was Charles Rhoads, who spoke well on "Herein is my Father glorified, that ye bear much fruit."

Samuel Morris reported his visit to Friends in North Carolina and Tennessee as completed, and gave information of the state of the Society in those parts which interested and encouraged the meeting.

A committee in care of one of the small subordinate meetings reported a decidedly increased attendance, partly the result of public meetings held on First-day afternoons. The committee was continued and heartily encouraged to diligence.

RUFUS P. KING of North Carolina, has been attending meetings in Eastern Pennsylvania since Baltimore Yearly Meeting, and has found open welcome.

THE Supervisory Committee of Indiana Yearly Meeting have taken measures to pro-

cure accurate information about the condition of its meetings, and are visiting the Quarterly Meetings as they come in course. A part of the committee attended Winchester Quarter, Tenth mo. 23rd, and Charles F. Coffin and others were to be at Centre, Eleventh mo. 2d.

### WEST BRANCH, IOWA.

I attended Honey Creek Quarterly Meeting held at Iowa Falls on the first Seventh-day in 10th mo., which was a time of peculiar blessing from our Heavenly Father. Ministers present, J. F. Hanson and William F. Lewis, who with David Hunt and L. M. Hoag of that meeting were enabled to labor in much unity and harmony. I had an appointed meeting at a school-house where the Rocksylvania Friends meet, at 10 A. M. on Seventh-day, accompanied by William F. Lewis, which proved to be a season of great blessing to those present. Almost every one present bore testimony to God's blessing to their souls. Also had a meeting appointed at Iowa Falls at 7 P. M. on Second-day, where the Lord enabled me to speak from the text: "The wages of sin is death," etc., setting before the people the fearful consequences of trampling under our feet the laws of health, and bringing on ourselves and our posterity an injured constitution, thus unfitting ourselves for the great work of the Lord and cutting short our lives and the lives of our children. Also referred to the spiritual death from sin.

JOHN Y. HOOVER.

### MATAMOROS, Mexico, Tenth mo. 24th, 1880.

The long continued silence of our friend Luciano Mascorro has caused us so much anxiety that it seemed necessary that Wm A. Walls should visit their station. He started for Tampico a week ago yesterday, but we soon found that neither horses nor a carriage could reach Bagdad, our port for the Gulfline. Even the Rio Grande Railroad was impassable, several miles of track which was under water had become so rough as to be entirely unsafe, and no train could go. At 10 P. M. we hired a cart, and fearing hard work on the way they set off at once. The cart, after several hours of exposure, failed to cross the lagoon, coming to a stop in three feet of water. The drivers after wading about in the cold water for two hours could find no pass. After three hours' search, we hired a cart with two drivers and four mules, and by crossing a deep *arroyo* or wet weather stream, and swimming their mules across, and getting another cart, then crossing another plain with four feet of water, they arrived before dark at the centre of the grand lagoon, five miles across. Though

usually a pasture field, it had now in some places ten feet of water. They stood for half an hour in the cart waiting for a boat, the water being above their knees when standing in the cart. The boat finally took our friend on board and the cart returned. Thus he reached Bagdad ere the steamer arrived off the bar, but after lying to for over twenty-four hours' the bar being too rough to communicate, the steamer left for Tampico, and the twenty-four passengers had to return to Matamoros. By showing one of our "Child's History of Mexico" to Gen. Pena, he became acquainted, and was invited to join the official party in a boat belonging to the Custom House. Proving to be a good rower, he was, so far as strength allowed, engaged in rowing against tide and current for over twelve hours, when they reached the head of the grand lagoon at the point nearest Matamoros. Soon after he met a cart we had sent for him and reached here Fourth-day night at 10 P. M. just four days and nights having been spent in sleepless toil and exposure. At four P. M., on the following day he took passage in a cart going overland to Victoria, and hopes to reach our Friends at Gomez Farias in fourteen days travel.

The earnestness of our friend in so soon resuming his journey has deeply impressed our native members. When they consider how he left his motherless child less than two years of age, in Canada, came here at his own expense, stopping once in Louisiana after a long foot journey through the swamps between New Orleans and Orange to earn money to come forward, and when this, by being misdirected, failed to enable him to reach his destination after another long foot journey over the waterless plains of Southern Texas, he again stopped three months to teach school so as to reach here, gladly spending what was over in keeping himself until the Mission Committee was fully satisfied to accept him, it moves our native members to renewed zeal.

Truly thy Friend,  
SAMUEL A. PURDIE.

#### INDIAN MATTERS.

On the 29th of Tenth mo. Jeremiah Hubbard felt very strongly impressed that he ought to make a visit to the Quapaw Agency, although the time for his regular visit was nearly three weeks distant. In company with his friends Elwood Weesner and wife, he started and drove to the Ottawa Meeting-house. At the grave-yard they found men digging a grave, who told them that old Chief Clark had died and was to be buried

on the morrow, that they had wished for J. H.'s company and were very glad that he had come. The house was filled next day with Ottawas, Wyandottes and Peorias.

J. H. having been led to come so unexpectedly, the people seemed the more impressed, and prepared to acknowledge the Lord's presence and to listen to words of consolation and instruction. Both in the house and at the grave side solemn impressions were made.

They visited the Wyandotte school the same evening, and found about 100 in the company, who were very serious and attentive.

They also visited the Peoria school, and called on various families. Returning home they were filled with thankfulness for the Lord's kind leading and blessing, and confirmed in the Divine guidance as given to those who wait for it with willing and obedient hearts.

JONATHAN OZBUN writes from Osage Agency that he had several meetings during Tenth mo. On First-day the 17th, he attended the meeting at Kaw Agency, where several blanket Indians were present, to whom he spoke through an interpreter, on being reconciled to God through the death of His Son. In the evening he had a meeting with the school children and others, and the next day was at a funeral which was largely attended. The last occasion was one of unusual interest, and the Lord's presence was felt.

The Kaw school has 65 pupils; the Osage about 90. They all attend Scripture school, and are classed according to their progress in reading.

Jonathan Ozbun and wife attended Kansas Yearly Meeting, and he says he never realized more fully the strengthening influence of Christian association. He bespeaks the prayers of the church for them in their important field of service.

FRANKLIN ELLIOTT asks for from \$15 to \$25 worth of nursery stock, such as peach and other fruit trees, for the Mission grounds at Shawneetown, to supply the Mission Home, to be an example to the Indians, and to supply them, from by propagating new trees. He also much needs a well for water near the house.

OVER every library-case should stand the words: "Avoid rubbish." A second-rate book, however good, is a mischief, if it occupies the time we ought to devote to a first-rate. In regard to reading, as well as to much else, there is deep wisdom in a German proverb which asserts that the better is a great enemy of the best.—*Joseph Cook*.

## SCIENTIFIC NOTES.

*A Lunar Change.*—For the first time does astronomy thoroughly authenticate a real physical change in the moon. It is a great, black, crater-like formation, first seen by Dr. Klein, a German astronomer, and announced in Fourth month, 1879.—*Popular Science Review*.

*White Beaver and Squirrel.*—During the past winter a white beaver was caught near Olympia, Washington Territory, and in Oregon was discovered a white squirrel, probably the first recorded instance of an albino of the species.—*American Naturalist*.

*Circumvention of Rattlesnakes.*—In parts of the West where rattlesnakes are most common and most annoying, a person attaches a silk handkerchief to a stick, and holds it over the reptile. The instant it darts its fangs into the silk, the handkerchief is jerked up, and the fangs removed. After this the snake is, of course powerless, and may be used in any desirable way.—*W. H. Ballou*.

*Aurora Borealis.*—A correspondent states in the proceedings of the Royal Geographical Society, as the result of observations taken for many years in Norway, upon the aurora borealis, that "the aurora is neither seen during extreme cold or northerly winds, but appears when an ordinary Arctic temperature is raised by southerly or westerly winds, and is generally followed by snow. In the southeastern part of Norway, it seems to be especially caused by southeasterly winds, which are there very moist, and rather warm. Its appearance is always accompanied by a falling barometer. In my opinion the phenomenon is due to the following causes: When a wind, laden with warmth, moisture and electricity, comes in contact with a body of cold air, the moisture is converted into snow; the warmth and electricity are thereby released, and the aurora is the result of the disturbance. The northern lights cannot occur in very high latitudes, because the warm moist air is cooled long before it reaches them."

*Arctic Explorations.*—In the recent Danish exploration of the coast of Greenland, an immense bank was discovered, running from the northwest coast of Iceland almost to the shore of Greenland, and helping to keep the cold polar streams from the Atlantic. In the course of the explorations of M. Kornerup in the ice fields of the interior, he ascended a hill, the top of which was covered with flowers, and vegetation; several kinds of small animals being also found there.—*American Naturalist*.

*The Spider's Art.*—George Hind gives an account of shaking captive spiders to induce them to spin stray threads. As a consequence, he discovered why the web is plain in some parts, and beaded in others, the radial threads being continuous, while those which form the concentric circles are beautifully beaded. When emitted by the spider, the web is in a very viscid state, and it was noticed that when the whole weight of the spider was upon it, and the thread fastened off quickly, it was not beaded; but when by some chance the spider had slightly relaxed the tension before fastening it off, a slight quiver passed through the thread, and, upon examining it with a magnifier, it was found to be beaded from end to end.

For Friends' Review.  
GRATITUDE.

It is not, Lord, because my path  
A new or higher outlook hath,  
That I adore Thee more;  
Its course I follow still the same  
Through common fields of little fame  
As seasons gone before.

Nor is it that my heart has been  
More greatly blessed its depths within;  
For blessings rich and free,  
Beyond my soul's supreme demand,  
Descending from Thy liberal hand,  
Have oft attended me.

It is not that my eyes can see  
This gift or that received from Thee  
To make this life complete;  
Nor yet that sorrow has been sent  
With Thy unfathomed love's intent,  
To bring me to Thy feet.

Because Thy way has proved the best;  
Because Thy will, more manifest,  
Grows sweeter day by day;  
My heart, to Thine more closely knit,  
Uplifted toward the Infinite,  
Would only praise and pray!

Therefore, though tongue cannot express  
My swelling thoughts of tenderness,  
This psalm, glad spirit, sing:  
I thank Thee! From those inmost deeps  
The soul in sacred silence keeps,  
I thank Thee, Father, King!

The chant that through cathedral aisle  
Impressive, stirs the suppliant, while  
Before His outward shrine,  
Not so sublime or thrilling is  
As these unuttered symphonies  
In voiceless souls like mine.

Oh! this is gift divine, complete,  
That we may hold communion sweet  
With Thee, full fount of grace;  
Though calm or storm be overhead,  
An upward road our souls may tread  
To Heaven Thy dwelling-place.

For this celestial tie that binds  
With Thy divine our human minds,  
O grateful spirit, sing!

For help, for comfort, ever nigh;  
For living springs that satisfy,  
I thank Thee, Father, King!

FRANCES E. POPE.

Cleveland, O., Eleventh mo., 1880.

**WANTED**—A Situation by a Friend as Secretary, Companion, Housekeeper, or Matron. Can give New York city references. Address A. K., in care of H. Cornwell, 37 East Seventh Street, New York.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 9th inst.

**GREAT BRITAIN AND IRELAND.**—It was announced last week that orders had been given to dispatch the Channel fleet to the coast of Ireland on the 9th; a report which caused much excitement; but it was afterward asserted that this movement had no political significance, but was only in the regular course of naval proceedings.

The Irish Land League issued on the 5th an address to the people, condemning English tyranny, and appealing for contributions to a fund for the legal defence of the indicted parties, saying that the Government has secured the most powerful array of counsel in our time. It declares that the agitation is thoroughly legal and peaceful, and will be carried on peacefully until its object is attained. C. S. Parnell addressed a large meeting at Athlone on the 7th, blaming the Government for sending police into the famine districts, and compelling the tenants to pay costs when many of them were dependent upon the American relief fund. He advised organization and agitation until they should own the soil.

The solicitor for the persons indicted has entered bond for their appearance.

W. E. Gladstone, according to custom, made a speech at the inauguration dinner of the Lord Mayor of London, on the 9th inst., on the policy of the Government in connection with the approaching session of Parliament. They had hoped, he said, that an abundant harvest would have cured the Irish social state, but illegitimate influences had been brought into play. The Government's duty was to improve the land laws of 1870, but a prior one was to maintain the law, and if necessary, increased power would be asked to preserve order. On the Eastern question, he said, that when they came into power, they determined to uphold the Berlin treaty. They are not enemies of Turkey, but have pursued the policy by which that Power may continue to exist. For that, two things are necessary; the fulfilment of treaty obligations, and that the condition of her subjects be made tolerable by equal laws. The Government have wished to promote the European concert by amicable means, but did not wish England to take upon itself alone the obligations of the treaty of Berlin.

In the Isle of Man, which to a certain extent is practically independent of the British government, the local legislature has passed a law conferring a qualified franchise upon unmarried women.

**FRANCE.**—The expulsion of the unauthorized religious communities proceeded in the provinces on the 3rd inst., against the Capuchins, Dominicans and others, with the usual protests and door breaking. At Marseilles, the monastery of the Premontre Fathers was regularly besieged, being surrounded by troops. It is stated that the authorities do not intend to break open the doors, but will continue the siege for a month if necessary; while the inmates are said to have sufficient provisions and declare their intention not to yield.

On the 5th, the Tribunal of Conflicts at Paris confirmed the decrees obtained by the Prefects of the Departments of Nord and Vaucluse, with the object of changing the venue, in actions brought by the Jesuits against the Prefects to recover possession of their houses, from the departmental tribunals to the Council of State. The Court further declared the summonses already obtained by the Jesuits against the Prefects, and the judgments given by the Presidents of the tribunals of Lille and Avignon, to be null and void. Telegrams from various provinces show that the application of the decrees is universal. The British Ambassador has asked Minister Constans to grant authorization to certain English societies in Paris and Douai, and he has consented.

The Pope has sent a letter to the Archbishop of Paris, approving the course of the French Bishops in defending the religious orders, the persecution of which, he says, may lead to grave calamities. He regrets that the Ministry did not accept the declaration of the congregations which the Government itself originally suggested. He considers it his duty to protest against the present proceedings of the Ministry.

The Chambers reassembled on the 9th. The Ministerial statement read at the opening said that the change of Ministry during the recess involved no change in the policy of the Government, already sanctioned by the Chambers. It justified the enforcement of the laws respecting religious communities, proposed the reorganization of the magistracy and reform of the laws relative to the press, and urgently recommended the passage of bills on education which would aim to secure neutrality on religious topics in the elementary public schools, make attendance compulsory and teaching gratuitous, and increase the Government's supervision over private secondary schools. In the Chamber of Deputies, on arranging the orders of the day, Premier Ferry asked for priority for the Education, Magistracy and Press bills. It was refused for the first-named by a vote of 200 to 155, but granted for the second, 281 to 106. Subsequently the Ministry resigned in a body on account of this refusal. President Grevy accepted the resignations, and summoned Gambetta and Leon Say for consultation on the formation of a new Cabinet.

**AUSTRIA.**—An earthquake was felt on the 9th in Southern Austria from Vienna to the Adriatic and the frontier of Bosnia. At Agram every house in the town was damaged, some persons were killed and thirty injured.

**AUSTRALIA.**—The International Exhibition at Melbourne, Victoria, was opened on the 5th ult., with much ceremony.

**SOUTH AMERICA.**—Accounts have been received via Panama, that on the 2nd ult. a Peruvian steamer left Callao, carrying two or three Commissioners, to meet a similar number from Bolivia and Chili near Islay or Mallendo, and there treat for peace. The United States steamer Lackawanna accompanied the Peruvian vessel, with the U. S. Minister on board, and it was understood that the conference was to be held on board the Lackawanna, the U. S. Ministers to two of the belligerent governments presiding. The government of Chili is reported to be anxious for peace, though the populace is opposed to any compromise.

**DOMESTIC.**—The general result of the Presidential election on the 2nd inst. was known throughout the country on the following day, though some details were in doubt, which have now been made clear. The Republican electoral tickets were elected in all the Northern States except New Jersey, and the Democratic one in all the old slave States, Nevada and New Jersey. In California, one Republican and five Democratic electors were chosen. The total electoral vote will be, for J. A. Garfield, 214; W. S. Hancock, 155.

# Friends' Review.

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## RETROSPECTS OF WAR.

The German nation has recently been celebrating with enthusiasm the tenth anniversary of the great battles of Sedan, Wörth, Gravelotte, and Vionville, in 1870. But the impressions made by that war, upon the social and national framework of both countries, are too deep to require any special reminders of the period. The lives of multitudes yet unborn will be profoundly influenced by the results of the awful conflict of ten years ago.

The pens of many historians have already put on record the events of that terrible time. Amongst these writings there are some very graphic descriptions in a work entitled "The Pastor's Narrative, or War and Peace," by

M. Klein (London, Longmans). The author resided in Alsace-Lorraine throughout the struggle, and writes with an impartially friendly tone of both French and Germans. His reminiscences afford many touching and instructive lessons on the extreme responsibility incurred by rulers and statesmen who lightly

"Cry Havoc, and let loose the dogs of war."

The mad folly of a popular war-enthusiasm is also well depicted. And surely this has seldom been so strikingly exemplified as in the case of the Napoleonists who brought on that war. Their Prime Minister exclaimed that they declared war "with a light heart." The Minister of War (M. Le Bœuf) told the Senate "France is ready to the last gaiter-button" (*archiprêt*). The Empress Eugenie boasted "This is my war." The Paris mobs shouted "To Berlin," and their rulers promised the troops a speedy "breakfast at Berlin," and an unlimited sack of German households. The Emperor and Prince Imperial hurried off, so as not by any means to miss the earliest "baptism of fire" on the battle field. Even the comparatively neutral Alsace-Lorrainers beamed anxious to welcome the French army on its way to Berlin. When the advance guard at length arrived, with prancing horses, musicians playing "The Marseillaise," and arms gleaming in the sunshine, they were received by the villagers with cheers and with glad offerings of wine and omelettes and fruit. The pastor thoughtfully remarks upon this, "But that is the way in time of war. No one dreams that this can touch *his* home, *his* village, *his* house, *his* person. O the blindness and self-delusion of the human heart!"

The dis-illusion was rapid. Almost within twenty-four hours it was found that the whole boasted system of the French army-commissariat was rotten. The soldiers were already compelled to beg and to threaten the villages for food. And throughout Northern and Eastern France the state of affairs was such that "There was not a single man

who knew anything, who could give an order, or who could point to a way out of the difficulty. Every one ran hither and thither in the wildest excitement; cries of anger and dismay fell from every lip." It was found that the "glorious" army of France was honeycombed with vice, sloth, and corruption—a corruption of every kind, engendered by years of Napoleonic militarism and by the godless vanities of the Second Empire. The legions began to plunder and ravage their own people before the Germans crossed the frontier. They plundered by wholesale the potatoes, geese, pigs, coffee, bacon, and wine of the poor Alsacians. The villagers crowded to the Burgomaster's house and to the parsonage, crying, "They are taking everything from us; it is worse than the Cossacks." The French General, being appealed to, replied, in imbecile helplessness, "How can I help it? The men must eat." Amid this confusion, numbers of the soldiers were passed before a priest, to receive his blessing, as invincible warriors, whilst skeptical Zouaves laughed and sneered. The men openly disobeyed and ridiculed their officers. And the officers cursed the men, and then, shrugging their shoulders, exclaimed, "Que voulez-vous? C'est la guerre!" "What could you expect? It is war!" Yes, indeed it was war—as war is always and must be—a time of every evil and confused misery.

And then the narrative shows how, in rapidly successive stages, things, as usual, went on from bad to worse. The blooming gardens, picturesque homes, and harvest-bearing fields around the villages were overwhelmed in the carnage, and blackened in the conflagration of fierce conflict. During the great battle of Wörth, the pastor and some of the chief of his village found refuge in a strongly arched stone cellar. When they at length ventured to emerge, it was to find their houses in ruins, their barns on fire, and their streets and roads piled with dead horses, broken wagons, and bloody corpses. Hell had been let loose. The cannon had been thundering over the village for eight hours. Amongst those who took refuge in the cellar was a strong healthy girl of twenty. She came out of it a gibbering idiot, and has remained so in all the subsequent years. Her case is but one of many similar ones occasioned by the war. The scenes all around were appalling. In one corner of a yard were six Turcos all severely wounded, but still alive. One was shot through the breast, another through the stomach, a third had both eyes shot out. The writer remarks: "How doubled up with pain these poor mangled bodies were. How they shivered in every limb. How

their parched and widely-opened mouths told of their longings for a drink of water. They raved and howled till they died."

All around, for miles, were the wounded soldiers in their long agonies, and the corpses of men and horses speedily turning to corruption. And then the stench and putrefaction, and the compulsory enrolment of the surviving inhabitants in order to bury the dead, and so avert a pestilence. With great toil and weariness, long pits were dug, and into them were placed the poor dead, or the fragments of them, in double rows, of thirty or forty in each grave, friend and foe, all mingled, namelessly, together. Such are the realities of war, which the poet, and the politician, too often paint in glowing colors of romance, or trifle with, in a spirit of the most culpable levity.

Then came the tending of the wounded. In one village there were 900 of these in the castle, 500 in the school, 96 in the parsonage, and from 10 to 60 in every cottage, and only eight surgeons for all. Many were hopelessly maimed, and could only linger awhile in agony. They were laid about on floors, or anywhere. The Pastor, as he moved, helpless, amongst the groaning multitude, exclaimed, "Oh, those who have never seen sights like these have never learnt to cry, from the depths, 'Give peace in our time, O Lord!'"

He remarked also that "the most touching thing, among both French and German wounded, was to see the considerate kindly feeling with which they treated one another. All enmity was forgotten; like brothers they lay side by side, and pitifully and helpfully one gave the other his hand, and every man was 'comrade.' Yes, there are noble chords in the human heart, which, when struck in the right way, give forth loving tender notes."

Long time passed on whilst the work of pacification and restoration was slowly proceeded with. But years of peaceful effort were needed to replace the destructions wrought by a few horrible days of war. In 1876, six years afterward, the Pastor's village church was once more complete, with the aid of a grant from the State, and a handsome donation from the German Emperor. And during one of his western visits, the Emperor himself grazed the spot with his presence.

But the great lesson of such narratives is that the prevention of war is incomparably better than the attempted cure or reparation of its evils. For many, if not most, of its ravages, no compensation can be made by the survivors to the sufferers. How essential a part, then, of true statesmanship should be the cultivation of a conciliatory

and wise spirit in international politics. And how incumbent should it be upon the rulers, jurists, and pastors of all countries to facilitate, by every means in their power, the practical development of international law, and of facilities for arbitration, and the reference, by general agreement, of every dispute between States to a competent tribunal for settlement.

### JOHN M. WHITALL.

(Continued from page 212).

"The Bible he used was well worn. It was the one his mother gave him when he first went to sea, and he used it faithfully for his own private reading, as well as for reading aloud to his ship's crew, and in order to preserve it, had covered it with the skin of a pet goat that had died on ship-board. It presented, therefore, a remarkable appearance—the black and white hair remaining on it in large patches, while the parts most handled were worn to the skin. But the chief interest of its appearance was the inside. In the Gospels, large pieces were worn away from the edges of some of the leaves, by constant use, destroying sometimes four or five or more verses, and as I sat at his left hand at table, it was my great delight to see him, when he came to one of these places, go on reading, without hesitation, as though the whole of it was there.

He never seemed to lose this familiarity with the Bible, and even when his interest and knowledge of worldly matters had very much faded from his view, his memory was perfectly clear on Bible subjects. One First-day evening, during the last year of his life, as the rest of us, children and grand-children, were gathered round the table in the parlor, at the Cedars, with our mother, engaged in the study of the Bible, the dear patriarch of the family sat apart in his large arm-chair, apparently unconscious of what was going on around him. A question having arisen as to a certain event in the Old Testament, which we were none of us able to answer, one of the party turned to him, and asked him if he recollected what it was and where it was. At once he was entirely alive to the subject, and told us correctly what we wanted to know, as we found, upon turning to the place he indicated.

"He would never say that he valued one part of the Bible more than another, but it was very manifest that he had an especial love for the Gospels. Of later years he would very frequently hand the Bible to any one of his children who might happen

to be with him, and ask to have a chapter read. How distinctly, as I write, come back to me the tones of his voice, filled with an involuntary accent of affection for his dear Saviour, as in reply to the question, 'Where shall I read, father?' he would say, 'Read about the Lord Jesus.'

"For many years he had been in the habit of reading the Bible through once a year, and at New Year's, 1877, five months before his death, he began it again, but only got as far as Proverbs, when he found he was unable to read any more; and then, with the sweetest and most instructive submission and patience, he laid aside his beloved book, and was never heard to utter one word of complaint of his failing powers."

His religious life had also been very much influenced by another circumstance that took place in his nineteenth year.

One day, when walking through the streets of Philadelphia, he stopped at a book-stand and bought a second-hand edition of "Guyon on Prayer." He knew nothing whatever of the book, and bought it at a venture, as far as his own consciousness was concerned; but unconsciously guided no doubt, by the Lord, whom he had begun so implicitly to trust. He says in his reminiscences concerning this book:

"It proved to be of the greatest comfort to me. I carried it in my pocket, and at leisure moments read it to my everlasting profit, I trust. While at Savannah, I was put on the boat's crew, and we had a hard time of it rowing the captain backwards and forwards from the ship to the town, and waiting for him. But I was favored to have a resource in reading, while thus waiting, and I cannot but thank a kind Providence for giving me this blessed book."

It surely was by no accident that our father thus early in his Christian life was led into an understanding and enjoyment of the simple, yet deep lessons of faith and consecration, which this little book taught him. His whole after experience was moulded by these early impressions, and no doubt we discover in this providential circumstance the secret of his remarkable life of inward communion with the Lord and walking in His realized presence. He valued this book so highly that he always delighted to give it away to his friends, and a copy was put into the hands of each of his children as soon as he thought they were old enough to appreciate it; and each one of us can testify to the great value of its teachings in the formation of our Christian lives and characters. It was certainly a most unusual occupation for a young sailor boy of eighteen, to be employing his time, while waiting in the boat to row his captain

to and from the ship, in reading "Guyon on Prayer," and one would predict that an unusual Christian character of some sort would necessarily have been the result of such a course.

The writings of Madame Guyon, as well as those of Fenelon, he continued to enjoy to the close of his life. And after he had ceased to be able to read himself, he liked to have them read aloud to him. Fenelon he especially enjoyed the last few years of his life. The copy which he used was valuable to him from its associations. It was one that his mother had given to his older brother, Franklin, at the time when he was first starting out from home to begin life for himself, with the request that he would read it through once a year. It had proved to be a great comfort to our uncle during the last years of his life. And after his death our father asked for it, and for the remainder of his life also, it was his daily companion, and, except the Bible, was the last book read to him.

#### DISCOVERY OF OLD MANUSCRIPTS OF MATTHEW AND MARK.

The discovery of the Sinaitic copy of the New Testament, by Tischendorf, in 1859, and the more recent find of manuscript copies of Clemens Romanus and other ecclesiastical writers at Constantinople, has now been followed by that of a very old manuscript of the Gospel according to Matthew and Mark. The merit of this is due to Oscar Von Erhardt and Adolph Harnock, two noted German scholars, who ransacked southern Italy and Sicily in search of such ancient documents. They heard that a very old book was preserved in the palace of the Archbishop of Rossano, and, to their great joy, found it to be these two Gospels, written near the end of the fifth or beginning of the sixth century.

The manuscripts are of great beauty, the material being purple parchment, and the first three lines of each written in gold and all the rest in silver.

There are one hundred and eighteen leaves, and the books are perfect down to the middle of the fourteenth verse of the sixteenth chapter of Mark.

The volume also contains a portion of Eusebius' letter to Carpianus. It has painted miniatures illustrating events in the life of Christ, which are among the earliest specimens of Christian art extant.

Its readings rather conform to the later manuscripts where the Sinaitic and Vatican differ from them.

Gebhardt and Harnock have issued a vol-

ume giving an account of these treasures, which will be of much interest to Christian scholars.

For Friends' Review.

#### A FRIENDS' UNIVERSITY.

I have just read the article in this week's number of FRIENDS' REVIEW on a Friends' University, by Prof. Pliny E. Chase. I have for some time past contemplated writing on this subject but other interests and occupations have prevented, and I offer now some hastily written thoughts.

I think with Prof. Chase that an amalgamation of the educational interests of Friends is a very desirable object, and that there should be co-operation and unification in all the systems of examinations in our schools and colleges; and that there should be some general supervision, by competent authorities, of both collegiate and academical instruction among Friends. I would heartily welcome any endowments made for this purpose, and the only question is as to what is the best mode of doing it.

I do not think, however, with Prof. MacTaggart, that this can be attained in the best way by the establishment of any institution resembling the *English* universities, or of any university at all, as I understand the meaning of that term. Prof. MacTaggart proposed in his paper before the Conference what was I think substantially a General Examining Board or a General Board of Examination and Instruction, and such I think it should be called, and not be termed "A University."

I approve of calling a spade a spade. A school is not a college, and a college is not a University. An Examining Board is not a university, although several such institutions are called wrongly by that name, as for example the London University, which is scarcely anything else than a Board of Examination. This so called "University" itself gives no instruction at all, as that is left to its subordinate branches, one of which is London University College. I earnestly desire that in our efforts for elevating our school systems we shall not copy after the imperfect, inconsistent and heterogeneous systems of England. The public school system of England is still in a very undeveloped state, and probably no two schools of the same grade are arranged on the same plan. A uniform basis and standard of instruction does not exist in England, whether it be in schools, colleges or universities. There appears to be no organization there worthy of the epithet of thorough. Allow me to quote from a work lately published by Dr. L. Wiese, late Privy Councillor is

the Ministry of Public Instruction in Prussia, entitled: "*German Letters on English Education*" written during an educational tour in 1876, and translated by Leonard Schmitz, LL.D., of the University of London.

"The German universities combine scientific research with scientific teaching and training to scientific work; while scientific research is the exclusive business of [learned] academies; but the universities of England have pre-eminently confined themselves to teaching and examining, and the London University is simply an examining institution. \* \* \* \* In England the universities are still essentially *schools*; the first year of the student's university life is a mere continuation of his school-work."

"The real professional studies are generally pursued, by those who choose them at all, *after* their university career. The degrees in theology, law and medicine are not conferred by a faculty but by the university as such. This and the different relation of the State to the acquisition of knowledge, explain the difference between the English and German universities." \* \* "The Scottish universities are not what their name indicates, and have even more than Oxford and Cambridge, the character of schools with lower and higher classes." Prof. Blackie (of Edinburgh, I believe) admits substantially this very thing.

The degree of B. A. can be obtained from London University "in absentia," that is to say, without the student being required to be in London at all, and at the age of seventeen, and the M. A. at nineteen. I wish those interested in higher education would read and carefully reflect on what Dr. Wiese says of the whole subject of examinations—oral and written, competitive and otherwise. The remarks he makes in this book are most excellent, and I cordially sympathize with them. I agree also with him in believing that oral examinations rightly conducted in *private* are better than examinations entirely in writing for young students of both sexes. It is somewhat different in colleges and universities, but even in the latter I believe that the partial adoption of the plan pursued in a number of the German universities would be found to be advantageous in this country. This method is an oral examination in private, *but in presence of the whole faculty*, each professor addressing the student in turn for about half an hour; all present, both professors and students, being seated around a table. This method will consume a good deal of time, but what of that when degrees of distinction are concerned, and these degrees may be conferred at three different periods

in the year or even oftener. At some of the German universities there are five grades of diplomas.

A university should be essentially an institution for education in the learned professions, and among these I include the profession of "letters" or "literature," in which the student expects to devote himself to journalism, to an editorship of literary magazines, or to the profession as contributor of his original studies in this department, expecting this to help maintain him pecuniarily in after life. The university is essentially a professional school, but differing from a polytechnic school in combining liberal culture with special study; while the latter deals with special work only, and by itself would produce one-sided, narrow-minded, bigoted specialists. The college, on the other hand, exists *solely* for liberal culture and thorough training of the whole man, intellectually, morally and physically. They are essentially distinct, and cannot be united in the same institution without detriment to the best interests of both; for the reason that the methods of instruction and the "animus" of the professors are essentially different and opposed one to the other.

No reference to plans of employment in after life should be made in the choice of studies in a college curriculum. That which has no practical bearing on after life is often of the greatest value in symmetrical mental training. The introduction of scientific studies in a college curriculum should be solely for the purpose of mental training, and without regard to the amount of mere knowledge to be acquired in them, for the mental training is throughout the whole college course the paramount object. If science is introduced, the department of it chosen should be that which under the peculiar circumstances of the college will afford the best mental discipline, and this training should be almost entirely by individual experimental daily work by the student, with recitations from text books required only about once a week. If this cannot be afforded I would prefer that science be dropped altogether from the college curriculum, because I believe such experimental work to be absolutely essential to liberal culture. This explains sufficiently the distinctions I wish to make and I will not go into further detail.

The French, according to Matthew Arnold, speak of Oxford and Cambridge as mere Lycees or high schools. German methods are by no means perfect, and the Germans themselves are not wholly satisfied with them, but they are on far more philosophical and enduring foundations than those still pursued in England.

To Germany, then, and not to England, must we look for superior methods of college and university establishment. Nevertheless, as in all that is evil we may find some grains that are good, there are some points in English systems which are better adapted to our different modes of life than those maintained in Germany.

Finally, the general tendency of American systems of education is more towards those of Germany than toward those of England. I believe Friends have a duty to observe whenever they establish a new institution, that it shall accord with this general movement, and not clash with it so as to produce confusion. I hold that sectarianism in America offers peculiar difficulties in the establishment of a centralized and uniform system of instruction of the whole people. This I believe a great desideratum, and we ought to do nothing in opposition to it.

REUBEN HAINES.

Germantown, Tenth mo. 29, 1880.

#### OUR LONDON LETTER.

The *Morning Meeting* was held in course on the 25th of Tenth month. *Eliza Watson*, of Iowa, laid before the meeting her prospect of further service on this side of the Atlantic, comprising the South of France and Syria. This engaged close consideration, and after a large expression of feeling from Friends and much sympathy, it was concluded to liberate E. Watson for the visit to France, the meeting not being prepared at this time for any further step. Our Friend's health has been feeble for some months past, and if she is able to undertake the journey, it is hoped that she may spend several months on French soil, thus escaping the English winter. There is a great call for work in France, both amongst those professing with us in the neighborhood of Nîmes and Congenies, amounting with attenders to about one hundred persons, and also in the nation at large. The need, however, is not met by short visits of a few days or a fortnight's duration so well as by a longer tarriance, a few months if possible, (like many of the Apostle Paul's visits) in which Friends can dwell among the people, understand their wants, and seek to build them up in Gospel truth.

Two English women Friends, Maria Felt-ham, of Hitchin, accompanied by Ellen Clayton, of Chelmsford, are about shortly to visit Syria, intending to stay for some months at Brumana, and work in a quiet way among the women of Mount Lebanon. The women in Syria are so ignorant and degraded, that the mere example of English

women will have a good influence, as showing them what it is possible for woman to be, and what is her right place in society. A warm welcome is awaiting these dear Friends. T. Waldmeier writes that they are very busy completing the Cottage Hospital, and have already received one patient, a man whose leg was injured by falling from a house. T. W. is still looking hopefully forward to the proposed Training Home for Girls; there are not a few daughters of native members of our Society on Lebanon who would be glad to enter it. For aid in starting this Training Home, T. Waldmeier looks chiefly to American Friends, who have already in two Yearly Meetings given liberal sums for this object. Certainly its mission is a noble one, namely, to raise the condition of the female sex in the eyes of the people, proving, what is still disbelieved by many, that girls have souls, and faculties of mind and abilities to learn, so that they may become useful and virtuous women.

A letter from J. F. and Alice Hansen informed the Morning Meeting of the conclusion of their service in Denmark and Norway. There was also read a letter from the small "Yearly Meeting" held at Randers, evidencing the desire of Friends in Denmark to be kept watchful and faithful, and their care for the educational and other interests of their little church. The schools in that country are under the control of the clergy, so that Friends' children suffer much oppression and hindrance. The system of military training is another grievance to such as hold true peace principles; and such Friends as are very poor find the authorities unwilling to relieve their wants on account of their religious profession. So that our members in Denmark seem to be suffering from the same disabilities and persecutions as our forefathers endured, and from which we are now freed. May they be preserved in simple faith and charity. It is arranged that two or three young men and women from amongst Danish Friends shall come over to England to live in Friends' families and acquire the English language.

Joseph James Neave reports the arrival of Isaac Sharp at Sydney, New South Wales, on Eighth mo. 17th, well and strong, cheerful and full of faith. Friends' Meetings were being largely attended during J. Sharp's stay in the city.

London, Tenth mo. 28th.

STEP BY STEP — A saint should follow the Lord's will, step by step, as it is manifested to him, in simplicity, but he too often wants to walk by sight, not by faith; when he clearly sees the first footstep, he still says, "I do not see my way clear," for he wants

to see where it will lead to; whereas the Lord's way is to tell him, "Trust in Me, put thy foot there, and confide in me to lead thee safely to the next, and the next." This is real, simple faith in following Jesus. He only promises to lead us step by step. "The steps of a good man are ordered by the Lord."—*Times of Refreshing*.

## NOVELS.

Recently an aged Christian, a man of unusual independence in following out what he has believed the word of the Lord to him, told that when about eighteen years of age he had been accustomed, to a moderate degree, to read novels. He was not restricted in it by parental authority, but silently the conviction impressed itself upon his conscience that it was inconsistent with his best spiritual life—his free and intimate communion with his Lord.

He had already abandoned all but Scott's novels, supposing them less objectionable than others, but now he quietly laid these aside also, and through life has found both mental instruction and recreation in truthful literature. The secular press often tells the church wholesome things, and the *Contemporary Review* thus speaks of "The Novel in Religious Circles:"

"It is not more than thirty years—it is not twenty years—since the condemnation of the novel in what were known as the 'religious circles,' was absolute and unreserved. How the change in practice and sentiment (we are careful not to use the word opinion) came about, is another matter, one that will fall to be considered by us almost immediately. But we might almost say that it was brought about surreptitiously—that the New Fiction, so different from the Old, made good its footing in the teeth of reasons which remained the same, and were felt to remain the same. In plain words, the majority of the strictly-so-defined religious public have, in admitting the novel, 'sinned against light and knowledge' (as they would say). When writers such as Charles Kingsley, Miss Yonge and George MacDonald have written novels which have been read and relished by millions of good and pure souls within distinctly sectarian inclosures—when such books awaken all but universal shouts of delight and gratitude—when that is the case, common love of approbation (which is usually very strong in a certain order of mind) makes certain people hold their tongues. They do not want to be laughed at, that is all, but their (more or less) secret opinions remain unaltered; the judgment condemning works of fiction is held as ex-

tensively as ever among the serious classes now incriminated; and—here we have prepared a surprise for some—we will do them more justice than they, by their shamefaced reticence, do themselves, and will boldly repeat that, if the logic of their creed is the same, their condemnation of fiction ought to stand."

## LENDING TO THE LORD.

A few years after the late civil war a Christian man received a letter from a friend engaged among the Freed-people, stating the urgent importance of securing a place for a school and meeting in a certain neighborhood. The sum required was large for the proposed giver, quite beyond what he could spare from his income. The purchase of more land than was required for the school premises was proposed as some security. On reading the letter the words of the Saviour, "give to him that asketh thee," were strongly brought to the mind of the party receiving it. It was a test not only of prudence but of faith, and in response to what appeared the Master's will, the sum was sent, with the direction that if it could ever be returned, well; if not, it was given to the cause.

Time went on. Other investments were lost or reduced in value, but this gift to the poor proved to be a loan to the Lord, and was returned principal and interest, coming, too, at an opportune time. "The good man will guide his affairs with discretion," yet there are times when the Master calls for acts of faith which transcend the bounds of ordinary prudence.

A SMALL boy was arrested in a Milwaukee suburb at night, and thus cut short in his career as a highwayman. He wore a black mask, carried a dark lantern and was armed with two pistols. In his pocket was found "The Life and Adventures of Jack Sheppard."

DANIEL WHEELER, when on his missionary voyage to the South Sea Islands, wrote of the "marvellous condescension of our dear Lord and Master," who for the first time since he had offered up to follow Him in this line of duty, opened to his mind the nature of the service upon which he should have to enter in many places. He saw that it was best that only what he required to know at the time had been shown him. As he had acted on this and was prepared to know more, the Lord taught him his duty more fully. It is well to be so ready to perform present duty, and so humble and teachable, as to be fit to hear what the Lord will further reveal to us.

## FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MO. 20, 1880.

WITHOUT doubt the true conception of a University is that of the Germans rather than that of such a corporation as the London University; and our friend, Reuben Haines, does well to urge us to start with a right standard in combining our colleges to form a university. But this should not discourage a beginning. If true to Christ, the Society must grow greatly in numbers and resources in another century, and will need a university in its best form. Let the beginning be made, and the right ideal kept in view till it is attained. When Harvard was a century old it did not exceed what Haverford is now.

OUR ascended Lord would have had the church of Laodicea either cold or hot. A cold church can be set aside as useless—its candlestick may be removed because its light is gone out. It can be abandoned as an organization and another raised up to take its place.

But what of a "hot" church? First it must be made up of "hot" members; the state of the whole is but that of its units. In its full meetings the worship is earnest and spiritual. The gifts of all its members find a proper field for exercise, and these are very varied. Personal zeal is tempered with unity of interest and fervent love of the brethren. Worldliness is displaced by sympathy with Christ. Christian experience is clear, for the question, "Am I His or am I not?" is held as one to be early and definitely settled. The members have much spiritual joy, but they desire truth in the inward parts, rather than momentary consolations. It is a growing church, if not in numbers, yet in grace and power. It does not pass by on the other side when men are suffering from oppression, from ignorance of gospel truth, from degrading habits of sin. It hears the cry of the children of the untaught and "gives them to eat."

The congregation does not forget the souls of the paupers in the almshouse, or of the prisoner in his cell, lonely, except as to evil thoughts and harrowing recollections. Its meeting-house does not stand closed always five days in the week and nearly all of the other two.

It was from the "hot" church of Thessalonica that the word of the Lord not only sounded out through Macedonia and Achaia, but in every place their faith to God-ward was spread abroad. A like spirit now carries the good news to the hovel of the poor, or the home of the careless.

Of the Lord Jesus it was said, "The zeal of

Thine house hath eaten me up." So the members of a "hot" church have an ardent zeal for its best welfare and success. But it is a zeal not like the recent outburst of flame from the sun, which astronomers tell us rushed up 300,000 miles and then disappeared in a few hours. It is more like the steady heat of the steam which drives an engine with its train from New York to San Francisco.

Such spiritual energy needs to be fed continually by waiting upon Christ, the source of grace. As the Lord would have each disciple and every congregation "hot," He is ready for this very end to hear the prayer of those who are willing to be rebuked and chastened, and made zealous.

PROCEEDINGS OF A CONFERENCE ON EDUCATION IN THE SOCIETY OF FRIENDS, held at Haverford College. Seventh month 6th and 7th, 1880.

The lively and varied contents of this goodly pamphlet of one hundred and forty-eight pages are of unusual importance, and will be read with great interest by all our friends of education. It would be impossible, in a short article, to do full justice to all the remarks made and essays offered, but we cannot forbear calling attention to a few of the topics discussed.

The benefits which would flow from the co-operation of the different sections of the country in their educational work were forcibly presented. The fact that they were seriously considered is full of hope for the future. The new "Educational Association of Friends in America" will look after the interests of every section in the country, promoting uniformity of system and harmony of action, and calling general attention to the wants of the less favored localities. And the scheme of organizing a general Board for the oversight of all our educational institutions, under the name of a University, deserves careful examination. It is not a scheme for "founding a new university" in the sense in which the word is ordinarily used, in Germany and America. Any such proposition would be exceedingly unwise. It simply proposes a confederation of existing colleges for concert of action in regard to examinations and degrees, somewhat similar to that of the different colleges at Oxford or Cambridge in the great English Universities. It might also hold to the Academies and High Schools among Friends, a relation such as is held by the University of the State of New York to institutions of this grade. Its Senate might constitute a general Board of Education for the Society, extending counsel, and administering funds and donations entrusted to it for any general or particular interests. But if only for the first purpose proposed, the experiment is worth trying; the institution once established, public sentiment and the course of events would guide it in any desirable extension of its functions.

Our inferiority to the other denominations in the Church, in the liberality of our provisions for the higher education, was forcibly pointed out. Our colleges are doing a good work, but

why? Not because they are sufficiently well-endowed; not because they have professorships enough, books enough, apparatus enough; but, (1) because they, in good degree, maintain a wholesome discipline, and discharge fairly the duty of giving moral and religious training; (2) because their students come in great part from good homes, with good purposes; and (3) because they are furnished generally with exceptionally good teachers,—not often famous men, not always very learned, but men intelligent and conscientious, and, in the fullest sense, *apt to teach*. These are indeed the first requisites of a good institution of learning; *add* to them the endowments and facilities whose lack was so fully shown at the Conference, and our colleges would be foremost in the land. A similar statement may be made in regard to our high schools; with the additional remark that aid in establishing such seminaries in some parts of the West and South is one of the most obvious duties incumbent upon us at the present time.

The function of colleges and academies as centres of educational work and influence was shown to be important. The very meeting of the Conference within the walls of our oldest college was an illustration of the intimate association which should exist between our highest institutions of learning and all the others. In an article published this Fall, Charles Francis Adams, Jr., declares that Harvard and Yale made a great mistake years ago in not placing themselves at the head of the whole educational system of the communities around them, and that they as well as the schools have suffered loss from this neglect.

The remarks of all the speakers upon "Systems of Marking and Examination" were valuable and suggestive, but far from being exhaustive. The subject is a great one, involving a wide range of influence and interests; and it would be well to discuss it thoroughly in local meetings of teachers, and bring it up in some future general Conference, after it has been maturely considered by all our educators. By the way, *local* conferences on education, of teachers and others in single neighborhoods, are in some respects the most useful of all; as was suggested in one of the addresses.

The "need of Endowments" is a topic which, like the poor, we have always with us. A valuable practical suggestion was that of the usefulness of numerous small contributions. Many of us are too prone to talk of the duty of millionaires to give their thousands and hundreds of thousands, and forget our own duty to contribute our fives and our tens, or our twenties and hundreds. The new Educational Association will be useful in collecting these minor donations, and its officers will have an interesting duty in applying them where they will do the most good.

A very important topic, considered at the last session, was that of an enlarged course of religious study, embracing the original texts of the Old and New Testaments, with their grammar and exegesis, Church history, and true Christian doctrine. Such studies should be begun and pursued as far as possible in our colleges and high schools, not to say our primary schools; but for carrying them to anything like completion we need post-graduate courses. Care would

be requisite to avoid cold formality, and to pursue the lessons in a reverent spirit, seeking for aid from above; but, with such care, courses of this kind would promote the best interests of our Society.

The most striking feature of the Conference was the discussions held and the papers presented on the higher education of women, in connection with Bryn Mawr College. The papers were by such experts as Presidents Gilman, Seelye, and Hartshorne, and Principal Annie E. Johnson, and such Friends as Mary R. Haines, Mary Anna Longstreth, and Elizabeth T. King. So many important suggestions were made, both by speakers and essayists, that we cannot attempt to present any synopsis of them. All readers will turn with eagerness to the pages of the pamphlet in which they are recorded.

For other topics, not already noticed, we need only refer to such as "Education in the West," "Distribution of Endowments," "Home Study," "Friends' Schools in England," "The Ends of College Education," and "The Education of Friends in North Carolina." to show how varied is the intellectual repast offered in this very interesting pamphlet.

It is interesting to notice through the whole proceedings that education is regarded as not merely a matter pertaining to the intellect. "We are here," said the temporary Chairman, "to stimulate each other to higher personal aims in life, and to greater singleness of purpose." "Education," said another speaker, "includes the whole development of whatever is best in man, whatever contributes to the health and strength and useful activity of his body, mind, heart, and soul,—all that makes life nobler and richer, home happier, duty more fully and more cheerfully performed." It is in proportion as such views of the scope of their work are entertained, that our teachers may hope for wide influence and true success.

#### DIED.

BAILEY.—At his residence, in Douglas County, Kansas, Eleventh month 1st, 1880, James E. Bailey, aged 70 years. He was a valued minister in the Society of Friends. He was born in Old Virginia, and was taken by his parents when he was a child to Ohio. In 1855 he was acknowledged a minister by New Garden Quarterly Meeting. In 1860 he moved to Iowa, and in Fourth month, 1880, he settled near Hesper, Kansas. He visited all the Yearly Meetings of this Continent, some of them several times, and attended many of their subordinate meetings. His memory of the Scriptures was unusual, and he could quote more or less of nearly every chapter in the Bible. After a sickness of seven months he died in much peace.

STUART.—On the 2nd of Sixth mo., 1880, at his residence, Chatham County, N. C., Benjamin Stuart, in the 78th year of his age, a member of Cane Creek Monthly Meeting, having spent a useful life. We trust his end was peace.

TALBOTT.—At the residence of her nephew, Townsend McConnel, in Pleasant Plain, Iowa, on the 1st of Seventh month, 1880, Adeline Talbott, widow of William Talbott, in the 80th year of her age, a member of Pleasant Plain Monthly Meeting. Drawn by the constraining power of Divine love into covenant with her Lord in early life, she was zealous for

the promotion of the Redeemer's kingdom; and having a sympathetic disposition, was ever ready to enter into feeling with the afflicted, and extend a helping hand or speak a word of counsel and encouragement where it was needed. For sometime before and during the early part of her long confinement she was much impressed with the necessity of being in a child-like state. Several times she repeated, "Except ye become as little children ye cannot enter into the kingdom of Heaven." At one time she said, "She had seen more clearly into the Christian's privilege than she ever had before. As children depend without anxious care on their parents to supply their necessities, so the Christian needs to look to his Heavenly Father for food and clothing and all things needful." She was much stripped of sensible enjoyment of the Lord's presence for a time, which she accepted as tending to her refinement. Though conscious to the last, she did not express much, but the sweetness and serenity that prevailed at her close was precious to her friends.

A GENERAL MEETING will be held at Bethany, near Goldsboro', N. C., commencing on the 20th inst. Workers are invited to attend.  
On behalf of Committee, ISHAM COX.  
Eleventh month 9th, 1880.

#### RELIGIOUS INTELLIGENCE.

At its recent meeting at Chicago, the International Lesson Committee decided to give the whole of the year 1882 to the study of the Gospel according to Mark, instead of assigning six months to the Old and six to the New Testament. This arrangement is much to be approved. It is very desirable that our children should have a knowledge of the continuous history of our Saviour's life and teaching. The Committee also recommend that the lessons should be memorized—a good suggestion.

THE Protestant Episcopal Convention, just passed, adopted a resolution to raise a fund of \$1,000,000, the interest to be expended annually in building one hundred houses for worship. This looks like work in earnest.

During a discussion in the same Convention on abolishing the rule which prohibits an Episcopal minister using any prayer in public worship but those in the Prayer Book, Phillips Brooks said, "The right of extempore prayer is inalienable; and so it must be if the Lord Jesus be a living Saviour and His Spirit continues in the Church to beget intercession in men's hearts to be presented to God in the name of the Lord Jesus."

JOSEPH COOK, while in England, will devote First-days to giving free addresses to workingmen in various places on such subjects as: "Is Christianity credible; do the Scriptures teach a religion worthy of acceptance by men of common sense?" Should he prove to teach workingmen as successfully as he has more educated people, and he seems just fit for that duty, he will render great service to a large class of intelligent work-people.

AMERICAN missionaries have long carried on a successful work among the Nestorians at Oroomiah, in Persia. The fierce nomadic Kurds have invaded Persia. Their leader, Sheik Ab-

dullah, made an attack on "Urumiah," probably the same place, and was repulsed with great loss, but is reported to have camped eight miles from the town. From the latest reports the missionaries appear to have escaped harm.

THERE are three hundred and fifty churches in Burmah, and native preachers conduct the greater part of the work of evangelization.

WORK wisely planned and followed in the Spirit of Christ tells. In 1872, a saloon was "to let" on the Bowery, New York. The City Mission Society secured it upon lease, fitted it up, and for eight years, every day and night, have held services in it, which have been attended by 369,699 persons. Employment for men has been furnished, and fifteen families now own land at a colony formed by the Society.

#### TEMPERANCE NOTES.

THE Prohibition Amendment to the State Constitution of Kansas is reported to have been carried by 20,000 majority at the late election. Some friends of the Temperance cause thought it very inopportune that this amendment should be voted for at a time when other great issues were pending, but the result has proved that the friends of prohibition judged rightly as to the time; and they are to be warmly congratulated on the success of the amendment. But this is only the first step. What has been gained must be perfected by wise legislation by the Legislature, and the yet more difficult task of enforcing the laws made to carry the amendment into effect.

Wisconsin's first State Constitution had a clause against the traffic in drink, but that clause was afterwards stricken out. Incessant vigilance will be required to make and keep Kansas a State which stamps the liquor traffic as unlawful.

THE American, between the 20th of the Sixth month and the 20th of the Ninth month, endures an almost tropical heat. The skin is relaxed, its perspiratory function is greatly stimulated, the nervous powers are so enfeebled that mental and muscular labor involves greater effort and exhaustion than in the cooler weather of spring or autumn. The digestive organs share the depression; the appetite is languid, the power of assimilating food is lessened; the weight of the body in many persons falls several pounds; the color of the cheeks becomes paler, showing that the making of red blood is diminished.

Then comes the winter, which is almost Arctic in many parts of the country. The result is that the American is more sensitive to alcoholic stimulants than most Europeans. A ship-owner of Liverpool, who had often been in the United States, remarked that he had often noticed the more acute effects of drink on Americans than Europeans. Travellers in Europe find that they can use wines with less unpleasant effect in Europe than in America.

Said a Liverpool banker, who had been a good deal in America, "People can abuse themselves in eating and drinking, with more impunity in Great Britain than in the United States."

In Great Britain many people become diseased and useless from drinking habits, but live to

comparative old age. But the same habits here induce diseases of the stomach, liver, and kidneys, and more especially of the brain and nervous system, which bring early death.

Hence there are special reasons why Americans should proscribe the use of wines, beers and all alcoholic drinks. Their use means that drunkenness, vice, rioting and violence shall follow on a much larger scale than might be the case in Great Britain, Germany, or even Italy. Americans will yet come to see that self-protection demands total abstinence and prohibition.

JOSEPH THOMPSON has returned to Scotland, after conducting a successful exploration tour of 6,000 miles in Africa. He brought back, unopened, a bottle of brandy which was taken with the idea that it might be required as a medicine. If brandy is not needed in that malarious and sickly country, perhaps travellers in more healthy regions may safely dispense with it.—*Christian Weekly*.

## THE INTERNATIONAL LESSON.

### FOURTH QUARTER.

LESSON 9.

Eleventh month 28th, 1880.

JACOB AND PHARAOH.

Genesis xlvii. 1-12.

GOLDEN TEXT.—"The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. xvi. 30.

Joseph sent his brethren back in haste to bring his father Israel into Egypt, with the message that as lord over Egypt he would nourish him and all the family, and that they should live in the land of Goshen. Joseph was careful to kiss his brethren before they left, and to talk with them. Pharaoh also sent a kind message to Jacob; and the brethren were not sent away empty-handed, for they took asses laden with good things, and wagons and changes of raiment. But when they came into Canaan to their father and delivered the message, telling him that Joseph was yet alive and governor over all the land of Egypt, "Jacob's heart fainted, for he believed them not." The sight of the wagons which had been sent to carry him to Egypt convinced him that it was true, and he could say, "It is enough; Joseph my son is yet alive; I will go and see him before I die." Then he came to Beersheba and offered sacrifices.

In the 46th chapter the account is given how God graciously appeared to Jacob after he had offered sacrifice, and encouraged him to leave for the present the land of promise and to go down to Egypt, and that He would be with him. In the list of the children and grandchildren of Jacob who went with him into Egypt we find Benjamin and his ten sons, so that he cannot have been young when Judah spoke of him as a lad. The total number of Israel's own children was sixty-six. When the company reached Goshen, Joseph was ready to receive them. He embraced his father, falling on his neck and weeping with him a good while. In the providence of God the fact that the Egyptians despised shepherds was the means of preventing intermarriages with the Israelites, and the loss of their tribal relationship.

Isaac and Jacob had been trained in the land of Canaan, but Egypt, as the centre of the then world, was the place where their descendants

would learn the arts and sciences, and yet in consequence of their occupation as shepherds would be looked down upon by the Egyptians. Their nomadic life would now cease, and the Egyptians, living in cities, would teach them the art of building, so that they could settle afterwards in Canaan and build cities and understand the advantages of civilized life.

### THE LESSON.

Chapter xlvii. 1. Joseph told Pharaoh that all his father's family, with their flocks and herds and their substance, had come from Canaan and were in the land of Goshen. The examination of the country compared with notices of it in the Holy Scriptures, shows that Goshen was between the delta of the Nile and Palestine; possibly the delta may have been included, though most persons consider that the present Wadi-t-Tumeylat is the district. It was evidently a rich section of country, especially suited for pasture. Joseph showed his fidelity to Pharaoh in telling him that his father and brothers were come. The high position he occupied did not cause him to speak slightly of them.

2. *He took some of his brethren with him, even five.* As part would be required to look after the herds and flocks, he took five, probably the eldest, and presented them to Pharaoh.

3. Pharaoh's question showed his business habits of thought: *What is your occupation?* They answered that both they and their forefathers had been shepherds, so that they would be likely to have a thorough knowledge of the pastoral life. Shepherds were much despised by the Egyptians, perhaps because the nomadic races who had herds were less civilized than the Egyptians.

4. They stated that they wished to sojourn, that is, stay for a time, in Egypt, for there was no pasturage in Canaan, and they asked the privilege to dwell in Goshen.

5. Pharaoh in the most courteous and delicate manner refers to the fact that as the father and brothers of his trusted viceroy they had come, therefore—

6. The whole land of Egypt was before him. Pharaoh requested him to choose the best of the land for them, and as Goshen was the best they were invited to dwell there. Pharaoh also would commit his own cattle to their care, in this manner placing some of them in a position of responsibility.

7. The location for his brothers with all their property having been freely given by Pharaoh, Joseph introduced his aged father to the king. Jacob, as a prophet and heir of God's promises, blessed Pharaoh, for his heart was full of thankfulness.

8. Pharaoh asked him, *How old art thou?* for the patriarch must have looked to him as a very old man.

9. There are few finer verses in the Holy Scriptures than the reply of Jacob—a reply probably unlooked for by Pharaoh, and yet full of truth, of humility, of confession of weakness as compared with his father and grandfather.

*Few.* Abraham lived 165 years; Isaac 180. *Evil,* because of his trials and his early unfaithfulness. *Pilgrimage,* or sojournings; the patriarchs felt life to be a journey to a better country.

10. At the close of the interview, as at the beginning, Jacob blessed Pharaoh.

11. Joseph gave a possession in Egypt to his brethren of the best of the land. Probably, as was seen in the case of Bethel and Luz, Rameses was a city which the children of Israel built, or at least enlarged and fortified, (see Exodus i. 11.) which caused the name to be used.

12. Joseph supplied his father and brothers and all his father's household with bread; with the food so carefully stored for years and now so valuable on account of the famine. Faithful to his trust as a son and brother, he could have the satisfaction, day after day, of knowing that they were comfortably provided for, and all this through his care and obedience to what God had commanded him.

The Hebrew words convey the idea that a specific amount was furnished to each member of the various families. Joseph seemed always to order just what would be needed; that would be an important part of his plan as a wise ruler.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. That the true minister (servant) will always be careful to inform his master; the faithful hired man will always inform his employer of what is being done, and will not take any underhanded advantage.

2nd. That those who would have a clear record, who wish to be considered as upright citizens, must never allow family claims to outweigh justice to others. Joseph could have placed his father and his brethren in the best land of Egypt without consulting Pharaoh or informing him that they had come, but he introduces them to Pharaoh, and the latter renews his generous offer to give them the best of the land for his sake. Many noble men and women have shipwrecked their character as followers of a crucified Lord, through their desire to give their families the best places and make them prominent. We see something of that spirit in the mother of Zebedee's children.

3rd. The Christian must never ignore poor or uncultured relations because God has blessed him, and raised him high in the estimation of those around him. Possibly they may be looked upon with contempt by those with whom he associates, but in the sight of God such contempt would be very sinful in him. Christ is not ashamed to call his people brethren, unworthy as they are.

4th. We should be courteous to old age. Pharaoh received the blessing of Jacob so kindly, when he was introduced, that it was repeated at the close of the interview. Though a heathen, in all his intercourse with Israel and his sons, Pharaoh showed true courtesy.

5th. We are called upon to tell what we really are, not to profess that which we are not. The sons of Jacob did not profess to be anything more than shepherds, and Pharaoh placed them in a good land and gave them a good position. Many seek to appear in a better position than they really are, and as a consequence they suffer afterwards through inability to sustain their profession.

6th. If we would come to a throne of Grace, let us like Jacob in the presence of Pharaoh, come in all humility, not claiming anything

through any righteousness of our own, and let us show the same spirit wherever we are.

If we compare the history of the chosen people of God with the life of an individual we shall see what a powerful effect was produced by the sojourn in Egypt. Abraham had been treated as a great man by the surrounding tribes; they sought his friendship and respected his occupation, and they would willingly have had closer alliance with him. The children of Heth would gladly give the field and cave of Machpelah. Abimelech sought for a league of friendship with Isaac, and Isaac entered into a covenant with him at his earnest request. Jacob was obliged to leave Canaan for many years, and Esau appears to have become the head of one of the marauding tribes scattered about the peninsula of Sinai. The children of Jacob would naturally become a part of the country, and would lose their inheritance of the promise. Judah's sin shows how far he was from a right path; there was only one way by which this chosen people could be preserved separate, and that was to go to a country where their occupation would not be respected,—where they would have to live apart from all others, and lead a separate life. If we consider the patriarchal dispensation as the childhood and youth of the nation, then we can realize the importance of this sojourn as a factor in its history. In Egypt they would have the opportunity of seeing and being in the nation which was then far the most advanced in science and the arts; as the boy going to school and to learn his trade, so they went to Egypt. There was one necessary evil connected with the manner in which they came to Egypt. Their brother was the governor, and their home was in the richest land of fruitful Egypt; their food was furnished to them day after day, and under these circumstances they had a strong temptation to become lazy and dependent. The tendency would necessarily be to become a servile people, and in proportion as they became a servile people so would the feeling of contempt and hatred for them grow amongst the people of the land. Their after history proves this. The sojourn in Egypt was an important part of God's training of His chosen people.

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## CORRESPONDENCE.

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THE recent announcement of the death of Samuel H. Cox, who was once a member of Philadelphia Yearly Meeting, has recalled an interview with him, which occurred several years since. As I entered the Grand Central Depot, in New York, a venerable-looking gentleman, apparently not far from eighty years of age, beckoned for me to take a seat by his side. His first words were, "I was once a Friend, and love to meet with Friends." I asked his name, and he said, "My name is Cox."

"Art thou Dr. Samuel H. Cox?"

"Yes; and I was a Friend twenty years, and am half a Friend, now."

I knew that Dr. Cox had published a

large volume with the title, "Quakerism not Christianity," and I said, "Art thou indeed half a Friend, and 'Quakerism not Christianity?'"

He eagerly asked if I had read his book. We continued in conversation for half an hour. He repeated that he had much love for Friends, and desired to be in their company, and urged me to visit, or write to him. He told of his early days, while he was a member of our Society—of his father and mother—of the latter reading the Bible to him and teaching him to pray. With much feeling he repeated, "There is much that is good among the Friends, and I love them."

Samuel H. Cox was an eminent Presbyterian clergyman, and his sons are men of note, one of them an Episcopal Bishop, and the family history might have been very different if the father had not been disowned before he was twenty-two. His Meeting probably required more of him than he was prepared to concede at that time. For many years he harbored unkind feelings toward Friends, which in his old age gave place to love and longing.

Early disownments do away with one object of birthright membership—to keep the young in a safe place until having become, at mature age, or earlier, converted Christians, they realize the value of union with a church of Christ.

William Bell, in a communication to the *London Friend*, wrote: "Birthright membership has a powerful effect in retaining among us, all through their course of indecision and inquiry—of weakness if not vanity, those who have eventually proved gifted ministers and valuable members. It may also be having its strong effect now in the secret working of many an unsettled but seeking mind, in many a convicted and visited spirit, and far be it from us to sever a tie to Friends that may be the very clue to a right niche in our own church, and in the Universal Church of Christ."

M. S. W.

MATAMOROS, Mexico, Tenth mo. 30th, 1880.

Thou wilt share with us the anxiety we have felt about our friend Luciano Mascorro and his excellent wife, of whose long silence I made mention in my last letter. Their health on leaving here was delicate, Angelita having been pronounced by two physicians as in the last stage of consumption, and he is not strong, and had worked entirely too hard before leaving here.

After about a month's stay in Victoria, they started on horseback for Gomez Farias. It began to rain the first day of their journey, and they were detained nine days on

the journey, exposed to the unceasing rains. While they had hoped that the mountain air would relieve Angelita, they found that the dampness of Gomez Farias was an impediment to any benefit, and her health has been gradually declining. His exposure brought on an attack of ague, which terminated in a violent fever, from which he had but partially recovered when he wrote to us.

Notwithstanding these hindrances, he had been able to keep up meetings twice a week at Gomez Farias, the meetings being well attended; and he found those who had been convinced, during our visits there last year, had retained their interest in the cause. Our friend called these together on the 26th of Ninth month, and, after explaining to them the object of organized effort for mutual encouragement and progress in the Gospel, and the basis of union of the Evangelical churches and how the work at Matamoros had been carried on, and how useful they could thus be to each other, ten persons present, whose faith seemed to have produced fruit, were ready to accept the teachings of Christ and His Apostles as taught in the New Testament, voluntarily renouncing their connection with Rome, and accepting the Discipline and Confession of Faith of the Religious Society of Friends as the outward bond of union for the welfare of the infant church organization.

Had the place been nearer Matamoros, the Meeting here would have sent a committee to visit the applicants, but our Friends, on leaving here, were authorized to organize the believers into such bodies, and I doubt not that the judgment and experience of our Friends were superior to that of any committee which could have been selected without them.

I believe that Paul's letters to Timothy show how, in some cases, great responsibility had to be thrown upon one young in years, but not in experience, and we find that in Mission work to-day, the spreading of the Gospel requires the same action which it did in the apostolic age, and for a time a considerable directing influence over newly-established Meetings will have to be exerted by their pastors, if I may be permitted to apply that term to those under-shepherds, who gather churches where before was a moral wilderness.

There is a family of awakened persons at Llera, one day's journey this side of Gomez Farias, and owing to the daily rains at Gomez Farias, our friends had thought of removing to Llera, where they would be able to establish a Meeting, and our friend hoped to be able to keep up the Meeting at Gomez Farias, although he hardly knew how the work could go on at both places.

The arrival of Wm. A. Walls will be a great aid at this juncture, as he is a careful nurse for the sick, and besides can soon be able to take charge of one of the stations, and he is a good pedestrian, the country being too mountainous to make riding on horseback desirable. We greatly miss him from our work here, yet his progress in the language will be favored by a total isolation from all English speaking, and nearly all English reading. As the permanence of Luciano will depend more or less on the health of Angelita, it is encouraging that our friend Julio Gonzalez Gea, and wife, have offered themselves for the work in Southern Tamaulipas.

Julio Gonzalez Gea has been a laborer in the ministry for nearly a year, and is growing in the exercise of his gift, and his wife is fully consecrated to the work, being the fruit of the labors of our friend L. Masorro, and wife, at San Fernando last year, where her father was then resident.

The increase of our force from two to four preachers during the first year has been to us a great encouragement, and we hope to be able to see the work extend from village to village, especially in the South of Tamaulipas.

We hope in next month to complete all the printing we have in progress, except the large type New Testament. With a considerable stock of school books on hand, and cast plates of most of them ready for future issues, the expense of our printing will be considerably reduced, and we hope the income will be sufficient to carry on the future issues of the school books, and thus we will be able to devote more of our time to the more purely missionary part of the work. The increase of travelling expenses will, however, require the constant aid of the Society at home, who must, in this, be co-laborers in the Gospel work in Mexico.

The lawless uprisings in Southern Tamaulipas had reached Gomez Farias. Five of its citizens, including Apolinar de la Rosa, who was Alcalde when we were there last year, had been seized, and, without trial, were shot near the town.

Whilst there are a few people who ardently desire to see justice reign, yet violence has now the upper hand in Southern Tamaulipas, and how long those villages will continue to be the scene of bloodshed and violence we cannot determine. The paper, this morning, says, that that portion of the State is in a worse state than before the conquest. The uprisings have usually been in favor of socialism or forced communism, the cry being, "*Mueran los ricos!*" (death to the rich), and robbery thus comes to be looked upon as honorable. The rich,

on the other hand, keep the poor laborers in bondage, notwithstanding the reform laws guarantee liberty to every citizen, yet most of these villages are ruled by the arbitrary will of some wealthy landholder, and the children are often toiling with nothing but scanty clothing, and a daily ration of corn and beans, their salary of twenty-five cents per day being simply booked to their credit in payment of debts incurred by their parents and grandparents.

Whilst the law favors the laborer, advertisements of fugitive *peons* are not unusual in some of the papers in remote points of the country, and they have no opportunity to rise by honest toil.

Truly thy friend.

SAMUEL A. PURDIE.

Eleventh Month 6th, 1880.

At Yonge Street Monthly Meeting, held at Tecumseh, Canada, on Fifth-day, 14th of Tenth Month, 1880, we were favored with the company of our dear friends Joseph Blackledge and wife. Their Gospel service was refreshing to many. Thirteen requests for membership were received.

A General Meeting having been appointed by the Pastoral Committee, to commence immediately after the Monthly Meeting, they, with our friends above-named, have held meetings in the afternoon and evenings, daily, up to this time. The interest has increased from day to day, until it has become as a mighty wave. Many hearts have been made to rejoice. The aged and youth alike are praising God for His goodness; the lukewarm and indifferent have been aroused from their lethargy, and sinners made to cry mightily to God for pardon through the merits of a crucified and risen Saviour.

The meetings still continue with unabated interest.

BENJAMIN CODY.

Goshen Quarterly Meeting was held at Carmel, Champaign county, Ohio, the 29th, 30th and 31st of Tenth month, 1880. The attendance was not so large as sometimes. Elwood C. Siler, of Bloomingdale, Indiana, was very acceptably with us, with a minute from his Monthly Meeting, liberating him as a Gospel minister for service amongst us. His labors, we believe were strengthening and edifying. He had an appointed meeting at Goshen on First-day evening, after Quarterly Meeting, and spoke from the words of Christ, "By their fruits ye shall know them," showing that all the profession we make of being God's people will avail nothing, if our life and conversation do not correspond. We also had the company of Elijah Johnson and Columbus

Coates, of White River Monthly Meeting,  
whose work was satisfactory.

M. P. E.

Massville, Ohio, Eleventh month 4th, 1880.

OLATHE, KANSAS, Eleventh month 6th, 1880.

The Prohibition Amendment in our State was carried at the late election by a large vote. It is too early to give the exact figures, but the majority will not fall below 30,000. The only counties that went heavily against it were Doniphan, Atchison, Leavenworth, Wyandott and Bourbon, all on the eastern border. Some of the newer counties gave heavy votes for the amendment. We feel much encouraged, but our work is only just begun.

Thy Friend,  
LINNÆUS ROBERTS.

#### SCIENTIFIC NOTES.

*Hidden Treasures.*—A very rich gold-field has been discovered in Queensland, and a bank of corals on the coast of Sicily, the latter exceeding in importance the one found there in 1876.—*Nature*.

*Earthquakes.*—Professor Palmieri thinks that earthquakes may be forestalled by noting the preliminary tremblings of the earth, and taking proper precautions. He proposes erecting seismographic stations communicating by telegraph, whence timely warnings could be issued, by noting the increase or decrease of agitation, and calculating the probable result. Prof. Milne, of Tokio, Japan, has interested the Japanese officials in establishing such stations in their country. A society of Europeans in Japan has been formed for the systematic study of the phenomena.

#### REALITY.

"Father, we know the REALITY of Jesus Christ."—*Words used by a workman, in prayer, Fourth mo. 14th, 1875.*

Reality, Reality,

Lord Jesus Christ, Thou art to me!  
From the spectral mists and driving clouds,  
From the shifting shadows and phantom crowds;  
From unreal woods and unreal lives,  
Where truth with falsehood feebly strives;  
From the passing away, the chance and change,  
Flickerings, vanishings, swift and strange,  
I turn to my glorious rest on Thee,  
Who art the grand Reality.

\*At another prayer-meeting on the same day, a young Christian who had been witnessing for this "reality" among those who called religion a "phantom" and a "sham," prayed earnestly, "Lord Jesus, let Thy dear servant write for us what Thou art—Thou living, bright Reality!" And, urging his plea with increasing vehemence, he added, "And let her do it *this very night*." That "very night" those verses were flashed into my mind; while he was "not speaking," four hundred miles away, they were written and dated. Does not this show the "reality" of prayer?

Reality in greatest need,  
Lord Jesus Christ, Thou art indeed!  
Is the pilot real, who alone can guide  
The drifting ship through the midnight tide?  
Is the life-boat real as it nears the wreck,  
And the saved ones leap from the parting deck?  
Is the haven real where the barque may flee  
From the autumn gales of the wild North Sea?  
Reality indeed art Thou,  
My Pilot, Life-boat, Haven now.

Reality, reality  
In brightest days art Thou to me!  
Thou art the sunshine of my mirth,  
Thou art the heaven above my earth,  
The spring of the love of all my heart,  
And the Fountain of my song Thou art;  
For dearer than the dearest now,  
And better than the best art Thou,  
Beloved Lord, in whom I see  
Joy-giving, glad Reality.

Reality, reality  
Lord Jesus, Thou hast been to me,  
When I thought the dream of life was past,  
And "the Master's home-call" came at last;  
When I thought I only had to wait  
A little while at the Golden Gate,—  
Only another day or two,  
Till Thou, Thyself, shouldst bear me through.  
How real Thy presence was to me!  
How precious Thy Reality!

Reality, reality,  
Lord Jesus Christ, Thou art to me!  
Thy name is sweeter than songs of old,  
Thy words are better than "most fine gold."  
Thy deeds are greater than hero-glory,  
Thy life is grander than poet story!  
But Thou, Thyself, for aye the same,  
Art more than words and life and name!  
Thyself Thou hast revealed to me,  
In glorious Reality.

Reality, reality,  
Lord Jesus Christ, is crowned in Thee.  
In Thee is every type fulfilled,  
In Thee is every yearning stilled  
In perfect beauty, truth and love;  
For Thou art always far above  
The grandest glimpse of our Ideal,  
Yet more and more we know Thee real,  
And marvel more and more to see  
Thine infinite Reality.

Reality, reality  
Of grace and glory dwells in Thee.  
How real Thy mercy and Thy might!  
How real Thy love, how real Thy light!  
How real Thy truth and faithfulness!  
How real Thy blessing when Thou dost bless!  
How real Thy coming to dwell within!  
How real the triumphs Thou dost win!  
Does not the loving and glowing heart  
Leap up to own how real Thou art?

Reality, reality!  
Such let our adoration be!  
Father, we bless Thee with heart and voice,  
For the wondrous grace of Thy sovereign choice,  
That patiently, gently, sought us out  
In the far-off land of death and doubt,  
That drew us to Christ by the Spirit's might,  
That opened our eyes to see the light  
That arose in strange reality  
From the darkness falling on Calvary.

Reality, reality,  
 Lord Jesus Christ, Thou art to me !  
 My glorious King, my Lord, my God,  
 Life is too short for half the laud,  
 For half the debt of praise I owe  
 For this blest knowledge, that " I know  
 The reality of Jesus Christ,"—  
 Unmeasured blessing, gift unpriced !  
 Will I not praise Thee when I see  
 In the long noon of Eternity,  
 Unveiled, Thy " bright reality ?"

FRANCES RIDLEY HAVERGAL.

### THE ANNUAL MEETING OF THE PHILADELPHIA SOCIETY FOR ORGANIZING CHARITY

will be held at Association Hall, Fifteenth and Chestnut Streets, on Third-day P. M., Eleventh month 23rd, 1880. A Public Conference, from 3 to 5 in the afternoon, with papers on Co-operative Charity; its economy, value to religious bodies, value to Charitable Societies, value to the poor. Public Meeting in the evening, at 8 o'clock, with brief annual report, and addresses by D. R. Goodwin, D. D., R. N. Willson, Wm. N. Ashman, and Dr. B. L. Agnew.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 16th inst.

**GREAT BRITAIN.**—The storms of the latter part of last month were accompanied with a heavy fall of snow in some places, especially in Yorkshire. Some of the moors were covered with snow to a great depth, and it was reported that hundreds of sheep were buried. It was feared the loss would be considerable.

The third annual report of the Public Cocoa Houses Company of Leeds states that there had been sold during the year 293,120 cups of tea, 130,320 of coffee, and 18,736 of cocoa. The profit for the year was £422, which enables the company to lay aside £237 for expenses and wear and tear, and pay a dividend of 5 per cent., on the capital with which the company started.

The employing ship-builders on the Clyde have agreed to advance the wages of engineers by 7½ per cent., which will put an end to the disputes which have existed so long.

**IRELAND.**—The first public step in the State prosecutions of the Land Leaguers was taken on the 11th, in the Court of Queen's Bench in Dublin, by a motion made on behalf of fourteen defendants, that the prosecution be required to deliver to them, within two days, full particulars of the charges against them. The Attorney General had previously stated that the Crown would give such particulars as would enable the defendants to prepare their defence, but would not give information what the evidence would be, as they might as well give the Crown briefs to the defendants. The bill of particulars was afterwards furnished.

Much excitement has prevailed recently near Ballinrobe, in the county of Mayo, and serious disturbance has been feared. A farmer named Boycott, near that place, is also agent for an absent land-owner, and both he and the landlord are very unpopular. The peasantry of the estate and neighborhood not only refused to work for him in harvesting his crops, but established a strict non-intercourse; and when "Orangemen" from the North of Ireland volunteered to assist him, conveyances for them could not be hired, nor provisions purchased on the way, and they were obliged to journey on foot across the country. As it was apprehended that violence might be offered to them, it was thought necessary to furnish an escort of troops, and thus guarded they reached their destination unmolested on

the 12th and began work. It was stated on the 14th, that in some places the Orangemen, imitating the course of the Land Leaguers, had posted notices calling on all Protestants to cease any communication, not only with members of the Land League, but even with "Home Rulers," and neither to buy from, sell to, nor work for such persons.

The Government has not given any indication of the adoption of immediate exceptional measures for the preservation of peace in Ireland. It is thought that Parliament may be summoned to meet in the First month, instead of the Second, which is the usual time. One plan which has been suggested is that the State should purchase the land in Ireland, and distribute it to the peasantry, to be paid for in a certain term of years, thus ultimately creating a peasant proprietary.

**FRANCE.**—It was stated on the 10th, that at the request of President Grevy, Premier Ferry had consented to withhold the definite public announcement of his decision to resign. An effort was made to induce the Chambers to pass a vote of confidence in the Ministry. On the 11th, after the introduction of an interpellation, addressed to the Government, by one of its supporters, a vote of confidence was adopted by 297 yeas to 131 nays. In consequence of this vote, the resignations of the Ministers were withdrawn. At the session of the Chamber on the 11th, a member who had been expelled by a vote of the Chamber, persisted in taking and retaining his seat despite the orders of the President. The sitting was suspended, the Bureau of the Chamber ordered the intruding member to be expelled, and he was removed by the military guard.

The Correctional Tribunal of Paris has passed sentence of imprisonment for short terms, upon some persons who obstructed the police in the execution of the decrees against the unauthorized societies.

**RUSSIA.**—All the Nihilists tried for being implicated in plots against the life of the Emperor have been found guilty; five were sentenced to death, and eleven to hard labor in the mines, for terms ranging from life to fifty years. Three women were sentenced to fifteen years' penal servitude. The Court announced that it would intercede for a mitigation of the sentences of the women and of one of the men condemned to the mines.

**TURKEY.**—It was stated on the 12th that Dervish Pasha had ordered the Albanian chiefs to surrender Dulcigno, threatening to use force if they fail to do so. The Albanian Popular Assembly asked for a month's time to reply.

**NOVA SCOTIA.**—A destructive explosion of gas occurred on the 12th inst., in a coal mine at Stellarton. The number of lives lost was not certainly known on the 13th, but it was feared that it might be as high as 50. Owing to fire in the mine after the explosion it could not be explored, and it was intended to flood a part of it, to extinguish the fire and prevent other explosions.

**DOMESTIC.**—The steamer Rhode Island, plying between New York and Fall River, Mass., went ashore in a dense fog, at 3 A. M. of the 6th inst., on Bonnet Point, near the entrance of Narragansett Bay, and was totally wrecked. The passengers, about 150 in number, were all saved.

Lucretia Mott, so long and widely known and esteemed for her earnest opposition to slavery, and her advocacy of Peace, Temperance and the rights and improvement of women, and for her pure and beautiful private life, died at her residence near this city on the 11th inst., aged nearly 88 years. Lydia Maria Child, the distinguished author, also one of the early Anti-slavery laborers, and for several years the editor of the *Anti-Slavery Standard* in New York, has also recently died at the age of 78.

# Friends' Review.

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For Friends' Review.

## A HORN OF SALVATION.

Men are so constituted that they will not attempt that which they believe to be impossible. If ever so hotly pursued for his life, a man would not undertake to leap a chasm fifty feet wide. And so it is in matters of religion. If men have no confidence that they can be delivered from sin, that they can overcome the force of appetite and the strength of temptation, or stem the current of popular sentiment in favor of wrong, they will not try. "It is useless. We will yield to the seduction to evil; we will float with the tide"—will be the secret or out-

spoken voice of their hearts. According to their faith or lack of faith it is unto them.

God, as a loving Father, knows men just as they are, and has adapted His means of salvation to their very needs. Right in the face of this trait of human nature He has given the law to each, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." When a sinner hears this law, it only condemns and worries him. But God shows him His love; He quickens his thirst for better things by the energy of His Spirit; He reveals Himself in Jesus Christ as a sympathizing Saviour, Helper and Friend. He thus inspires affection for Himself in the sinner's heart, and trust in Christ for pardon, and for deliverance from at least open or very obvious sins, such as are condemned by the judgment of the community.

Such men begin to work righteousness. In some degree they keep the law, and they are so far accepted with God and acceptable to Him.

But they continually fall short of their own standard of right. "Of course," said a friend to the writer, when telling of his lately found joy and peace in believing, "of course I sin some; no one can keep God's law." With such a faith, he certainly could not keep a conscience void of offence, any more than he could have leaped a chasm of fifty feet. But if he had had confidence that the Lord Jesus, as his Saviour, would give him power to leap the chasm—to keep the law, to be victor over evil, his position would have been quite changed. He would at least have attempted to live up to all God's known will, while every failure would have not merely led him to seek pardon, but cleansing of the very heart, and overcoming grace.

Now, it is to inspire this very confidence that God has given us certain words of Scripture.

Zacharias, the father of John the Baptist, when, upon the birth of the latter, he was

filled with the Holy Spirit, and the blessings of the coming of the Messiah burst upon him, said, that God had visited and redeemed His people. He had raised up a horn of salvation, One high and powerful enough to save, not only a little, but much, yea, fully. To make this more sure he told (1) that all the prophets had spoken of just such a Saviour. That His coming was not only in accord with prophecy, but it (2) was in fulfilment of a covenant or agreement of mercy which God had voluntarily made to the fathers. But to make this word of promise doubly sure (3) God had confirmed it with an oath.

He had sworn to Abraham that of his seed, One should arise in whom all nations of the earth should be blessed; and Zacharias, speaking by the Holy Spirit, goes on to define what that blessing was. (1) That we should be delivered out of the hand of our enemies. This is said, a little before, to be from *all* that hate us; and must include all the powers of evil. Our enemies are many and lively. We know them, for God by His light shows us what they are. To be taken out of their hand, means to be saved from their power really and truly. Hence the Lord Jesus is offered to us as One who so saves from spiritual enemies that we need not obey any lust, or do any sin of direct commission. Not only are we to be delivered from the service of divers lusts and pleasures, or any enemy of the soul, but (2) Christ is to so save us that we may "serve Him without fear." Not without godly reverence and fear of offending our Father, but without doubt that through the grace of Christ, we may do His will and fulfil His service. Then this service is to be (3) "in holiness and righteousness." Holiness includes inward sanctification of heart as well as the spirit of our life and conduct. There is a difference of spiritual condition or state in the holy man, from that of the wicked or worldly man. How much difference is shown in such words as: Once ye were darkness, now light; once dead in sins, but now may you be sanctified wholly and kept so. And righteousness implies both a righted state of the inward parts, as well as right actions in a life of obedience to God's laws. The very righteousness of this law is to be fulfilled in us (Christian believers) who walk after the Spirit.

Here then is the salvation, God has not only promised us, but has sworn to give us. It is for us to believe that God thus calls us to holiness and victory. There is no excuse left for indulging in any heinous sin. If the chasm were one hundred feet wide, and God had sworn He would give us power, when needful, to leap it, we are bound to at-

tempt it, with humble but firm confidence; and our feet shall be planted on the farther ledge.

So let us lay hold, by faith, on the exceeding greatness of God's power to us ward who believe—the same power in which He raised Christ from the dead, and set Him far above all heavens. Surely this is sufficient to save us from sin *all* the days of our life.

JOHN M. WHITALL.

(Continued from page 228).

Another cause of the unusual power of our father's Christian life was his discovery in his nineteenth year of that secret which many are so slow to learn, that the Lord is able and willing to deliver those who trust Him for it, from the power of sin, as well as from its guilt. It came to him in this wise: Having been a sailor and accustomed to hearing the profane language which prevails among seamen, he had acquired the habit himself in some degree. But at once on his conversion he turned from it with horror. It was a habit, however, hard to get rid of, and our father thus records how at last he gained the victory.

"I was now in my 19th year, and in the hurry and bustle of work did sometimes use a bad word, which caused me grief and distress. But on going to my Heavenly Father with the matter, He told me to pray for help, which I most earnestly did. And praised be the Lord, that temptation was from that time entirely removed, excepting on one very trying occasion, when one single word escaped my lips. This was a striking circumstance, and greatly encouraged and settled me in the practice of waiting upon God for everything, and praying for help in all my troubles."

From this time onward he realized in a very vivid manner that the Lord Jesus came to save His people *from* their sins, not *in* them, and in all his after life he acted on this belief. No doubt this blessed discovery was thus early made by him, because of the teaching on the subject he had been accustomed to hear from his childhood in the preaching of Friends, as this Society was, in the first instance, especially raised up to proclaim the truth of salvation from sin by the power of an indwelling Saviour. All his life he had been taught that the object of redemption was this deliverance from sin itself, and not merely from its consequences; and when he had begun to experience the salvation he expected to get the deliverance. As we see, he was not disappointed. And through all his future he appears to have availed him-

self continually of this "way of escape." I do not mean that from this time onward, he never again yielded to temptation of any kind; but his life, as to its general current, and even in most of its little daily details, was certainly singularly free from the ordinary failures of Christians, and there was about him such an atmosphere of purity and integrity, that one was forced to look for a deeper source of it all than to any of the natural graces of his character.

A few extracts from his *Reminiscences*, which illustrate the working out of these principles in his daily life, will be interesting, especially as showing how literally he believed the promise that the Lord would guide the feet of his people, and how continually it was his habit to apply to Him for this guidance. In the year 1822 he records as follows:

"At one time after I had been made chief mate, while our ship was in the port of Gibraltar, the second mate carelessly let the anchor chain run overboard, so that the anchor with forty-five fathoms of chain lay at the bottom of the harbor in twelve fathoms of water, or about 72 feet deep. This was a new experience. How to recover the lost anchor was a question. There was, however, one resource with which I was pretty well acquainted, and I laid the matter before the Lord. He showed me how to find the lost anchor, and gave me an assurance that we should succeed. Having, when we anchored the ship, noted the position, which was my practice, we had no difficulty in telling where the anchor lay; and, following the directions given me by the Lord, we soon recovered our anchor and chain, greatly to my relief and joy. Praised be the Lord!"

Again the next year he records:

"For some time I had felt drawings in my mind to seek a situation in the employ of W. E., believing it would be best to do so. And on the 17th of Seventh mo., 1823, I sailed in his ship "America" for Antwerp, as chief mate under Captain Eldridge, and made two voyages with him. They were most pleasant voyages. The captain was a fine, noble man, who never spoke an unpleasant word to me. He trusted everything to me, and I tried to do my best. I had no difficulty with the sailors, who were obliging and obedient. The Lord helped me, blessed be His holy name. I do want to thank Him for His great mercies and favors to me in these days of my need.

"Upon returning from my second voyage in this ship, I felt that it would be best for me to leave her. It was a great trial, as both the Captain and owner were very desirous to retain me; but on consulting my

Heavenly Father, my mind was fully settled that it would be right to decline going in that ship. The result proved the value of consulting best direction, for she went around Cape Horn, and was absent for two years, making quite a disastrous voyage for all concerned. Thus was I kept by a kind Providence from participating in that trouble. And through life, I have found asking my Heavenly Father's direction in all important matters, of the greatest benefit to me; and never when I needed it and earnestly sought it, have I been disappointed, for the Lord is indeed a very present help in time of trouble. Praised be His Name!"

"Under this Divine direction, I left the good ship, 'America,' and her noble Captain, 5th mo., 1824; and 6th mo. 1st, engaged with her owner, Whitton Evans, to oversee the building of a new ship then on the stocks. Rumor said I was to be her Captain, but to this I paid no attention. Some of my friends thought my plain coat and language would stand in the way; but I told a deeply-interested friend who made this objection, to wait and see if I did not secure the position by the blessing of God, to whom I refer all my success in life. I tried to be attentive to my duties while the ship was being built, was always on hand early and late, and left no stone unturned that might advance my owner's interests, and secure my success. The ship 'New Jersey' was launched on the first of 12th month, 1824, and on the 3d Whitton Evans conferred on me the command. Thus at twenty-four years of age I was made Captain of an Indiaman, and at that time, the largest ship in the port of Philadelphia. It is not worth while to say I was not greatly gratified and pleased, for I had now reached the summit of my ambition as a sailor."

For Friends' Review.

#### SOME BALTIMORE INSTITUTIONS.

The intermingling of Friends from different places forms or refreshes cordial friendships, awakens mutual interest, and tends to bind in conscious oneness of Christian sentiment and purpose, the whole Society. This was well illustrated when, on the 19th instant, the Trustees of Bryn Mawr College and a few other Friends, at the invitation of Francis T. King, of Baltimore, visited that city to look at some of its educational institutions.

They went first to the Peabody Institute, where they met James Hack Tuke, of England, and were shown over the institution by the Provost, Dr. N. H. Morison. The Institute was founded by the late George

Peabody, who, at one time in his life, was engaged in prosperous business in Baltimore. Beside his later gifts of \$1,500,000 to the city of London for the erection of lodging-houses for the poor; of \$150,000 to Harvard University for a museum, and of \$2,000,000 to promote common schools in the States impoverished by the late war, in 1856 he gave \$300,000 to found this Institute, and afterwards increased the sum to \$1,240,000. A building of white marble, of beautiful and appropriate design, 175 feet in front by 152 feet deep, has been erected at the corner of Mount Vernon Place and Washington Place, where it is well seen from the open space around the Washington Monument. The Institute has a library of 70,000 volumes, designed for reference and not for circulation. The library hall is one of great beauty, with six stories of alcoves for books, has sky-lights over its whole extent, with two small windows in each alcove, so that it is well lighted even on dark days. The library has space to accommodate 300,000 volumes. Tables and seats invite the student to his researches. Beside this hall there is a large and attractive reading-room, where any one can call for any volume in the library and be supplied.

Three lecture halls, seating audiences of 200, 600 and 1,200 respectively, are used every winter for courses of lectures on various scientific and instructive subjects. The Institute offers this winter nine courses, comprising thirty lectures, at a charge of \$1.50, making a rate of five cents for each lecture.

One room, devoted to the reports of the Patent Office, enables inventors or mechanics to study any patented machine. Large halls are appropriated for picture and sculpture galleries, where the first germs of the future collections are placed; while a conservatory of music affords opportunities for instruction to those fond of this fascinating, but not ennobling amusement. The Institute also distributes \$1,200 annually, in premiums, to meritorious pupils of the Female School of Design, Baltimore City College, and Female High Schools.

This monument to its founder's wise generosity, it may be hoped, will long diffuse the light of learning, and permit thousands to use treasures of knowledge which, perhaps, only such a foundation could offer freely.

The Johns Hopkins' University was next visited, and was found, not surrounded with lawns and trees, but in the very heart of the busy city. Neither were the buildings of the style of Oxford or Cambridge, but plain brick houses, once dwellings, but now arranged with class-rooms, library, lecture-hall, study rooms, and laboratories for chemistry and physics. The every-day operations of the University were in progress, and the impres-

sion made by the whole was that of cheerful, steady work. It was evident that two points have been prominent in the minds of the authorities: first, to supply the very best instructors; and then to give all appliances for study, so that not only should the student have the best opportunity to learn, and the professors to teach, but that the latter might also pursue original investigations in their special departments. With the millions of the endowment at their control, the Trustees have avoided all extravagance or waste.

The party were shown a spectroscope, made in the Institute at a cost of only \$300, which was the finest in the world; and they were assured by Professor Rowland that, in looking through it at the very distinct lines of different parts of the solar spectrum, they saw what men engaged all their lives in spectroscopic investigations had never seen.

By the aid of the spectroscope it is shown that the sun has forms of matter similar to those of the earth, and that many of the stars are very like the sun in the materials of which they are composed, while others are different. Magnesium, sodium, and hydrogen, however, appear to be almost universal forms of matter, and to be distributed throughout the visible universe.

Johns Hopkins University seeks to free itself from strictly collegiate teaching, or at least ultimately to make separate provision for it, and to devote itself purely to the functions of a University, viz., to provide advanced instruction in the chief departments of literature and science to graduates of colleges; and to encourage investigation and the publication of important researches. The spirit of order, harmony and earnest study which has pervaded the faculty and students, enabled President Gilman to say at the close of the last academic year that in four years they had not had a quarrel or cause for reprimand, and that not a pencil mark or wanton scratch had been made on rooms or furniture.

Leaving this young institution with its great promise of future good, the party proceeded to the house of Francis T. King, and after enjoying an excellent lunch went to the Johns Hopkins Hospital. By the will of the founder this is designed to be superior in its construction and provision for the care of patients, to any existing hospital in Europe or America. Hence, years of labor and study have been spent in the preparation of plans and in carrying them out in its erection.

An oblong plat of fourteen and a half acres of ground on an elevated site has been chosen. On one front is the Memorial Building, a handsome structure to be used for the medical and other officers of the administration. A special feature is the accommodation for a number of advanced students of the Medical

College which is to be placed near the Hospital, and who having been selected for their ability and attainments will thus have the most favorable opportunity for study. On either side of this central building stands a ward for pay patients, one for each sex. In the rear of that for men is the kitchen and apparatus for furnishing hot water to warm the whole of this large establishment. Then along one side of the grounds stretches a series of wards, built of brick, and raised one story from the ground, with only basements beneath; and each having the most perfect means for ventilation that could be devised. Every minute feature of their construction has been made the subject of study. The last of these wards is for patients who, for their own welfare or that of others, may require to be separate. Each room has a fire place, with thorough ventilation, and every precaution to prevent the spread of infection from patients with typhus fever or like diseases. On the opposite part of the lot to that on which the kitchen stands, and in the rear of the pay ward for women, is a Home for the nurses of the hospital. Here eighty nurses can be accommodated with every comfort they could desire, and are to be superintended by a competent lady as head nurse.

The central part of the grounds between the rows of wards will be a garden with flowers and a fountain, while a greenhouse will supply fresh flowering plants to the whole hospital. An expert, trained in his duties by long study, will watch over the hygiene of the Hospital; the cooking will be under the care of a man skilled in his art; the temperature and moisture of the wards will be reported to the medical office by electric apparatus, and every detail that concerns the welfare of the patients will be watched.

When finished, the whole will have cost about \$1,500,000, and will leave the principal of the endowment untouched. As all the buildings but one, are plain brick structures, the cost is from the thoroughness with which the whole has been done, and not from wasteful ornamentation.

When it is remembered that hospitals are a fruit of Christianity, we see in this one some foreshadowing of what the world would become if all the powers wasted on vice and wars were devoted to securing the highest well-being of man. Returning to the home of their host the visitors met several of the Baltimore Friends,—Dr. J. C. Thomas and James Carey having previously joined them at lunch,—and after a very pleasant social hour took the trains for home, feeling that seldom had delightful social intercourse, pleasure and instruction been more combined than on this occasion.

J. E. R.

ABOUT a year ago, we chronicled the fall of a very large meteoric stone upon a farm in Iowa. It fell upon a marshy tract and was imbedded about fifteen feet in the earth. Many persons went to see it, and carried off portions. The Davenport Academy of Sciences was not able to pay the \$160 asked for it by its owner, and it was bought by another party, who has recently sold it to the British Museum for \$6,500. When shipped it weighed 431 pounds.

#### MADE PERFECT IN LOVE.

There was a lady who had been in better circumstances, but was now reduced very low. She had no servant, nor the means of keeping one. One night—in the dead of night—she heard, down in one of her lower rooms, the foot-fall of a burglar. She adopted an expedient to alarm the thief. She said, "I will call John"—thinking the burglar would take the alarm of "John." Now it so happened that one of the burglars (for there were several) was a John, and no sooner was John called than up came the burglar, responding to his name, with his dark lantern, and a pistol in his hand. Seeing he was recognized, and that his doom was sealed, he put the muzzle of his pistol to the lady's head, as if in the impulse and excitement of the moment, to take away her life. She said, speaking as calmly and clearly as I do now, "Will you grant me one request? It matters little," said she, "about my life, for I am wanting to go home. For me to die is Christ: but it does matter about your life. If you take away my life, you will be a murderer, and as a murderer you must meet God. The request I have to make is that you will let me offer one prayer to God, that He would have mercy on your soul." She instantly fell upon her knees, and put up this prayer: "Oh my God, have mercy upon this man. God have mercy upon this man; the Lord have mercy." When she opened her eyes the man was gone. The matter came up at the assizes, and when the story was being told, such was its interest, the Judge forgot his position—his character as a judge merging for a moment into that of an inquirer; among other things he asked, "Can you tell me how it was that, in a time of such peril to your own life, you had the calmness and self-possession which the facts of the case show that you enjoyed?" As the judge asked the question, silence through the whole court awaited her reply. "My Lord," she said, "I have long known the perfect love of God. I have long since been enabled to say, 'I know whom I have believed,' and in that hour of extremity I knew and realized that perfect love which casteth out fear."—*The Word of Life.*

CASIMIR PERRIER referring to the wars and civil strife in France, once said : " The instincts of our people are those of a savage and not of a civilized race." His words seem less surprising when we learn that since the beginning of this year there have been forty duels in France. But a better Christianity, it may be hoped, will yet free the country of Fenelon and Reveillaud from such a stain.

#### PRINCIPLES TAUGHT IN THE HOLY SCRIPTURES.

The late James E. Bailey, of Kansas, wrote the following propositions, and having had them read over to him during his last illness, asked that they might be published. Those only who have tried it can understand how difficult it is to express doctrine in language which fully conveys to others what is clear to the mind of the writer; hence this article is to be construed conformably with the established principles of the Society of Friends, which James E. Bailey held.

Principles taught in the Holy Scriptures :

1st. That there is but one uncreated, un-originated Being, the Creator, Preserver and Governor of all things.

2d. That there is in this Infinite Being a plurality of manifestations; not separately subsisting, but essentially belonging to the Godhead—ranged under names of Father, Son, and Holy Ghost; or the Father, the Word, and the Holy Spirit.

3d. That the Holy Scriptures of the Old and New Testaments contain a revelation of the will of God in reference to man, and were given by inspiration of God.

4th. That man was created in righteousness and true holiness, without any moral imperfection or any propensity to sin, but free to stand or fall.

5th. That he fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.

6th. That to counteract the evil principle and bring man in to a salvable state—God, from His infinite love, formed the purpose of redeeming man by Jesus Christ; and in the interim sent His Holy Spirit to enlighten, strive with and convince men of sin, of righteousness, and of judgment.

7th. That in due time the Divine Word called Jesus the Christ, the Son of God, the Saviour, was made flesh and sojourned among men, and wrought the most stupendous miracles for the benefit of man.

8th. That this Divine Being, foretold by the prophets and described by the evange-

lists and apostles, is truly and properly God, having by the inspired writers assigned to Him all the attributes essential to Deity.

9th. That He, the Lord Jesus Christ, went through every phase of human existence and tasted death for the whole race of mankind, without respect of persons, equally for all and for every man. On the third day after His crucifixion and burial, He rose from the dead, and after showing Himself many days to His disciples, He ascended up to heaven, where He will act as Mediator for mankind until the consummation of all things relative to His kingdom of grace.

10th. That there is no salvation but through Him, and that throughout the Scriptures His passion and death are considered sacrificial, pardon and salvation being obtained by the shedding of His blood.

11th. That no human being since the fall either has or can have merit or worthiness of or by himself, and therefore pardon and every other blessing promised in the gospel have been purchased by His sacrificial death; and are given to men not on account of anything they have done or suffered, or can do or suffer, but for His sake, or through His merit alone.

12th. That these blessings are received by faith, not because of works nor of suffering.

13th. That the power to believe, or grace of faith, is a free gift of God, without which none can believe; but the act of faith or actually believing is the act of the soul under the influence of that power. This power to believe, like all other gifts of God, may be slighted, not used, or misused, in consequence of which is that declaration: " He that believeth shall be saved, but he that believeth not shall be damned." That justification, or the pardon of sin, is an instantaneous act of God's infinite mercy in behalf of a penitent (repentant) soul, trusting solely in the merits of Jesus Christ. That act is absolute in respect to all *past* sins, all being forgiven where any is forgiven.

14th. That the souls of all believers may be purified from all sin in this life, and that a man may live under the continual influence of the grace of Christ without sinning against his God, the power of all evil passions and sinful propensities being destroyed, and his heart filled with love to God and to man.

15th. That unless a believer live in the spirit of obedience he will fall from grace, and may continue in a backslidden state and perish everlastingly.

16th. That a large portion of human life is a state of probation, in every part of

which a sinner may repent and turn to God, and in every part of which a believer may give way to sin and fall from grace.

17th. That all the promises and threatenings in the Scriptures are conditional (during man's state of probation here) as they regard man here and hereafter, and can only be consistently interpreted and rightly understood on this ground.

18th. That man is a free agent, never being compelled by any necessitating influence to do good or evil, but has it continually (during his time of probation, as above mentioned) in his power to choose the life or the death that is set before him; on which ground he is an accountable being and answerable for his own actions.

19th. That every human being has this freedom of will with sufficient of light and power to direct its operations, and this powerful light is not inherent in any man's nature, but is graciously bestowed by Him who is the true light, that lighteth every man that cometh into the world.

JAMES E. BAILEY.

#### THE GREAT NORTH LAND.

The "Presbyterian Bishop of the North-West," as he is sometimes styled, the Rev. Dr. Sheldon Jackson, has written a book,\* which has just been issued from the house of Dodd, Mead & Company, of this city, to which we are indebted for both the facts and the illustrations of the present article. Let us simply remind our readers that Russian America was formally given over to the possession of the United States, October 18, 1867, upon the payment of \$7,200,000; that it is a great territory, covering more than 580,000 square miles, or an area equal to all of the United States east of the Mississippi and north of Alabama, Georgia, and North Carolina; that the island of Attu in Alaska is as far west of San Francisco as the coast of Maine is east of that city, making the Pacific metropolis the middle city between the extreme east and west of this country; and that in its seal-skins, its furs, its fisheries, and its lumber, the territory is worth all that was paid for it, and is destined to be a source of profit to the country.

Physical configuration naturally divides the territory into three districts—the Yukon, extending from the Alaskan range of mountains to the Arctic Ocean; the Aleutian, embracing the Alaska Peninsula and islands west of the 155th degree of longitude; the Sitkan, including southeastern Alaska.

Concerning the Yukon district, but little is known. Much of it is a vast moorland, interrupted by promontories, isolated mountains, numerous lakes, bogs, and peat-heds. In places the herbage is luxuriant, and rare and beautiful plants abound. Summer sets in in May, following rapidly on the heels of winter. At Fort Yukon the thermometer often goes above 100° in summer, and from 50° to 70° below zero in winter! The commercial value of this section is in its furs.

The Aleutian district is largely mountainous and of volcanic formation. Between the mountains and the sea are natural prairies, with a rich soil, covered with perennial wild grasses. The climate is said to be better adapted for haying than the coast of Oregon. At present the principal resource of this part of the territory are the fisheries off the coast, which are wonderfully productive.

The Sitkan district is mountainous in the extreme, and the larger portion of it covered with dense forests. It is destined to be the great reserve lumber region of the United States. The country, moreover, is believed to be rich in minerals, waiting only time for the development of remarkable resources in this direction. The temperature at Sitka is equable, ranging from a mean of about 32° winter to 54° summer, and averaging 43° for the entire year.

The natural phenomena of this "great north land" are graphically described by Captain Butler, an English officer, who writes: "Nature has here graven her image in such colossal characters that man seems to move slowly amid an ocean frozen rigid by the lapse of time—frozen into those things we call mountains, rivers, prairies, and forests: rivers whose single lengths roll through twice two thousand miles of shore line; prairies over which a traveller can steer for weeks without resting his gaze on aught save the dim verge of the ever-shifting horizon; mountains rent by rivers, ice-topped, glacier-seared, impassable; forests whose sombre pines darken a region half as large as Europe. In summer a land of sound, a land echoing with the voices of birds, the ripple of running water, the mournful music of the waving pine branch. In winter a land of silence, its great rivers glimmering in the moonlight, wrapped in their shrouds of ice; its still forests rising weird and spectral against the aurora-lighted horizon; its nights so still that the moving streamers across the northern skies seem to carry to the ear a sense of sound."

The routes of travel to Alaska are not very numerous. A United States mail steamer makes monthly trips between Port Townsend, Washington Territory, and Fort

\* Alaska, and Missions on the North Pacific Coast. By Rev. Sheldon Jackson, D.D. Fully illustrated. (New York: Dodd, Mead, & Company.)

Wrangell and Sitka. The country west of Sitka, including the Aleutian Islands and the great interior of the Territory, is reached from San Francisco.

The inhabitants of Alaska are grouped in four general divisions: the *Koloshians*, inhabiting the islands and coast from latitude 54° 40' to the mouth of the Atna or Copper River; the *Kenaians*, the Indians who occupy the country north of Copper River and west of the Rocky Mountains, except the Aleuts and the Eskimos; the *Aleuts*, properly the natives of the Aleutian Islands; the *Eskimos*, inhabiting the coast of Behring's Sea and of the Arctic Ocean, and the interior of the country north, and including the northern branches of the Yukon River.

The estimates of the number of the population vary greatly. The Russian officials at the time of the transfer claimed a population of 66,000; this is probably an over-estimate. It is practically impossible as yet to secure a complete census. If we say 50,000 we are in all probability not very far from the real number of people in the Territory.

(To be concluded.)

## FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MO. 27, 1880.

THE increasing number of announcements of marriages according to Friends' order, which have appeared of late in our columns, inspires the hope that this highly honorable and Christian mode is more in favor with our younger members than it was for a time. That marriage should be surrounded with safeguards to make it legal, public, and performed as a sacred religious act in the presence of God who joins the parties, and with the full sanction of the church, must seem obvious to every thoughtful Christian. When the present happiness of the parties concerned and the future of the family are so deeply involved, the universal sentiment in the Society should be in favor of the solemn and appropriate forms prescribed by the Disciplines of the Yearly Meetings.

### NATIONAL TEMPERANCE ALMANAC FOR 1881.

This popular and valuable Temperance Hand-book for 1881 is just published, and is filled with new information for every friend of temperance. In addition to the calendar and astronomical calculations it contains the latest and most reliable statistics of intemperance, official tables of internal revenue receipts, beer and the brewers, results of prohibition, full tables of leading officers of temperance societies, &c., a list of all temperance newspapers, New York

City temperance organizations, eighteen engravings, with stories, illustrations, puzzles, &c. Price ten cents, \$1 per dozen, \$7 per hundred. Address J. N. Stearns, No. 58 Reade Street New York City.

A DOCTRINAL TREATISE ON RITUALISM AND THE ORDINANCES. Published by the Representative Meeting of Iowa Yearly Meeting of Friends.

This treatise takes the position that baptism with water was not commanded by our Lord, was an ordinance properly belonging to the previous dispensation, and hence passing away and excluded from the full setting up of the spiritual kingdom of Christ. Also that at the taking of the last Passover Supper, our Lord, knowing that His disciples would continue this rite for a time, directed them to use it as oft as they did so with a changed intent, but did not institute any new ordinance. That hence this also belongs properly to the Judaic dispensation, and is to be laid aside—that Christians are not to be subject now to ordinances, but to know and enjoy the substance to which these symbols of former time pointed.

THE FRIENDS' QUARTERLY EXAMINER for Tenth month.

The editorial refers to the strong influence which Friends' schools have had in keeping up the life of the Society. It bears testimony to the value of the intellectual, moral and religious training of Haverford College, and gives a portion of the address of Philip C. Garrett before the last meeting of the Alumni of the College.

Hannah Maria Wigham in an article, "Is Man a Fighting Animal?" shows how strangely war is advocated by the professed members of Christ's kingdom, and above all by women and ministers. She points out how plain it is that if a Christian should be permitted to have his life put in danger by another, it were better for him to lose it rather than take that of his murderer. She calls attention to the protection often experienced by Christians who, like Livingstone, travel unarmed and in the spirit of kindness.

She rightly urges that such men as Hedley Vicars are no more examples for us than was the pious John Newton when engaged in the slave trade, and that though the weapons of our warfare are not carnal, there are foemen worthy of our steel, so long as sin and evil, ignorance, dirt, disease, drink and war, immorality, cruelty and hypocrisy are doing their deadly work in the world.

"Joseph Coale and Ambrose Rigge," by Frances Anne Budge, tells of these sainted heroes of the early days of the Society. Stanley Pumphrey gives very interesting "Illustrations of Peace Principles, from my American Note Book," in which he recurs to the patience, fortitude and faith of some Friends in North Carolina during the war, and of some who as agents have stood for peace among the Indians.

M. P. Hack traces the life and work of Priscilla, so far as it can be pictured from the New Testament. She brings out beautifully the service of sympathy, and care for the Master's servants, and other womanly offices in which this Christian woman was the forerunner of so many of like spirit in the church since.

"Friends in Norway," is an account by Mary E. Beck of the late visit of Eliza Watson and herself to that land.

"Elihu Burritt," by A. M. Ransom; "Unselfish Service," by Anna D. Peet; "The Roman Amphitheatre at Nismes," "Spring at Tangier," by Frederick Burgess; "On Painting," by Hannah E. Palmer, and some poems, complete the number.

#### DIED.

COALE.—At his residence, in Baltimore, on the 3rd inst., William E. Coale, in the 49th year of his age, a member of Baltimore Monthly Meeting. His friends are able to rejoice in the belief that through the mercy of God in Christ Jesus, he found true peace of mind and has entered into rest. His last words were: "Life, without religion, is a delusion."

A GENERAL MEETING will be held at Fairview, Harvey Co., Kansas, commencing Third-day evening, Twelfth month, 21st, 1880; also one at Rose Hill, Butler Co., Kansas, commencing Third-day evening, Twelfth mo. 28th, under the auspices of the Missionary Board of Kansas Yearly Meeting. Both Meetings are in the limits of Sterling Quarterly Meeting. Ministers or others desiring to attend these meetings will be cordially welcomed.

S. A. WOODARD,  
Secretary of Committee.

#### RELIGIOUS INTELLIGENCE.

THE Church Extension Board of the M. E. Church, which closed its sessions in Philadelphia, Eleventh month 13th, made grants for building new meeting-houses in destitute localities to the amount of \$148,050, excluding office expenses, \$12,500.

At the General Presbyterian Council in Philadelphia, Dr. Murray Mitchell, of Edinburgh, stated that more than two millions of men now living have been rescued from paganism through the efforts of Protestant missions in half a century.

A CIRCULAR from Dr. Philip Schaff, states that the American Bible Revision Committee have completed the revision of the English version of the New Testament, and the University Presses of Oxford and Cambridge are expected to issue the revised New Testament in Second month, 1881.

The American Revisers have given their time and labor for eight years without compensation. The necessary expenses have been provided for by voluntary subscriptions. Any friend of the great undertaking who will contribute towards the expenses ten dollars or more before Second month next, will receive a memorial copy of the first University edition of the revised New Testament, handsomely bound. Remit to Dr. Schaff, or Andrew L. Taylor, Bible House, New York.

In 1861 Thomas Spencer Ogden a Presbyterian missionary at Evangesimba, West Africa, after thirteen years' service, died of the effects of the climate. His dying words were, "Who will go? Can you go? Who will go to preach in Africa?" His widow and son, now a young man, have just been engaged for three years by Edward S. Morris, of Philadelphia, as teachers

for a native school, and sailed in Tenth month for Arthington, the most interior Christian settlement in Liberia. They were provided with an ample outfit of school appliances.

DR. TREGELLES FOX and his wife reached Antananarivo, the capital of Madagascar, Ninth month 14th, 1880. Arrangements were to be begun at once to open a dispensary, where he could treat the sick.

It is also proposed to build a small sanatorium near the city for the Friends' mission, where members of the mission might have opportunity to recover health impaired by the climate or otherwise.

THE *New Zealand Wesleyan* says: "When the General Conference assembles in South Australia in 1881, it will represent just about as many Europeans as the Parliament of that colony does—about a quarter of a million. Added to these, it will represent about 130,000 quondam savages, who are tamed and sitting in their right mind under the sound of the Gospel. This united host will be officered by about 360 European ministers, assisted by 1,600 local preachers, and will include an army of nearly 150,000 Sunday-schoolers, the church of the future, officered in their turn by about 15,000 Sunday-school teachers; it will also include about 60,000 class members, besides multitudes of others who, there is every reason to believe, are free by the truth. Thus, in what was *terra incognita* when Wesley died, there will then be as much Methodism as he left in the United Kingdom."

#### TEMPERANCE NOTES.

THE New Jersey State Temperance Alliance met in Camden, Eleventh month 9th, with representatives present from nearly every county in the State. Camden county takes the lead, has seven organizations of the Gospel Temperance Union, a former tavern is occupied for temperance services, and a Reformed Men's Home has been useful in reclaiming four hundred hard drinkers. Most of the counties appear to have Temperance organizations, and some of the sanguine members begin to talk of a Prohibition Amendment, while others feel that a great deal of earnest work in improving public opinion must precede this.

A CORRESPONDENT of the London *Christian World*, writing on the prevalence of the drink curse, says: "While we are philosophizing as to remedies, this terrible curse of intoxication is literally poisoning the life-springs of society. I have recently been travelling throughout England, and the two deepest convictions which have been wrought upon me are the magnificence and degradation of the Old Country. There is no more glorious home to live in, and there is none so blasted by the curse of drink. Myriads of working-men who might be living happy and joyous lives are living the lives of mere brutes. Tradesmen and professional men, in thousands of instances, are dragging on blighted existences. The ruin is like a Plague of London extended to every town and village. I go, for instance, to a little town like Farringdon, in Berkshire, and what do I find? Half-a-score of public-houses in full blast, dealing death and

destruction all around. Almost every other house mourns the loss of a relative or acquaintance who has fallen a victim to their accursed snares. And as for this London, no pen can record a thousandth part of the atrocities every hour perpetrated by its thousands of drink-shops. What, then, is the weapon Christianity can bring to bear upon the evil? I somewhat reluctantly reply, the *total abstainer's one of example*. It must become as solemn an obligation with us to abstain from strong drink as it is from moral guilt. Only thus can the Christian Church stand absolved from responsibility in the matter. We have been taking a little wine for our stomach's sake; let us have done with it for our brothers' sake."

## THE INTERNATIONAL LESSON.

### FOURTH QUARTER.

LESSON 10. Twelfth month 5th, 1880.  
THE LAST DAYS OF JACOB. Genesis xlviii. 8-22.

GOLDEN TEXT—"And Israel said unto Joseph, Behold, I die, but God shall be with you."—Gen. xlviii. 21.

As the famine continued, the dependence of the Egyptian nation on the supply of food so carefully collected by Joseph increased. He soon gathered up all the money there was in the land as pay for corn; then the people sold their cattle, their horses, their flocks and their asses. Soon these were all gone, and the Egyptians could only offer themselves and their lands. Then Joseph bought all the land for Pharaoh except that which belonged to the priests, who were furnished with food by the king, and their lands were not given up. In the purchase a contract was entered into that one-fifth of the increase should belong to Pharaoh. Joseph also supplied seed. Under this arrangement the land was held by the people. To this day the same system is pursued; only the Sultan of Turkey or the Khedive of Egypt has not made a bargain, he has rather taken the land from his subjects.

Jacob lived in Egypt seventeen years, so that he saw his children prosperous when the famine was over. He was quite content to live there, but he could not bear the thought of being buried there. He wished to be buried with his fathers, Abraham and Isaac. He required an oath from Joseph that he would bury him in Canaan. When Joseph heard that his father was sick, he took his two sons, Manasseh and Ephraim, that they with him might receive the blessing before Jacob's death.

Jacob assured Joseph that these two sons should be counted heads of tribes as much as Simeon and Reuben—hence we find the half tribes of Ephraim and Manasseh counted among the twelve tribes of Israel.

### THE LESSON.

Verse 8. *Who are these?* This question showed Jacob's dimness of sight, for he had probably often seen Joseph's sons, who were at this time about twenty years old. It was as good then as now that the young should be taken to receive the dying counsel, testimony and blessings of pious aged relatives.

9. Joseph, in answer, tells his father that they

are his sons, whom God had given him in Egypt. Then Jacob called for them, that he might bless them. As he had not yet blessed his other children, this may indicate that the double portion which usually was the share of the oldest son, would be given to Joseph.

10. Like his father Isaac, Israel suffered from dimness of vision in his old age, but his son Joseph would not deceive him. The young men were kissed by their grandfather and embraced.

11. Israel coming as it were into the immediate presence of Jehovah, before he prophesies concerning Joseph's seed, speaks of the loving kindness of God, who has permitted him not only to see his long lost son, but also Joseph's children.

12. After Israel had kissed them and embraced them, Joseph took them from his embrace, so that they might put themselves in an attitude of reverence to receive the blessing. Joseph and his sons bowed themselves, he with his face to the earth.

To bow prostrate to the earth was an Eastern way of showing deep reverence. It was used to kings. Here Joseph not only prostrated himself before his father, but also before his father's God, to receive His blessing. This is one of the attitudes of prayer even now when men are deeply earnest.

13. Joseph took care that his children should be so placed that Manasseh would have the right hand of Israel laid upon his head, supposing that the oldest was to receive the blessing of the first-born.

14. Israel, acting under the immediate guidance of the Holy Spirit, laid his right hand upon Ephraim's head. As there is no account of either son previous to this, we do not know why the younger was placed first and why Jacob should cross his hands.

15. *And blessed Joseph.* Israel at this time blessed Joseph in blessing his sons. Joseph afterwards received the blessing with his brethren, when Ephraim and Manasseh are not referred to.

*God, before whom my fathers, Abraham and Isaac, did walk.* Israel does not speak of himself as walking before God, but of his fathers; in this showing his reverence for them and faith in their life work.

*The God which fed me all my life long unto this day.* He refers to the fulness and faithfulness with which God had kept His covenant with him all through his life, and had cared for him as a shepherd does for his sheep.

16. *The Angel which redeemed me from all evil, bless the lads.* Jacob in this beautiful language appears to refer to the angel who on the eventful night at the ford of Jabbok changed his name from Jacob to Israel; who showed himself to be Divine,—*"The Angel of the covenant,"* by touching him so that he was powerless, and who told him that as a prince he had prevailed with God. Jacob's words in these verses embrace his whole life. 1st. His life at home with his father Isaac, who lived in obedience to God's will. 2nd. His being fed and cared for all his life, but especially from the time he left Bethel, fleeing from home. 3rd. His deep spiritual change at the brook Jabbok, where from being the supplanter, he became the prince, knowing more of God. The word God is in the singular; this God of his fathers, the God who was his shepherd,

the Angel who had redeemed his soul, one God, he calls upon to bless the sons of Joseph.

*Let my name be named on them.* No recognition of their mother or of their Egyptian birth is given, and afterwards Ephraim comes to be regarded as the prominent tribe.

*And let them grow into a multitude.* The tribe of Ephraim was one of the most numerous. 17. Joseph wished his first-born to have the chief blessing, and he was displeased that his father should lay his right hand on Ephraim, and not on Manasseh.

18. He would have his father to obey his wishes as a regard to his children.

19. Israel, under Divine guidance, would not listen to Joseph's request, telling him that he knew Manasseh was the older, and should become an important tribe, nevertheless Ephraim would be the greater.

20. He gave the full blessing of the first-born to them with the words which would be used as the form of blessing afterwards, "God make thee as Ephraim and as Manasseh."

21. The blessing being given, Israel prepares to die. His spirit filled with prophetic power, he prophesied that God would be with them, and bring them again into Canaan, the land promised to their fathers.

22. The words, *I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow*, would certainly refer to the part which should be given to Ephraim in the division of the land amongst the tribes. Jacob, with the eye of faith, saw the land which Ephraim should receive.

In Hebrews, chapter xi. 21, the only reference to Jacob's life, except in connection with Abraham and Isaac, is to this prophecy about Joseph's children. It was a striking example of Jacob's faith in God's promise to give his posterity the land of Canaan.

It was the purpose of Jacob to lead his grandsons to choose their portion with Israel, and not in Egypt, to warm Joseph's feelings by a reminder that there was a blessing promised to the seed of Abraham far more desirable than the highest position in Egypt.

Seen from a worldly point of view, Egypt with its high civilization, offered many attractions to these young men. If they cast in their lot with the Egyptians, their father's high position would make them princes there. As Hebrews, there was only the despised life of a shepherd before them. So Jacob rehearses the promises which refer to the land of Canaan, (not to Egypt), and he dwells on the fact that the promise is to his seed, that they shall inherit this land. Then he makes these young men his heirs equally with his own children.

He recounts the goodness and faithfulness of God to himself, and blesses them with the blessing of this God, and prays that his name and the name of his fathers be named upon them. Jacob refers to Joseph's own mother, his beloved wife, who lay buried in Canaan.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. That physical infirmity and weakness in old age do not necessarily injure spiritual life, or diminish the trust, love and gratitude of those who have sought to obey the will of God; but that

He often uses such as His instruments to impart instruction and comfort to the young in religious experience.

2nd. If we would have spiritual blessings to rest on our children we should bring them in contact with those who are filled with spiritual life.

3rd. Jacob first embraced his grandchildren before he blessed them; so we must show our love for people if we would do them spiritual good and bless them.

4th. When God takes away that which we esteem above other gifts, He in His love will often return it, with a greatly increased value.

5th. Joseph bowed himself; so must we bow the knee before our Father, if we would have His blessings given to us.

6th. Israel dwelt upon the loving kindness of God to him during all his life, and the protecting care which he had received. So the young may be assured that if they give their hearts and lives to God He will care for them and bless them all their lives, and they will rejoice to look back on well-spent days.

7th. Joseph undertook to decide which of his sons should have the foremost place; God knew best, and if the blessing was to be given by Jacob it must be in accordance with the guidance of the Holy Spirit. It would have been no kindness to Manasseh to assign him a position for which he was not fitted. He had just the proper blessing for his own character.

8th. Jacob saw that he was about to die, but he had no fear. A life of faith fits us to die with quiet confidence. When our parents or eminent Christians are taken away, we may trust that as God was with them, so He will be with us if we trust and obey him.

9th. The blessing of Jacob would not have rested on Ephraim and Manasseh if they had preferred the pleasures of Egypt to an inheritance with their brethren. The work of the minister of Christ is to show to those who are willing to hear that a life of faith in the love of a merciful Lord is far greater riches than all this world can give. Which do you choose, Egypt or Canaan? Which was the best for those young men to choose?

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## CORRESPONDENCE.

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LITTLE ROCK, Arkansas, Eleventh month 10th, 1880.

We have just had a very favorable visit from Sarah B. Satterthwaite and Mary White, of England. They have sown the seed which we believe will yield "an hundred-fold." Yesterday morning, as they were about leaving this city for Helena, Arkansas, a mother came to them with great rejoicing over the conversion of one of her children at one of their meetings. Though sad at their departure, we praise the Lord for the bread of life which He gave to them to hand to us.

Friends here are well and doing well so far as I know. One family arrived here from Huntsville, Alabama, a few days since, who expect to make their home here, and seem

well pleased with the place. There are twelve members here, who hold meetings at each other's houses, and hope to have a public meeting in the future. Little Rock is a good point for the establishing of a meeting, and, no doubt, Friends will be attracted here, and a prosperous Meeting arise, as well as at Arkadelphia.

We have not begun our house for school and meeting yet, at the latter place, as we wish to get enough to finish it without delay. We praise the Lord for what He has done for us, and trust Him for the future.

CHARLES H. TITUS.

#### COULD NOT THE CHRISTIAN TO ENJOY GOOD HEALTH?

We profess to follow Christ. How nearly is our life in accordance with His while here? Do we ever read of His being sick? Does not ill-health come from unfaithfulness? Do any suppose that we would ever be sick, if we lived as He commanded: "Be ye therefore perfect even as your Father which is in heaven is perfect?" How can we live a perfect life? By asking for strength of Him "who giveth to all men liberally and upbraideth not."

May we all earnestly seek for perfection, trusting to the promise, "Ask and ye shall receive, seek and ye shall find."

DUTCHESS County, N. Y., Eleventh month 9th, 1880.

[We have reason to believe that our Lord had a perfect body—one having no seeds of disease. No doubt much ill health is the result of not living in harmony with the Divine will, and the laws of health our Father has given us. But often disease comes from inherited tendencies to it,—often from malaria or like causes, which no one person or family can remove. Yet, assuredly, if practical Christianity were carried out by individuals, and in family life, by communities adopting proper sanitary measures (as Memphis, Tennessee, has done to avert yellow fever), disease would greatly diminish.—*Ed. Friends' Review.*]

#### SHAWNEE MISSION.

Under date Shawneetown, I. T., Eleventh mo. 5th, 1880, Franklin Elliott writes, "John Pickering and Jonathan Ozbun have just left us after a most welcome visit of a few days. Their presence and labor have been a wonderful stimulus to us and our work. They had three glorious meetings with the Pottawatomies, and their last meeting at this place was a very favored one. They seemed to think that Pleasant Prairie ought to be a regularly organized Monthly Meeting. . . . The teacher at Pleasant

Prairie proves to be a capable, experienced teacher. He is doing a good work, active in the Bible school. I can hardly realize that God has answered the prayer offered on behalf of a teacher for that.

I visited Pleasant Prairie three times in one month. Their school numbers about 100.

The Shawnee school numbers about 50 at present. I presume it will soon be 100. The two teachers are Friends, and are well adapted to their duties and will give the best satisfaction. Indeed the prospects seem favorable for the harmonious operation of all the employees connected with the mission."

#### EDUCATION OF WOMEN.

There is steady progress all over the world in the recognition of the claims of women to the best educational facilities. France has agricultural schools for women. One of the chief is near Rouen, which is said to have been begun with a capital of one franc by a Sister of Charity and little discharged prison-girls, and to be worth \$165,000. This establishment employs 300 girls, from six to eighteen. The land is entirely cultivated by them, is over 400 acres in extent. Twenty-five sisters form the staff of teachers. More than one member of the French Agricultural Society has been awarded to this establishment at Darnetel and the pupils are in great demand all over Normandy, on account of their skill. They go out as stewards, gardeners, farmers, dairymen, dairy-women, and laundresses. A girl, has, on leaving, an outfit and a sum of money, earned in spare hours. They want a home they can always regard as home. It is noteworthy, also, that a woman has just been placed in an important educational position in France. Mlle. Juliette Dodu, who has been appointed by M. Jules Ferry delegate-general for the inspection of the schools established for the reception of little children, under six years of age. Mlle. Dodu last year received the ribbon of the Legion of Honor for splendid conduct during the war. In England women are now residing at Cambridge on attendance on lectures; and a memorial has been presented to the Vice-Chancellor of the University of Cambridge, praying that the Senate will grant to properly-qualified women the right of admission to examinations for university degrees and to the degrees, has been widely signed. In this country the number of colleges and universities offering their lectures to women is yearly increasing.—*Independent.*

travelers in Europe, who have been at the decennially-recurring Passion at Ober-Ammergau, have professed to be edified by that sinful spectacle. Corey, in the *Independent*, says upon subject: "Two letters from the scene chanced to fall under my notice. They written to friends at home and were meant for the public eye. In one, a meaning young man, who went to the play with an idea that it was a sort of thing to do, writes to his father that solemn, or would have been but for people about him (mostly Americans), behaved as at any other play—eating, talking and jesting. Another, a man of refinement, who was dragged to the reluctantly, because the party with he traveled wished to go, speaks of it as unspeakably *painful* thing, 'from he and the ladies with him were freely obliged to turn away their eyes. It so awful to behold.' Others speak of *excruciating* horror of the show." A play, it appears, is now in course of preparation by an American theatrical company and may shortly be presented publicly on the stage, where a mimic Christ will be posed to the gaze of ribald jesters. The it is too blasphemous and degrading to be upon, and we can only express the hope that the really Christian sentiment in our cities will be sufficiently pronounced to strain the exhibition. For, our God, merciful and just, is also a jealous and we cannot believe He will look with other than strongest condemnation on those who do, and who permit, this mockery. The ministers of New York generally protest against this performance.

#### NOVEMBER METEORS.

Every year about the 13th or 14th of the month, on clear and moonless nights, we see an unusually large number of meteors. This year was no exception to the usual rule. The moon, however, interfered with the observations except for about an hour before sunrise. On the morning of the 13th, I kept a somewhat careless watch at the Oxford College Observatory showed 17 meteors this hour. On the 13th, 52 were observed and mapped in less than an hour. Of which clouds broke up the watch. Most of these were as bright as the bright stars, and left beautiful trains behind; others so faint as scarcely to be observed. When their paths came to be marked on a map of the heavens, an important fact became immediately evident. Traced backward the paths of nearly all

of them would intersect in the same point in the Constellation Leo. They appeared to radiate from this point. This is the characteristic of the "November meteors," which are therefore called Leonids.

They are but the scattered members of a great group, through which the earth passes every year in its present position in its orbit. The group itself revolves about the sun in 33½ years, and at intervals of this period the earth encounters the main swarm, and brilliant displays have been recorded in 1799, 1833 and 1866. The shower of 1833 was a remarkable sight in this country, and excited many superstitious fears, especially in the negroes of the South. The shower of 1866 was visible in Europe.

That they seem to radiate from a centre is due, as may be easily comprehended, to the fact that they are all moving in parallel lines, in their orbit about the sun, and that these lines in perspective seem to meet in a common point. When, with their immense velocity, they come in contact with the earth's atmosphere, the great friction and the compression ahead of them cause heat and light, and they burn away in the upper air. A few large ones reach the earth, and are treasured up as curiosities in museums.

A curious relation exists between this group of meteors and a faint comet, which, from its discoverer, is called Tempel's. The two have almost identical orbits. The comet reaches its perihelion, or its nearest point to the sun, in the same year with the great shower, and a few months earlier. It is, therefore, believed that these meteoroids are detached portions of the comet, and that they follow it around in its course; and that the comet itself is composed of a collection of particles of this character, so small and so close together as to appear only as a haze in the most powerful telescopes. A cloud is but a collection of minute globules of liquid, and some of the groups of the great suns of space seem like a haze to the naked eye. There is, therefore, no difficulty in believing that an undefinable and misty comet, and even its attenuated tail, are made up of swarms of solid masses of combined iron and nickel, made visible by the reflected light of the sun. But this theory presents some difficulties, and is not universally accepted.

The observation of meteors is especially adapted to amateurs, as it requires no expensive apparatus. Procure a map of the heavens by laying a sheet of thin paper over a planisphere or other star chart, and marking on it the principal stars and constellations which will be visible at the time of the watch, with their names. Then when a meteor is observed, note carefully the length

and direction of its path in the heavens, and mark it on the map with an arrow head, to indicate direction. Write also its color and brightness, comparing the latter with first, &c., magnitude stars. Your maps, if accurate, will have a scientific value. Small showers may be expected on the nights of the 26th, 27th and 28th instants.—*I. S., in Public Ledger.*

Haverford College Observatory, Eleventh mo. 13th, 1880.

#### EXTRACTS.

A WOMAN should never accept a lover without the consent of her heart, nor a husband without the consent of her judgment.

MANY a mother grows old, faded, and feeble, long before her time, because her boys and girls are not thoughtfully considerate and helpful. When they become old enough to be of service in a household, mother has become so used to taking upon her shoulders the care, that she forgets to lay off the burden little by little, on those who are so well able to bear it. It is partly her own fault, to be sure, but a fault committed out of love and mistaken kindness for her children.

THE Presbyterian church at Quincy, Mich., (William Foulkes, pastor,) once reduced to a single old lady, has been self-supporting for some time, and has one hundred and forty members, a missionary society of ladies, and gives to all the Boards. The facts concerning its resuscitation are these:—"The Presbytery, ten years ago, considering the church dead, sent a committee to secure the records and afford the remains a proper burial. The committee could find no elders and no members save one woman, who held the records, and she gave the committee a piece of her mind, to the effect that she would not be dissolved, nor give up the records; and that instead of sending to perform a funeral ceremony, the Presbytery ought to send some one to preach to 'them,' and that right away. They acted upon her indignant advice, and behold the result!"

#### ON FAITH.

*From the Milestone Papers.*

BY DR. STEELE.

When Lowell, the city of spindles, was projected, and the immense water-power of the Merrimac was about to be harnessed to the machinery of numerous mills, one thought permanently lodged in the minds of the people would forever have blocked the wheels of that grand enterprise, and left the site of Lowell a desert, as it was when

the Pilgrims stepped upon Plymouth Rock. No money would have been subscribed to the corporations, no house-lots would have been bought, no factories would have been reared, no dam would have been built, if there had been in the public mind *a serious doubt* of the permanency of the water-power. This would have paralyzed the gigantic scheme, and the power of the river would have continued to run to waste as it had done for untold ages. But the people had unquestioning faith in the sun, that he would daily evaporate the waters of the ocean; in the winds, that they would move the clouds to the hills of New Hampshire; in the rains that they would fill up the mountain springs; in the brooks, that they would constantly replenish the river; and in the Merrimac, that it would from age to age "to the last syllable of recorded time" roll downward to the Atlantic. So faith built Lowell, and made many a fortune. Wide-spread doubt would unmake that beautiful hive of human industry, unbinge all its enterprises, and cause the grass to grow in its busiest streets.

Thus Christians become rich toward God, and make everlasting fortunes, when they exercise the same faith in Jesus Christ, the author of nature, who upholdeth all things by the word of His power, as they habitually and unconsciously exercise in the stability of the forces of nature. It is the lack of this faith in Jesus Christ that makes so many church members hesitating in action, timid in conflict, weak for burden bearing, doleful in view of the future, and spiritual paupers all their days. Their hold upon Christ is less than that of the nerveless grasp of infancy itself. Hence they are not kept, for the divine safe-guard of the saints is that they "are kept by the power of God through faith."

Human and Divine agencies coalesce in keeping the soul. It is ours to trust in Jesus; it is His, to keep us by His power. For this very purpose, His representative and successor, "another Comforter," is sent to abide in the heart of the believer. A definite act of all-surrendering faith admits Him; a continuous attitude of submissive trust retains Him. In the constancy of His presence and power, begirding the soul with "might in the inner man" there is no caprice. The Mississippi [river] will sooner cease to flow into the Gulf of Mexico, and roll northward to the Arctic Sea, than the Holy Spirit vacate the trusting and obedient heart. Reader, sit down with your Concordance, and trace through the writings of John and Paul the words "abide," "dwell" and "remain," as they are used in connection with the Holy Spirit in the soul of the

believer. You will be both surprised and strengthened by this research. \* \* \* Acquaintance with the promises fertilizes the heart and prepares it for the upspringing of faith.

When George Muller of the Bristol Orphanage was recently asked why the average Christian had so little faith in Christ, he promptly replied, "Because he is so little acquainted with Him."

"THIS is my war," said a bright-eyed woman, as she gaily tripped on her high-heeled boots from the council chamber of the Tuileries, in which it was decided to hurl the troops of France against the might of Germany, a measure carried by the persuasive eloquence of the pretty and fascinating speaker. "I filled his mind with ideas of military glory," said a broken-hearted woman, as she knelt on the gray grass at the foot of a white monument in Zululand! The speaker in both instances was the same—Jugenie, ex-Empress of the French.

#### SCIENTIFIC NOTES.

*Calculation of a Wasp.*—One morning while watching a spider's nest, a wasp alighted within an inch or two of it, opposite the opening. Creeping noiselessly around towards the entrance of the nest, the wasp stopped a little short of it, and for a moment remained perfectly quiet; then reaching out one of his antennæ, he worked it before the opening and withdrew it. This overture had the desired effect, for as large a spider as one often sees, came out, probably to invite the intruder in. No sooner had the spider emerged to that point at which he was at the worst disadvantage, than the wasp, with a quick movement, thrust his sting into the body of his foe, killing him easily and almost instantly. The experiment was repeated on the part of the wasp, and when there was no response from the inside, he became satisfied probably that the garrison having surrendered, he would find a safe entrance, he took the parent's place, only to slaughter the young spiders, and carry off his booty.—*New York World.*

It is commonly supposed that Cape Tchelyuskin, the northern point of Asia, presents the most serious obstacles to navigation of the Siberian Arctic Ocean. Prof. Nordenskjöld, however, in a paper recently read to the Paris Academy, states that this is erroneous. The large masses of river-water poured forth by the Obi, Irtych, Jenisei, Lena, and other rivers, produce a great maritime current, which by reason of the earth's rotation, moves along the coasts from west to east, and after breaking up of the ice, frees it, driving it away or melting

it. The seas comprised between Nova Zembla and the peninsula of Yalmal, between Wrangel's Land and Behring's Straits, are under quite different conditions. There are no great rivers; and the currents are as between Spitzbergen and Greenland, or Nova Zembla—one from the south chasing the ice from the eastern parts of those seas, while a counter-current from the north amasses it in the west. It is, then, near the east coasts of Nova Zembla, and in the strait south of Wrangel's Land, that the northeast passage becomes most difficult.

#### GO FEEL WHAT I HAVE FELT.

Written by a young lady who was told that she was a monomaniac in her hatred of alcoholic liquors.

Go, feel what I have felt,  
Go, bear what I have borne;  
Sink 'neath a blow a father dealt  
And the cold, proud world's scorn.  
Thus struggle on from year to year,  
Thy sole relief the scalding tear.

Go, weep as I have wept,  
O'er a loved father's fall;  
See every cherished promise swept,  
Youth's sweetness turned to gall;  
Hope's faded flowers strewed all the way  
That led me up to woman's day.

Go, kneel as I have knelt—  
Implore, beseech and pray,  
Strive the besotted heart to melt,  
The downward course to stay;  
Be cast with bitter curse aside—  
Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,  
And see the strong man bow,  
With gnashing teeth, lips bathed in blood,  
And cold and livid brow;  
Go, catch his wandering glance and see  
There mirrored his soul's misery.

Go, hear what I have heard—  
The sobs of sad despair,  
As memory feeling's fount hath stirred,  
And its revealings there  
Have told him what he might have been  
Had he the drunkard's fate foreseen.

Go to thy mother's side,  
And her crushed spirit cheer;  
Thine own deep anguish hide,  
Wipe from her cheek the tear;  
Mark her dimmed eye, her furrowed brow,  
The gray that streaks her dark hair now,  
The toil-worn frame, the trembling limb,  
And trace the ruin back to him  
Whose plighted faith, in early youth,  
Promised eternal love and truth;  
But who, forsown, hath yielded up  
This promise to the deadly cup,  
And led her down from love and light,  
From all that made her pathway bright,  
And chained her there, 'mid want and strife,  
That lowly thing,—a drunkard's wife!  
And stamped on childhood's brow so mild  
That withering blight,—a drunkard's child!

Go, hear, and see, and feel, and know,  
 All that my soul hath felt and known.  
 Then look within the wine-cup's glow;  
 See if its brightness can atone;  
 Think if its flavor you would try,  
 If all proclaimed—'Tis drink and die.

Tell me I hate the bowl,—  
 Hate is a feeble word;  
 I loathe, abhor, my very soul  
 By strong disgust is stirred.

—*Advocate of Holiness.*

### Quarterly Meetings in Twelfth Month, 1880.

*From New York Pocket Almanac.*

Twelfth mo. 2nd,	Sandwich, New England Yearly Meeting	"	"
4th,	Whitewater, Indiana	"	"
"	Union, Western	"	"
"	Heeper, Kansas	"	"
11th,	Spicecland, Indiana	"	"
"	Mississinewa, Indiana	"	"
"	Richland, Western	"	"
"	Cottonwood, Kansas	"	"
16th,	Cornwall, New York	"	"
"	Haddonfield, Philadelphia	"	"
18th,	Tonge Street, Canada	"	"
"	Westfield, Indiana	"	"
"	Northern, Indiana	"	"
"	Spring River, Kansas	"	"
20th,	Balkman, Baltimore	"	"
26th,	Scipio, New York	"	"
"	Wabash, Indiana	"	"

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 22nd inst.

**GREAT BRITAIN.**—A heavy snow-storm prevailed in Scotland on the 18th.

Sir Alexander Cockburn, Lord Chief Justice of the Queen's Bench, died suddenly on the 19th inst. He was the arbitrator on the part of Great Britain in the Geneva arbitration on the "Alabama claims."

**IRELAND.**—Attached to the bill of particulars furnished to the defendants in the Land League prosecutions, was a schedule of the meetings held by the League, ending with that held at Limerick on the 2nd, but it was expressly stated that the Government was not thereby precluded from relying for conviction on subsequent proceedings of the League. It was asserted that the defendants intend to prosecute two newspapers for attempting to prejudice the jury and prevent a fair trial. The Land League, apprehending seizure by the Government, is said to have invested all its funds in foreign securities and placed them in a Continental bank, and also to have removed its books and papers to a place of safety.

Accounts received in Dublin represent the country as increasingly unsettled. The combination against the payment of rents is extending into districts hitherto peaceable, and even tenants who do not profess inability to pay meet their landlords defiantly, and refuse to pay more than "Griffith's valuation." This is the valuation established by Sir Richard Griffith, an eminent statistician, who some years back was appointed by the Government as chief of a commission for the valuation of Irish landed property. It is about two-thirds of the selling value of the property.

John Bright, in a speech before his constituents at Birmingham, declared that the unfortunate situation of Ireland is in large degree due to oppression by the landlords, but above all to the evil of absenteeism, which has been practiced by so many generations of landlords, who have spent the money drawn from Irish property in living in England. The difficulties raised before tenants who wish to purchase land which their fathers and they have occupied and utilized for the landlords' benefit, also contribute to the bad state of affairs. This speech and some other circumstances

have given rise to a report of dissensions in the Cabinet on the Irish question; a report of which Gladstone authorized a public denial.

F. P. O'Connor, one of the Land League leaders, declared in a speech at Galway, that when the objects of the League are obtained, the Irish people will have in view a more noble cause, to wrench themselves from the rule of England.

In the North of Ireland, an anti-Land League movement is spreading. A meeting of tenant farmers in Monaghan Co. has strongly denounced the agitation.

**FRANCE.**—On the 16th, the Senate, after an earnest debate, during two days, upon an interpellation addressed to the Government respecting the resignation of the previous (De Freycinet) Ministry, rejected two motions for passing to the order of the day, which included objections to the course of the Government, and at the demand of Premier Ferry adopted the order of the day pure and simple, (equivalent to a vote of confidence) by 143 votes to 137.

It is reported that the Papal Government has addressed a note to that of France, protesting against the enforcement of the decrees relating to unauthorized religious societies.

**BELGIUM.**—A fire-damp explosion occurred in a coal pit near Mons, on the 19th. Of 27 men in the pit at the time, 15 were rescued more or less injured. It was feared the others were killed.

**GERMANY.**—In the Lower House of the Prussian Diet, on the 20th, a member questioned the government respecting an agitation against the Jews which is now exciting some attention. He denounced the efforts to revive race hatred, and showed its inconsistency in a country whose Government had intervened diplomatically in favor of removing the disabilities of Jews in the Balkan Principalities. The Minister of State replied that the Government had not received the petition referred to, for the partial renewal of Jewish disabilities, but he would say, that the existing laws establish religious equality, and the Government has no intention of proposing any modification thereof.

**SPAIN.**—The arrival of French monks at Alicante and Barcelona caused hostile popular demonstrations, and they were compelled to re-embark from the latter place.

**PORTUGAL.**—Jesuits having attempted to re-enter the country, the Government has instructed the various Governors to enforce strictly the decree of 1834, abolishing all religious orders.

**RUSSIA.**—A recent St. Petersburg dispatch to the London *Standard* says: "The Governor General of Kasan will be suspended and tried shortly, for forcibly attempting to convert 700,000 Tartars to the Orthodox [Greek] faith."

**ROME.**—Cardinal Jacobini has been appointed Pontifical Secretary of State. This appointment is supposed to mark a change in the policy of the Vatican, as the Cardinal is considered more liberal than those who have heretofore controlled the government. It is stated that the Pope approves the course of the Irish bishops in regard to the present agitation in that island. In consequence of the compromise attained with Russia, measures will be taken for filling the vacant sees in Poland, and in the appointments the claims of persons recommended by the Russian government will be considered.

**TURKEY.**—It is stated that at a recent meeting of the foreign Ambassadors to Constantinople, the Russian representatives declared that the attitude of certain Powers had encouraged Turkey to resistance, and the naval demonstration had therefore become useless, ceasing to influence the Porte. After deliberation it was decided, on the proposition of the British and Italian representatives, that the Ambassadors should no longer attempt to exercise pressure upon the Porte relative to pending questions.

# Friends' Review.

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## JOHN M. WHITTALL.

(Continued from page 243).

"One or two things I will mention that may encourage me still more in giving up to the requirings of the Lord. When I thought it right for me to adopt the plain language, and before I thought the proper time had arrived, I was much distressed, thinking I should lose my employment; but being at a Friend's house where Samuel Bettle, Sr., lodged, he, without my having told him or any one who could inform him, of my inwardly distressed state, said to me that if I was faithful to the Lord's requiring, He

would make a way for me where there was no way. And indeed I have found, although I am a poor, unfaithful, unworthy creature, a way made for me in the hearts of my employers, where to the natural mind there appeared no possibility of a way. Some of my friends thought, and one told me, that I would not get the command of this ship because of my plain coat and language, and my prayer was that if it was right in the Divine sight, I might get it, to show such their error. I said: 'Oh, Lord, thou rulest in the hearts of men, and if it seemeth good to thee, thou canst incline my employer's heart unto me;' which the Lord did do, and for which I desire to be thankful."

"After the command had been conferred on me, some Friends for whom I had great esteem, were very much concerned lest I should lose my right of membership in the Society, in consequence of being Master of an Indiaman, which would have to pass through seas infested by pirates, thereby making it probable that arms would have to be used in defence. This, of course, brought me into great trouble of mind. But, according to my usual practice in all straits, I laid the matter before my Heavenly Father, who, in unutterable mercy and kindness, gave me to see that I might go as Captain in that ship, and that no arms would have to be used, of which I informed my friends. But they still insisted that I was mistaken in accepting the position. This again brought me into distress, as I very highly valued their judgment. Upon again bringing the matter before the Lord, He, in His mercy, as in the case of Gideon of old, gave me a second time an assurance that it was right for me to go as Captain. After this I felt no more hesitation about the matter; and the result proved that their fears were groundless, and that my decision was right."

10th month 11th, 1826.

"I have cause of humble gratitude this day for an evident answer to prayer, and I

think a commemoration of the event may not be wrong. We have been eighty-one days at sea, and until this morning we saw no land nor anything to prove our reckoning correct. And as last evening I told the supercargo we should see the island of St. Paul this morning by 10 o'clock, I felt anxious lest he might suppose my calculations incorrect if we missed it. At the hour mentioned the weather was very thick with showers of rain, and blowing hard, and at times clearing off a little. A few minutes after 10 o'clock, and between the squalls, I saw the land seven miles distant, to my great joy. We had passed it two miles, going at the rate of ten miles per hour. If it had continued thick weather half-an-hour longer, we should have missed seeing it. For all of the Lord's mercies I desire to be thankful. He was pleased to hear my prayer that we might see the land. He gave me wisdom and judgment in making the right situation; and when we reached it, He caused the clouds to disperse, exposing to our view the desired island. Surely such mercy calls for humble gratitude. Human skill could do much—could find the situation assigned to the land, but when there, it could not cause the rain to stop, and the sun to shine, and to our seeking eyes unfold the distant isle.

"The usual time for sailing from the United States for China, in order to take the direct route for Canton through the Straits of Sunda and up the China Sea, is not later than the middle of the 6th month. Ships sailing after that time, on account of the N. E. monsoon, usually take the Eastern passage, and approach Canton from the Pacific Ocean, thus greatly increasing the distance to be sailed over. We left Philadelphia the 15th of 7th month, as before stated, but, owing to favorable winds, we reached the Straits of Sunda after a short passage, and I concluded to attempt the direct route up the China Sea. Before coming to this conclusion, I asked of the Lord that if it would be right for us to take that route, the wind next morning might be fair. Accordingly, next morning, 3rd of 11th month, 1826, a fine breeze sprang up from the right direction, and we immediately made sail by the short route.

*First Day, 19th 11th month, 1826.*—"I have received cause this day to offer up thanks, and reverently to hope and trust in the Lord. We are now in the China Sea, in a part that at this season is subject to very strong currents, and in the neighborhood of very dangerous shoals on one side, and land on the other. Yesterday the weather was very thick, squally and rainy, so that we could not get observations ac-

curately to determine our situation, and this morning it still looked stormy, which made me feel anxious for our safety, knowing the liability there is of being drifted by the current out of our track. In reflecting upon it this morning I felt discouraged, but looked up with a little hope towards my Heavenly Father, who was pleased to hear my prayer; for this afternoon, when I least expected it, the clouds dispersed, and we were enabled to determine our situation with tolerable exactness, and found the current had not affected us of consequence.

(To be continued.)

#### THE GREAT NORTH LAND.

(Concluded from page 248.)

The Alaskan Eskimos do not essentially differ from the same race as they exist elsewhere. Their snow-houses are constructed in various apartments, and so arranged with winding passages as to exclude the cold. We fancy, however, that such a residence, though warm, is not remarkably cheerful.

Some of the Alaska Indians live in houses. These houses are generally built along the beach, just above high-water mark. They are from 25 to 40 feet square, without a window, the only openings being a small door, three or four feet above the ground level, and a hole in the roof for the escape of the smoke. The door opens upon a broad platform, which extends around the four sides of the house. Some of the houses have a second platform inside the first. The square within all is planked, except the space reserved for the fire. The walls, and frequently the roofs, are made of cedar plank, from two to five feet wide, and two to three inches thick. These planks are made by splitting the tree, their faces being smoothed with a small adze.

Among some of the tribes the rank of the chief is indicated by the height of a pole, called a "totem pole," erected in front of the house. The greater the chief the higher his pole. These posts are carved with the "totems," or family badges of the chief, and form a sort of genealogical record of his family. These family badges extend through different tribes, and their members have a closer relation to one another than the tribal connection. Members of the same tribe may marry, but not members of the same badge. These totem poles are from two to five feet in diameter, and are often more than sixty feet in height. They sometimes cost as much, including the gifts and entertainments that attend their dedication, as \$2,000. Visitors to the Centennial Exhibition will remember specimens of these poles.

The general condition of the natives of Alaska may be described as one of extreme degradation. The women are despised and oppressed. Female infanticide is common among some of the tribes. Polygamy is common. Widows are sometimes burned to death on the funeral pyres of their husbands. Witchcraft is practised, and religion resolves itself into devil-worship. All the Alaska Indians are held in abject fear by the "shamans," the conjurers or medicine men.

The latter half of Dr. Jackson's book is occupied mainly with an account of the work of the mission which he was instrumental in founding among the benighted Alaskans. It was begun August 10, 1877, at Fort Wrangell. Mrs. A. R. McFarland, a missionary lady of experience, was put in charge, and carried on the work nobly. At the time she was the only Christian white woman in Wrangell; for seven months she was the only Protestant missionary in Alaska, and it was five months longer before any one came to her assistance at Fort Wrangell. During that time all the perplexities, religious, physical, and moral, of the native population were brought to her for solution, and her arbitration was universally accepted. If any were sick, they came to her as a physician; if any died, she was called upon to take charge of the funeral. If husbands and wives became separated, she was the peacemaker to settle their difficulties. In questions of property she was judge, lawyer, and jury. When the Christian Indians called a constitutional convention, she was elected chairman. She was called upon to interfere in cases of witchcraft; and when the Vigilance Committee were about to hang a man for murder, she was sent for to act as his spiritual adviser. There are few instances of greater Christian heroism than hers. She is now at the head of the McFarland Industrial Home at Fort Wrangell, which aims to save the Indian girls from a horrible fate, and train them for future usefulness.

The Rev. S. H. Young is now laboring at Wrangell, and the Rev. J. G. Brady at Sitka. At the former place a church has been formed; at both stations there are other assistants besides those already named, and Dr. Jackson reports the work as prospering.—*Ill. Christian Weekly.*

#### OUR LONDON LETTER.

Friends assembled to the Meeting for Sufferings on 10th month 5th, in larger number than usual. A solemn feeling accompanied the opening, to which Stanley Pumphrey and Isaac Robson gave expression, a feeling of responsibility resting upon us as representatives of our religious Society in England, and a prayer that we might be wholly devoted to the Lord's service, denying ourselves, so that our beloved church might be a strong, a living and a gathering church.

The subject of the opium traffic again occupied much time. Report was made that the deputation appointed last month had been received by the Congregational Union at Birmingham, and an opportunity afforded them of presenting the address from the Society of Friends at a sitting of the Union. It was very satisfactory that considering the great press of business which had to come before the meetings, the Committee of Arrangement had been willing to admit the deputation. Thomas Harvey addressed the meeting after the reading of the memorial, and impressed upon the representatives of the Congregational body present the exceeding importance of this subject, hardly second to that of slavery, and the duty of all Christians to raise a loud protest against the participation of the English Government in the opium traffic. One of their own members, Dr. Legge, had given notice of a resolution to the same effect, and this, after a very interesting debate, was unanimously carried. Besides the influence thus exerted upon one of the most prominent Nonconformist bodies in England, this discussion helps to bring the subject again before the country through the newspapers. Several thousand reports of the meeting, reprinted from the "Nonconformist" are being circulated, and the "Friend of China" will also doubtless contain a full report. A minute was made by the Meeting for Sufferings, recording its appreciation of the Christian and brotherly courtesy shown by the Congregational Union.

The Opium Committee also handed in the draft of an "Appeal from the Society of Friends to our fellow countrymen." There seems to be a want of some document which shall contain a statement of the history of the traffic, in order to inform and convince many who do not now understand the subject. This appeal enters very clearly and at some length into the development of the present system, by which, as the result of military pressure, opium is forced upon the Chinese people, against the will of their rulers; and it urges (1) the ratification of

**AN** angry man stirreth up strife, and a furious man aboundeth in transgression.

**BEAR** with yourself, but do not flatter yourself. Work effectually and steadily at the correction of your faults, yet calmly and without the impatience of self-love.—*Penelon.*

the Chefoo convention, which would give the Chinese power somewhat to restrict the import of the drug, and (2) that the government should stop issuing licenses in British Indian territory for opium growing, and take steps adapted to discourage its cultivation in the native States. As means to meet the needs of the Indian Budget instead of the large revenue, (at present seven millions sterling or \$34,000,000,) derived from opium, the following are suggested: equalization of taxation in India, and reduction of expenses; (the twenty millions expended on the Afghan war encourages a hope that a more just policy, avoiding such wars, would effect great saving). An increase to the taxation of the poor Indian peasants (ryots,) is strongly deprecated. The meeting deliberated on this draft appeal: there was a general feeling that it is right for our Society to issue at the present time a manifesto of its views. It is true we have quite recently taken public action by memorializing the government, and by the deputation to the Congregational meetings; yet the time may be ripe for repeated efforts,—now, while the attention of the country has been aroused. The aim of Friends is to reach those who are thoughtful and serious-minded in the community, since if these are convinced of the iniquity of the opium trade, we may be pretty sure that the whole nation will follow in time. The appeal was referred back to the committee for further revision. Our friend Catherine Wilson of Birmingham, has published a small pamphlet, entitled, "England and the Opium Trade with China," which puts the question in a very clear light.

In regard to Ireland there was little fresh to report this month. The abundant harvest is a cause for much thankfulness, having lifted the people of the east and south out of the depths of indigence; unhappily, they are now the more free to listen to the enticements of political agitators, who are stirring up disaffection in many parts of the country against the laws of the land. We know that a few people can make a great noise, and probably it is so in this instance, and there is a large mass of population which is quiet and law-abiding. And the murders and outrages which are reported are, after all, only few and solitary cases. The prosecution of the leaders of the Land League for seditious speaking and conspiracy may be a wise step on the part of the government; it seems reasonable to try existing laws before enacting any special coercive measures to quiet the country. Meanwhile, emigration has been increasing: our friend James H. Take, whose pamphlet on the Irish Land Question has become a

standard work of reference, is travelling in the United States, partly with the object of seeing what opening for emigrants there is in Manitoba and the Western States. The knitting work organized by women Friends in Ireland to relieve the distress, resulted in a large stock of stockings and socks remaining on hand; a good many of these have been bought by English Friends and sent to the refugees in Kansas.

A committee was appointed by our last Yearly Meeting to consider the present arrangements of the business of the meeting. The concern in part arose from a communication made by Eliza Watson of Iowa, to the men's meeting, suggesting whether a larger share in the deliberations and responsibility of the proceedings of the Yearly Meeting might not be accorded to the women Friends. That committee has just met, and it is understood that they will probably recommend to the Yearly Meeting a widening of the scope of the business so as to include much that is now carried on in extra meetings,—such as, I suppose, reports of Foreign and Home Missions, Tract and Temperance work,—whilst some of the old established business of the meeting, such as the reading of testimonies, will have to be curtailed. There is a rather general feeling that some of the latter documents need not be carried beyond their Quarterly Meetings; at the same time it is greatly to be hoped that the great value of the testimonies as Christian biography will still be recognized. The Quarterly Meeting reports on Mission and other work are at present somewhat irregular; it is suggested that a certain number of the Quarterly Meetings might report each year, full reports being sent in, and more time allotted to their consideration. Whether it will be found possible to arrange, that our women Friends shall deliberate on some of the subjects, which now come before the men's meeting only, and shall have the opportunity of offering suggestions or opinions (perhaps in writing) to the men, is somewhat doubtful.

At the Committee of Friends' Foreign Mission Association on the 5th, Henry Stanley Newman brought forward a concern to visit India, making a tour, in order to inspect not only our own station at Hoshungabad, but also the Missions carried on by other Societies in some parts of India. This proposal receiving full unity, H. S. Newman sailed (I believe) yesterday from England. He expects to be absent about six months.

An Educational Conference has just been held in London, in continuation of a similar gathering a year ago, consisting of representatives from Friends' public schools as well

as some private ones. A proposal was made to have a standing committee of reference on educational matters.

In connection with Friends' Mission work in Birmingham, a week of meetings has just concluded at one of the branch stations, Stinchley Street. At these meetings, such, it is stated, was the power which accompanied the preaching of the Gospel, that there was no need to invite people in. In spite of stormy weather, the rooms were full to overflowing nightly, and a good many were even turned away. There was a strong revival element, and prayer meetings were held before and sometimes after the services. Singing was carried on with great earnestness.

LONDON, Eleventh mo. 11th, 1880.

For Friends' Review.

#### HINTS TOWARDS PRACTICAL HOLINESS.

Our religion may be more in the head than in the heart—more in theory than in practice—more for the praise of men, than for the glory of God. That which is highly esteemed among men may be an abomination in the sight of God. We may draw nigh to Him with the mouth, and honor Him with the lips, while the heart is far from Him. We may sing His praise, and forget His wondrous works. We may sing with melody of the voice, and be strangers to the melody of the heart. We may have an ear open for outward sounds, but not an ear to hear what "the Spirit saith unto the churches." Our faith may stand in the wisdom and eloquence of men, but not in the power of God. It may stand too exclusively on what Christ has done outwardly for us, and not enough in what He is willing to do inwardly "by the washing of regeneration, and the renewing of the Holy Ghost."

We may, with fluency of speech, direct others to "the Lamb of God, which taketh away the sin of the world" while the sins of the world still remain in our hearts.

If we have not the Spirit of Christ we are none of His. God sees not as man sees; "He searcheth all hearts, and understandeth all the imaginations of the thoughts." An honest and a heart-searching time is ap-  
proaching, which we cannot evade, when each shall appear to give an account of himself to God.

But the query may arise, "Is there no balm in Gilead? Is there no physician there?" Yes, verily; there is a Saviour, the Lord Jesus, that is more able to save than sin is to destroy.

There is a power that through each sinking scene,  
Can keep the soul unshaken and serene;  
Can sweeten every prospect to the taste,  
And heal as wide as sin and death can waste.

"The Son of Man is come to seek and to save that which was lost" in the fall. He came and suffered for our sins, and now reveals Himself inwardly, so that the sinner may be restored, and that the heart even of a hypocrite may be purified and fitted to worship Him in the Spirit. He gave Himself for us that He might redeem us from all iniquity, and He will do it if we receive Him into our hearts and allow Him to do His works there, and follow Him in the way. Then all will be well. But if we reject Him and turn away from His reproofs then all that was lost in the fall will remain lost, and we be left as wanderers. D. H.

Dublin, Ind., Tenth mo. 28, 1880.

#### NOVEL READING.

It is sadly true that a large portion of the idle sensuality and crime among the youth of our land, has had its origin in the base and trashy literature with which their minds have been fed. Even the most skeptical can not help being convinced of this, when so many criminals have confessed that their crimes were the offspring of a weakened and perverted mind, produced by reading the wild stories which crowd the stands of news-dealers, and flood the country in the shape of "dime novels."

But how is this to be avoided, when in so many so-called Christian families, the tables are covered with these weak works of fiction, placed there by the parents, perhaps, while the Bible lies dusty on the shelf.

If a person's surroundings have anything to do with establishing his character, this subject should claim the attention of every parent.

While the minds of their children are yet immature, grasping and ambitious, should they not be very careful what kind of mental food contributes to the development of those principles which are to shape their future career, and perhaps mould their *final destiny*.

Bush Hill, North Carolina, Eleventh month 4th, 1880.

#### IN TIME OF PEACE, PREPARE FOR WAR.

While a Nation or State holds to the principle of settling differences and questions in dispute by an appeal to arms, their training, education and habits of reasoning lead away from a peaceful settlement of differences, so that they stand ready quickly to complicate matters in the event of a difference with another State or nation, so as to preclude the possibility of a peaceful settlement of the same. But by the adoption of peace principles and resolutions, the opposite result will follow.

Being an humble individual myself, nevertheless I feel it to be a duty required of me to publish that I have a growing impression that some active measures should be taken in opposition to war, as I am convinced that the evils resulting therefrom, are greater than the evils they are intended to remedy; and that all lovers of humanity should give a more emphatic and unequivocal expression in opposition to it than they have yet done, and in a more effective way.

I believe it is a matter of history, that after protracted, devastating and destructive wars, nations engaged therein have had to resort to other measures and bring other remedies to bear for a settlement of their differences, which might have been employed effectually at the outset; and I am also further convinced that there has seldom been a war between two nations where the expense incurred and the sacrifice made on account of the same, if applied in the interest of peace would not more than have secured it. Indeed I believe that the expense of most wars if so applied would have resulted in this way, to say nothing about the great and needless sacrifice of life, the suffering and crime and demoralization, and above all, the hurrying of thousands upon thousands of souls to a final end and awful judgment unprepared. If these things be true, and I think they cannot be reasonably contradicted, it would be better in the effort to avoid war, to suffer fraud if need be, and exhaust every honorable means, and some means that "the spirit that is in the world which lusteth to envy" would pronounce dishonorable, if the same should be found necessary to a peaceful settlement of difficulties between States, rather than to engage in war.

And further, in a government democratic in form as ours is, where it is supposed that the administration and policy should be a reflex of the will and spirit of the people, are we not equally reprehensible for not proceeding to record ourselves in opposition to popular evils as we are, or would be, should we fail to advocate the right? And professing Christians, followers of, or who should be followers of the great Prince of Peace, what has been our example, while our creeds have been in opposition to war? Have we not, according to the political economy of our country, placed ourselves on record with the popular voice and been misrepresented, instead of standing aloof until the opportunity is offered to do otherwise? Should we not seek such a change in the political economy of the nation that we may have the opportunity to make ourselves effectively heard?

It may be urged by some that the time has

not arrived for the termination of wars. To such I would put the question, "whence come wars and fightings?" "come they not of your lusts," or in other words, the evil that is in man; and if this is true, can we consistently argue in favor of the continuance of it when it has such an origin? Not only is the argument that I have used, but the teachings of Christ also, are in opposition to defensive as well as aggressive war. "Put up thy sword," said He to the disciple, "they that take the sword shall perish with the sword." There is something in the natural character of man, individually and collectively, that while he might be disposed under other circumstances to pursue peace, to be continually menaced by a military force has a tendency to arouse belligerent feelings in his heart and lead him to embrace the war spirit; while to surround one with those devoted to peaceful pursuits and a people committed to peace principles, has an opposite tendency. I believe that if this or any other nation, relying on God for support, should take the right course, disband all its military organizations, and proclaim that it would not take up the sword or appeal to arms to settle any difference between it and another nation, but would submit every such question to peaceable arbitration, and would rather suffer itself to be defrauded than to engage in war; I believe that such a course, instead of giving rise to anything like a feeling or disposition to take an undue advantage on the part of other nations, would so commend itself to them by appealing to their better nature as to call forth their highest admiration, even nations barbarous and unchristian. It would be a stronger defense than the best equipped armies and navies kept under training for the purpose of enforcing indemnity in every trifling case of real or supposed trespass.

Therefore I feel like urging the adoption of a resolution declaratory of the above principles by national convention, and calling all lovers of humanity to its support, believing the same would be in favor of the cause of humanity and righteousness, and would increase us or the nation adopting the same in favor with God and all other nations of the earth.

W. J. C.

WICHITA, K's., 10th mo., 30, 1880.

#### "IN EVERY THING."

There is nothing that interests you that is too little to confide to God in the solitude of closet prayer. You may enter into your chamber, and shut your door, and secure of a kindly hearing, you may tell your Father

who is in secret of *little* things that worry and vex you, and retard you in your spiritual life, which are yet so little that you would be ashamed to confess to your nearest friend how great a space they filled up in your heart. Fix it in your mind that there is no duty, however small, which we can perform without God's grace; no trial that we can endure without His aid; no enemy that we can defeat unless the Captain of our salvation speaks to us the conquering word. Let us lay our wants before Him; and find in His presence the remedy for all our anxieties and our fears; so shall we be careful for nothing, while in *every thing* by prayer and supplication with thanksgiving we let our "requests be made known unto God."—*Selected.*

#### THE HAPPY HOME.

Though it may not be always easy to clearly define what constitutes a home, there is no difficulty at all in discovering what does not. A fine house, with all the most modern improvements, well-fitting doors and windows, smokeless chimneys, dry walls, convenient water supply, excellent drainage, a perfect immunity from draughts and insect life, good servants and good tradesmen in our immediate vicinity, go far to constitute a comfortable residence; while tasteful furniture, rare pictures, beautiful ornaments, and a good collection of good books, add still greater charms; yet all these, and a thousand other attractions, pleasant to the eye and very conducive to physical comfort, would never constitute a really happy home without two other grand qualities—qualities like, yet unlike; independent, yet each to a great extent dependent on the other for its usefulness; each insufficient of itself to do all; each beautiful, but doubly so when allied; each within the reach of the humblest as well as the highest—more lovely, as well as more useful, in the cottage than in the palace; each a corner-stone of happiness, and forming together the very foundation of peace—two grand, simple qualities, all-powerful in heaven and earth—love and order!

Let every person who possesses a home of any sort or condition whatever, look round and observe how far it is governed by those twin sisters; consider well if every action of every day is prompted by love, and carried out by order; if affection is the ruling principle, punctuality the ruling practice of everyday life.

It is the personal interest of every individual to make his or her home the brightest, pleasantest, most attractive spot on earth to every one near and dear to them; there should be no place like it. But we fear

there are many people who never attempt doing so—many more who attempt and fail.—*Ill. Christian Weekly.*

#### EMMA'S KISS.

A gentleman one day came to my office for the purpose of getting me interested in a young man who had just got out of the penitentiary. "He says," says the gentleman, "he don't want to go to the office, but I want your permission to bring him in and introduce him." I said, "Bring him in." The gentleman brought him in and introduced him, and I took him by the hand and told him I was glad to see him. I invited him up to my house, and when I took him into my family, I introduced him as a friend. When my little daughter came into the room, I said, "Emma, this is papa's friend." And she went up and kissed him, and the man sobbed aloud. As the child left the room, I said, "What is the matter?" "O sir," he said, "I have not had a kiss for years. The last kiss I had was from my mother, and she was dying. I thought I would never have another one again." His heart was broken.—*Moody's Child Stories.*

#### INDIAN MATTERS.

JEREMIAH HUBBARD writes that at a meeting with the Ottawas, Eleventh month 10th, there was a full house, good order and attention. Some Friends of Timbered Hills Monthly Meeting had been down the week previous, visiting the families of those Indians who had become members. He is especially comforted with the earnestness and Christian walk of the new members, and with their meetings. They are adopting the plain language of their own choice.

At the Wyandotte Mission he found Dr. Charles Kirk so sick, that he and his wife had been granted leave of absence. John M. Watson and his wife, of Columbiana county, Ohio, are to take the place of superintendent and matron for a time, and are thought very competent. The Indians are much concerned for Dr. Kirk, whom they love. J. H. had two meetings with the Senecas at John Winney's house. He says, "It is remarkable with what gravity the people demean themselves at our meetings;" and that they enjoy them very much, some coming many miles to attend them. He had also two meetings at Matthias Splitlog's house. Here he found the people more and more anxious about their souls' salvation. Some rode twelve or fourteen miles to the meeting. He read part of the last chapter of John and expounded it, then

preached to them "Jesus Christ and Him crucified." The people are desirous of a meeting-house, and a church organization to be formed soon.

## FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 4, 1880.

### WORKING TOGETHER.

When Isaiah looked forward to the times of the Gospel, he saw that the moral wilderness and the solitary place, or land parched with spiritual thirst, should be glad for those who by faith should "see the glory of the Lord," even Jesus. They, like Abraham, were not only to be blessed, but to be made a blessing to others. Therefore, it was said to them, "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a feeble heart, Be strong, fear not." And now that these times are come, and the desert places are all about us, there should be the greatest earnestness in saying to all who will hear, "Behold your God."

Zion was to lift up her voice with strength, to be not afraid, but leaving the lowly place where she would gladly retire from the world's clamor, she was to get up to the high mountains to sound abroad salvation through Christ. The season most favorable for meetings is now before us, and there should be a hearty co-operation to press forward the Lord's work. Especially is it desirable for each to help the other, and all to combine in good efforts. Is there a meeting-house to be built for the worship of God and preaching of His word? Let all unite heartily that it may be done.

Is there a new mission school to be started, or some other fresh enterprise to diffuse Christian influence in a neighborhood? Instead of cold indifference, and saying it is useless or unwise, let there be union to secure the highest success. Why should not those who have stood aloof, looking on at others or perhaps criticising them, instead of weakening their hands turn in and help, saying not only in words but in deeds, "Be strong, fear not." Are some longing for the souls of the careless and unconverted, for those who live as if there were no God? Do not dwell too much on your lack of eloquence, of learning, of spiritual power, but unite, and remember God says, "Lift up your voice with strength," and when He says so, He will give strength. Let us sink minor differences and little hindrances, and grasp the great things in which all can agree, and with a close, united front, come up to the help of the Lord in bringing succor to the strug-

gling, the tempted, the weary, the despairing, the lost.

Some years since the late Samuel Bettie saw the need of preaching the word in the counties around Philadelphia. He felt his insufficiency, and wished that some one with the power of the old times would come and do the work. But none such came, and when he did go forth the Lord was with him, and souls were won.

If among idolaters "they helped every one his neighbor, and every one said to his brother, 'Be of good courage,'" how much more should fellow Christians—members of the same household of faith, members of Christ and co-workers with Him, put shoulder to shoulder in the Lord's cause. Too long Satan has wrought mistrust, and weakened the labors of whole congregations and larger organizations. Let there be a rallying to that certain success which the Lord will give to a united, loving people.

What though we be weak ourselves, "Mighty through God," is His word of promise. Let us move on together in the faith which Paul had when he said: "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."

THE Life Saving Service, which watches our whole line of coast, to rescue shipwrecked voyagers, is one of the brightest ornaments of our national government. In furtherance of the same humane object two revenue steamers have been ordered to cruise for the relief of distressed vessels during the winter, from Block Island, along the outer side of Long Island, south to Body's Island, North Carolina.

This use of armed vessels, "not to destroy men's lives, but to save them," shows that the spirit of Christ has in some degree leavened the character of the governments of Christendom. Good men, seeing the unjust wars, oppressions, and complicity with evil, which are still too common among these nations, may at times be ready to cry, "Lord, how long!" But the contrast is great between the present and the times when the most pious people of Europe preached bloody crusades against the Turks, and an Italian nobleman could ruthlessly order his soldiers to slay every man, woman and child of a town of five thousand inhabitants, and afterwards be made a cardinal by the schismatic pope, Clement VII.

Scarcely two hundred and fifty years ago, most, if not all of the European governments, imprisoned, tortured or burned good people for their religion, and even in America, Friends were banished and hung as if malefactors. Later

still, church members joined in the slave trade with easy consciences. Despite all discouragements, the day grows brighter, and the time approaches when the kingdom under the whole heaven shall be Christ's.

**HOW PERSONS AFFLICTED WITH BRIGHT'S DISEASE OUGHT TO LIVE.** By Joseph F. Edwards, M. D. Presley Blakiston, 1012 Walnut street, Philadelphia. Price 75 cents.

Dr. Edwards gives a plain account of the ordinary causes of the disease of which he treats, and its nature. He then lays down directions such as can be understood and carried out by almost any one, as to the proper means to avert the effects of this disease, and to prolong life in comfort and usefulness when it has begun. It is a valuable manual for the many invalids who suffer from this too common affection.

**LETTERS ON CHRISTIAN HOLINESS.** By Jane A. Scott. Perkinpine & Higgins, 914 Arch Street, Philadelphia.

A strong impression exists among the most serious in the various religious denominations that there is less of spiritual earnestness, less of delicate attention to obedience to the will of Christ, less of separation from the spirit of the world, and less of pure devotion to the Lord Jesus, among church members, than a generation ago. That such a feeling exists is in itself a ground of hope, as it indicates that some long for more holiness among Christians. In each denomination the doctrine of holiness is marked by its special view of Christian truth. In substance that of the Early Friends and of the Early Methodists was almost identical. The difference was almost wholly as to the mode of reaching the experience, not as to the nature of that experience. It proposes the most simple and reasonable thing,—that the child of God should so perfectly trust his Father as to place himself and his every interest implicitly in his control; that he should believe that He who made him can and will recreate him in righteousness and true holiness; that God's law is one to be kept, and not merely a standard to be striven for; that Christ is a complete Saviour, whose blood cleanses, whose Spirit sanctifies the heart, and gives light as to duty and strength to perform it, so that man is *restored* to God and purity.

These letters are easily understood; they avoid bald and extreme statements, and keep the balance between faith and works, better than some other writings on the same subject. Written to meet the wants of the party to whom they were addressed, they are more directly practical than they would otherwise have been.

Not as a logical statement, but as the results of an humble and sweet experience, told very intelligently, would we commend this little volume.

#### MARRIED.

**HILLES—TATUM.**—By Friends' ceremony, at Cincinnati, Ohio, on the 28th of Tenth mo., Samuel E. Hilles to Amy Y. Tatum, daughter of Samuel C. and Eleanor Tatum, all of Cincinnati.

#### DIED.

**JONES.**—In China, Me., on the 30th of Fourth mo., 1880, Stephen Jones, aged 90 years. Remarkable for sound judgment, quick perception, a knowledge of the principles of the Christian faith, and of a broad catholic spirit, he was eminently fitted for usefulness in the church, to which he devoted a large portion of his long and useful life. As a peacemaker, he was ready and successful in healing breaches, and maintaining love and harmony in society. Nothing pained him more than any manifestation of the want of unity in the brotherhood of believers, while he greatly desired the blessing of unity among all men. When but a young man he was appointed to the station of Elder, which position he acceptably filled to the time of his death.

A man of fixed religious habits, and wonderful decision of character, his action was steady and unwavering, while his zeal was tempered with moderation. He was a constant attendant of all his meetings, from the Yearly Meetings down, seldom being hindered by the most inclement weather even in his old age. He traveled quite extensively with the Lord's ministering servants, and sometimes gave testimony himself of God's mercy through Christ. At one of the last meetings he ever attended he spoke with deep feeling from the words, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." His vigor and activity of body did not fail him till his final sickness, and his mental powers were clear and unclouded to the last. He had frequently expressed his readiness to depart when it might be the Lord's will. His sickness continued only four days. He died peacefully, and as one falling asleep in Jesus.

**PORTER.**—Suddenly, near Somerton, Nansemond Co., Va., Tenth month 16th, 1880, Mary C. Porter, wife of Zachariah Porter, deceased, in the 80th year of her age, a member and Elder of Somerton Monthly Meeting. When not prevented by affliction it was her delight to attend meetings for worship and discipline, and when she became too infirm to do so, she enjoyed the visits of her friends. Her house was ever open to entertain Friends, and the Lord's servants always found a resting place under her hospitable roof. She was kind to all, and the poor, the sick and afflicted will feel they have lost a friend. She not only ministered to their bodily wants, but by sympathizing words would point them to the Saviour, who sustained her in all her afflictions. While our hearts are sad at the loss of this dear mother in Israel, we have the comforting assurance that the summons brought no terror, her lamp was trimmed and burning, and she oft-times said that her work on earth was nearly finished, and that her life was lengthened out to administer to the necessities of her afflicted daughter. For her she had cared with all tenderness for forty years. But the Lord, who doeth all things well, only separated them one week, and now we believe they are united in singing praises to the Lord God and the Lamb.

**PORTER.**—Near Somerton, Tenth month 23rd, 1880, Lenorah Copeland, daughter of Thomas Copeland and the late Mary C. Porter, in her 56th year, a member of Somerton Monthly Meeting. Though by a long and painful affliction she was prevented from attending meeting, she was well grounded in the faith and principles of the Society of Friends, to which she was strongly attached. She was a sufferer for forty years, having received an injury when a child, which caused intense pain at times. For the last three or four years she was confined to her bed with intense suffering until death relieved her, and we

believe she is now in that land where there is neither sorrow, nor crying, nor any more pain, uniting her praises with her dear mother, who had passed away one week before her.

### RELIGIOUS INTELLIGENCE.

THE Missionary Committee of the Methodist Episcopal Church appropriated \$666,000 for its work this year. Of this \$299,174 goes to Foreign Missions. The total amount set apart for the Indians was only \$5,800, an increase of \$2,250 over last year.

THE Christian ministers of New York City made a general protest against the Passion Play which was proposed to be acted at Booth's theatre, and it has been set aside.

At the next meeting of the Belgium Chambers, says the *Independent*, an influential member will propose that the pay granted by the State to the Romanist clergy be reduced in proportion to the number of people lately excommunicated for sustaining the public schools. This would diminish the pay by about one-half. It is also proposed to suppress the pay of all curates whose services have, in consequence of the wholesale excommunications, become useless.

THE Jesuits expelled from France are expelled by Portugal and in some places in Spain. The United States receives them freely and without fear, as she will also Socialists from Germany and Jews from Roumania who are reported as coming hither.

At a recent Moravian Conference, one of the ministers in attendance spoke disapprovingly of the application of the heathen term *Sunday* to the first day of the week. This is a protest of value, when we consider that the Moravians, as a people, so affectionately esteem the old-time German and Saxon terms and usages.

### THE SALVATION ARMY.

BRISTOL, ENGLAND.

I feel constrained to send a few lines of cheer from this old city. I do not belong to the "Salvation Army," but I have watched their work here with interest. The Circus is crowded every night with about 3,000 persons, and although the greater part are such as would not attend churches or chapels, yet there are very many of the more educated and refined of the inhabitants in regular attendance. The two points aimed at by the Captain and his men seem to be "Surrender" and "Let God save." The power there is in this simple testimony is truly wonderful, and I feel sure many, many poor wretched men and women are doing this.

The numbers who crowd to get into the Circus, and fail, are marched elsewhere. A fortnight ago hundreds were taken to a neighboring chapel, and it was filled up before the usually quiet worshippers arrived; and in amazement they exclaimed, "What means this eager, anxious throng?" On Sunday week about a thousand were marched by some Christian young men, over a mile, to Bethesda Chapel. Last night the Circus was full early. About 400 were brought away by the young men into Brunswick Chapel. The Broadmead Rooms, holding about 700 or 800,

were taken, and also crammed—still leaving some hundreds around the Circus, to whom the young men of the Christian Association Open-Air Mission preached. Oh, that all the chapels were free to these thousands at such a time, and when such a tide of blessing is rising.—*London Christian*.

### THE EXODUS.

No doubt many who have helped the Freed people in Kansas are almost impatient that another winter should bring fresh demand for aid for them. But of the 50,000 who have gone to that State, very many *must* be helped. Although an individual is not held guilty of the sins of his father, yet the retribution of evil-doing does follow to the third and fourth generation when nations sin against God. For two centuries our nation was responsible for the oppression and crimes of slavery. Its effects cannot be removed at once, and we must be content to suffer the consequences of past and present wrong.

Elizabeth L. Comstock has held several meetings in Philadelphia to give information of the needs of the Freed people who have fled to Kansas. She and others who have seen much of the fugitives are convinced that they leave the States bordering the lower Mississippi because of the cruelty and hardships they have received at the hands of lawless men. Some of their stories as recorded by Laura S. Haviland, the Secretary of the Kansas Relief Association, are horrible indeed. In the severity of this winter weather many of them must suffer severely in Kansas, and the Relief Association require clothing, lumber, food, seed for the spring, books and school appliances and especially money, with which to do *our* work.

Contributions may be sent to Joshua L. Bailly, 210 Chestnut street, Philadelphia, or E. L. Comstock, Topeka, Kansas.

### THE INTERNATIONAL LESSON.

#### FOURTH QUARTER.

LESSON 11. Twelfth month 12th, 1890.

THE LAST DAYS OF JOSEPH. Genesis 1. 14-26.

GOLDEN TEXT.—"The memory of the just is blessed."—Proverbs x. 7.

In the 49th chapter of Genesis, Jacob foretells the future of all his sons, "that which shall befall" them "in the last days." Reuben's character is graphically described, *boiling up*, which is the true rendering; quickly overcome when beset by temptation, he could not excel. The character of the descendants of Jacob's other sons, and also of the sons themselves, is vividly portrayed, and he seems by occasional exclamations, like that in the 18th verse, "I have waited for thy salvation, O Lord," (a reference to Christ, whose heel the serpent shall bruise), to experience a sense of more perfect communion than he had ever known before.

In the 26th verse he speaks of his own blessings as above those of his progenitors.

After this grand prophecy, Jacob charged his children that they should bury him in the cave with his fathers, describing it very particularly,

so that there might be no mistake. Joseph manifested the deepest sorrow for the death of his father. By his order the physicians embalmed him. Forty days were occupied in the embalming—the whole time of mourning was seventy days.

Joseph having leave of Pharaoh to go to Canaan to bury his father, went with a very large company. The threshing-floor of Atad, according to the best authorities, was on the west side of the Jordan, between its bank and Jericho. See Atad, Smith's Dictionary, &c. There they mourned seven days with "such a great and very sore lamentation," that the Canaanites named the place Abel-Mizraim, "the mourning of the Egyptians." The embalmed body of Jacob was carried by his sons into Canaan, to the cave in the field of Machpelah. In the cave were the remains of Abraham and Sarah, Isaac and Rebekah.

#### THE LESSON.

14th. *And Joseph returned into Egypt*, after he had with so much care buried his father in Canaan, in accordance with his wish. Joseph was now fifty-six years old; he had been sold into slavery at seventeen, had been in Potiphar's house probably ten years, in prison about three years; had been nine years Pharaoh's trusted minister when Jacob was brought into Egypt, and Jacob had lived in Egypt seventeen years. He appears from the large retinue mentioned in connection with the burial of Jacob to have kept his position as the second in the kingdom, and the country appears to have been prosperous all the time.

15. *And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us. They knew Joseph's wonderful love and reverence for his father, and they considered that Joseph would not be willing to do anything against them while he was alive, for fear of distressing him.*

*And will certainly requite us all the evil which we did unto him.* Once so unforgiving, unkind and cruel themselves, and never having made any full confession to Joseph as far as can be found, they were naturally full of fear, lest Joseph would now render to them their deserts.

16. *Afraid to come into Joseph's presence after their return into Egypt from burying their father, they sent a messenger to Joseph, saying: Thy father did command saying.* This messenger may have been Benjamin, as he would be the most likely to have acceptance with Joseph.

17. *The message from their father before he died (we may believe they told what was true), was that Joseph should forgive them the wrong against him, which they now confess. They reiterate the request, and ask to be forgiven, not as brethren, but as servants of the God whom Joseph's father worshipped.*

*And Joseph wept when they spake unto him.* Joseph's emotion may have been sorrow, that they should thus suspect him. It may have been that their penitence and self-condemnation for the act showed him that they had come to realize the enormity of their guilt. His heart overflowed with tenderness, pity, affection for his kindred, and memory of all God's wonderful dealings with him and them.

18. *And his brethren also went and fell down*

*before his face.* It was not sufficient that they should send a messenger to ask forgiveness; they showed by their acts that they were in earnest; so they fell down before him. Far from hating him now on account of his dreams, they were by this very act fulfilling them.

19. *Fear not; for am I in the place of God?* He dispels their fears, and shows how full was his confidence in God's justice, and that it was not for him to punish his brethren, though years made no difference in the enormity of their crime, neither could he change the purposes of the Almighty.

20. *But as for you, ye thought evil against me.* The word *intended* is perhaps better than *thought*. He does not speak this harshly, only he does not excuse their wicked design.

*—God meant it unto good.* How beautifully the thought is brought out that God can overrule even the wrong acts of men for good.

*To bring to pass, as it is this day.* Joseph appears to have had no self-condemnation, neither regret for his enslavement. He recognized that his sufferings had been blessed, not only to himself, but to all those around him.

21. His only desire appears to be to comfort his brethren and to assist them, to make their life happy, and to provide for them.

22. Joseph did not leave Egypt. Whatever political changes may have occurred, he lived ninety-three years in honor and prosperity. Yet it is evident that his thoughts were towards Canaan.

23. *The third generation.* It was quite possible for Joseph to have had great-great grandchildren. Marrying when he was between thirty and thirty-three, he lived about eighty years after. His descendants were probably very numerous at the time of his death. The expression that the grandchildren of Manasseh were brought up upon his knees showed Joseph's love in his old age.

24. Joseph did not fear death, but foretold the future of his brethren. He could rejoice in the assured faith that they should be brought into the land promised to Abraham, to Isaac, and to Jacob.

25. Like his father Jacob, Joseph required an oath of the children of Israel, that they would carry up his bones from thence. This was done when they went into the promised land.

26. The embalming of the Egyptians, mentioned in this verse, was so well done, (the dryness of the climate making the labor less difficult), that the body of Joseph was preserved in Egypt till the Israelites took it with them in the Exodus. Exodus xiii. 19, and Joshua xxiv. 32. Many mummies are still found in Egypt after 3,000 years. The coffin was probably made of wood, engraved with hieroglyphics on the outside. Joseph uses the word bones. They used many sweet smelling spices in embalming. As Joseph was to be buried in Canaan there would be no grand funeral for him in Egypt, but his remains were embalmed in the very best manner known to the Egyptians.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. We are prone to judge others by ourselves,—the man who seeks to benefit only himself and lives in such a state of mind, will believe that others are actuated by the same principle.

He will always suspect their motives. Hence he who desires to punish others, or desires that God would punish them, will expect to be punished himself for the wrong acts which he may have done towards his fellow-men, and instead of fully rejoicing in God's free pardon, he will have more or less dread of punishment.

2nd. The presence of and the reverence for good men while they are with us will often prevent a public manifestation of ill-will. The presence of a noble, loving man or woman will also soften animosity. The love of Jacob their father was strong in Joseph's brethren, and they recognized that love in him, and did not fear punishment while he was alive.

3rd. The dying message of many saints of the Lord has been, "Forgive." It is hard to realize that in the presence of eternity any other thought could take precedence of the loving forgiveness of God.

4th. We are again reminded of the fact that length of time makes no difference in the turpitude of crime. The consciences of Joseph's brethren caused them sorrow and distress, and a looking for of judgment.

5th. Forgetfulness is not forgiveness. We may not forget wrong done to us, and yet see that it has been turned into a great blessing to us, as we have forgiven the offence and love the offender. The abundant pardon of our Father in Heaven is not forgetfulness, but the remembering of our sins *against* us *no more*.

6th. Joseph recognized fully that the Lord had been with him, and that therefore everything had worked together for good, so that he had not only become a blessing in temporal matters, but that he had taught the worship of the true God.

7th. If we would forgive an injury we must, if way open, do a kindness to those who have injured us. No words of Joseph could prove so clearly as his acts—as his care for his brethren and their children, that he had fully and freely forgiven them.

8th. Though surrounded by all that could make this life happy, Joseph knew that he and his brethren were only sojourners in Egypt, that the fulness of the blessing was not to be in Egypt, but in the promised land. So, like his fathers, he "died in faith, not having received the promises, but having seen them afar off," was "persuaded of them and embraced them." "Desiring a better country, that is an heavenly."

As to how far he was enlightened in regard to that heavenly country, the Holy Scriptures are silent. But in that same exquisite chapter in the Epistle to the Hebrews, his command concerning his bones is spoken of as being by faith, and he being dead, yet speaketh.

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## CORRESPONDENCE.

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TECUMSEH, ONT., CANADA, Eleventh mo. 15th, 1880.

Yonge Street Monthly Meeting in Tenth month was held at Tecumseh, and was followed by a General Meeting, the first series of meetings ever held in this place. We felt it our duty to join the General Meetings committee in the work. At first the meetings were small, especially in the day

time; but they increased in size and power from day to day until the house was filled. We witnessed some very remarkable conversions. Strong middle-aged men, who had been raised up in the Society, gave themselves to the Lord and are now active workers. The little meeting, which often numbered from three to six, is now well attended. About forty professed conversion, and others who had some religious experience received the blessing of sanctification. We have reason to believe a number will be added to Friends if the work is properly cared for. Four persons who belonged to the Catholic church were blessed.

The Church of England, the Presbyterians and Methodists were also represented among those who said they had received benefit. Christians of different names all worked harmoniously together. We have now been four months in Canada, and after working in a number of their meetings we are made to believe a brighter day is fast dawning upon the church in this part of the land; and would say in the language of the prophet, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." The meetings numbered in all about forty-four. The work is the Lord's, all praise and honor be unto His great name. With love to all our friends, and with an earnest desire that we may be remembered in prayer, we close.

JOSEPH AND RHODA S. BLACKLEDGE.

VASSALBORO' QUARTERLY MEETING was held at East Vassalboro, Me., on the 13th and 14th of Eleventh month, 1880.

The message of the Spirit unto the churches found utterance, in the words, "Fear not." A comparison was drawn between the time when Noah lived and the present. That now, instead of a single messenger proclaiming salvation by Christ, laborers are found in all parts of the habitable globe. In the great tabernacle in London we find a Spurgeon addressing his thousands; in the islands of the Pacific, a Titus Coan with his great audience of attentive hearers. In these facts our faith in the Divine inspiration of the Scriptures may find fresh strength, as we remember such prophetic testimonies as that given by our God in Isaiah xliii., "I will bring thy seed from the east and gather thee from the west; I will say to the north, Give up, and to the south, keep not back; bring my sons from far and my daughters from the ends of the earth." John Cartland, from Windham Monthly Meeting, was in attendance with a certificate. Eli Jones was present, and in this, his own meeting, had service for his Lord.

THOS. B. NICHOLS.

**WESTERN QUARTERLY MEETING** of Friends, North Carolina, was held on the 13th and 14th inst., at Centre, for the first time in the new house, which is a comfortable structure situated upon elevated ground. A desire was expressed that the "church" might now also occupy a higher stand.

Our friends Ervin Taber, from Tennessee, and Charlotte Holmes, from Rhode Island, also F. G. Cartland, from Deep River, were very acceptably with us.

Owing to rainy weather, the meeting each day was smaller than usual, but the occasion was solemn and impressive. The text, "What mean ye by these stones?" was forcibly illustrated by reference to the altar in Gilgal. Also, that the twelve stones which Joshua laid in the bottom of Jordan, represented the inner "life hid with Christ in God."

On Seventh-day, in the transaction of the business of the church, much interest was manifested. James T. Lindley and his wife, Asenath C. Lindley, members of Centre Monthly Meeting, were appointed to the station of Elders, and our blind sister, Sarah F. Andrews, of Cane Creek Monthly Meeting, was recorded a minister of the Gospel. On First-day, the text, "And you hath He quickened, who were dead in trespasses and sins," was very clearly expounded and applied, showing that as were the Ephesians, so are we, without Christ; also, that it beautifully harmonized with the text, "Not [saved] by works, lest any man should boast," and "Work out your salvation with fear and trembling." The great truth was applied that salvation cannot be merited or purchased by us, but must be accepted as a free gift, and then worked out in our everyday life, in unison with the placing of the stones in the river first, and then the erection of the altar in sight of the people. The meeting was protracted a day or two, but the writer had to leave to attend to other duties.

A SERIES of meetings will follow our Monthly Meeting at Rocky River, on the first Seventh-day in next month. A cordial invitation is given to all workers and lovers of the cause of Christ.

ISHAM COX.

Eleventh month 18th, 1880.

AMERICUS, LYON COUNTY,  
KANSAS, Eleventh month 7th, 1880.

At our Monthly Meeting, held yesterday, at Cottonwood, we had the company of J. W. Willmore and John Hammer, to our comfort. David Bowles, late of Mt. Ayr Monthly Meeting, a minister, has settled in our midst.

We had a good Monthly Meeting, and af-

ter it the ministers, elders and overseers, met with a committee of our select Quarterly Meeting. We were favored with a good meeting, and several Friends expressed the comfort and encouragement received. Our aged Friend, John Carter, was with us. Two weeks since, we had our dear Friends, Thomas Kimber and wife, at Cottonwood. They had two meetings on Seventh, and two on First-day. I felt that they were in their right places both at these meetings and at our Yearly Meeting.

THOMAS H. STANLEY.

**BLOOMINGDALE MONTHLY MEETING** was held Eleventh month 17th, 1880.

Jehu Newlin and wife were present from Bridgeport Monthly Meeting, and exhorted us to be very sure of our acceptance with Christ, and that our life experience harmonizes with the teachings of the Gospel. Barnabas C. Hobbs obtained a minute liberating him to attend to some religious service in connection with his appointment by the Executive Committee of Indian Affairs (with Wilson Spray), to look after the educational interests and condition of the Indians in North Carolina and Northern Alabama.

All the business of the meeting was transacted in much harmony.

Bloomingsdale Quarterly Meeting began with the meeting of Ministry and Oversight, on the 19th, and was opened with prayers for the success of the Quarterly Meeting, and for the ability to discharge our responsibilities to the church and to our Heavenly Father. In attendance as ministers from abroad, were Wm. G. Johnson, Milton Cox, Thos. C. Brown, Jehu Newlin, Willis Kenworthy and others. All their services were comforting and edifying, and seemed to be applicable to our present needs.

The committee on opening a meeting for worship at Sylvania, reported that they attended, and to very good satisfaction. The mission on Mount Lebanon was presented, and a subscription of nearly \$20 raised for the furtherance of the cause there.

**THE MINISTERIAL CONFERENCE** of Western Yearly Meeting met here to-day, the 22d, at 11 o'clock, and was organized by appointing Thomas Armstrong, President, E. C. Siler, Secretary, and Dr. Seth Mills and Abigail Trueblood Reporting Secretaries, and opened by reading Proverbs viii. and vocal prayer. There were about thirty-five ministers present, and more expected in the evening. The first exercise for discussion was: Opening, conducting, and closing Friends' meetings, by A. D. Tomlinson. The discussion was entered into with a good deal of life and interest, and the prospect is

that the conference will result in much good toward establishing the Ministry in the principles of the Church, the practices and customs of Friends, and the doctrines of the Gospel.

E. T. COLEMAN.

Bloomington, Indiana.

#### THE HARVARD "ANNEX."

This is the brief name prevalent in the vicinity, for what is called by its officers and promoters simply "Private Collegiate Instruction for Women in Cambridge, Mass." The latter name is descriptive enough, the instruction being "collegiate" in the sense that it is given wholly by the college instructors, and is made as identical as possible with that given in the same departments of the college; and it is modestly called "private" to show that the governing authorities of the college—the President, Fellows, and Overseers—have no responsibility for it and no control over it. In some respects, to be sure, these governing powers have recognized the existence of the new enterprise and have favored its operations. They allow to its pupils certain privileges in the way of museums and libraries; and they have so modified the "Women's Examinations" as to make them serve for entrance examinations for the women's classes—a great convenience and economy. Thus the entrance examinations are official, and so are some of the privileges; all else being unofficial, but so far as possible identical.

From the first Annual Report it appears that the whole number of ladies entering the "Annex" last year was twenty-seven. Four took the regular college examination for the Freshman class, and entered on a four years' course; the rest were special students. Of these, thirteen took a single study, four took two each, and four took four each.

The details are as follows:

"In Greek, three read Lysias, Plato and Homer. One studied Greek Composition and Written Translation. Two read the Agamemnon and Eumenides of Æschylus, and Thucydides.

In Latin, five read Livy and the Odes of Horace. Three studied Latin Composition and Translation at Sight. Two read Pliny's Letters and Tacitus. In Sanskrit, one studied with Professor Greenough.

In English, four studied Composition.

In German, four took the elementary course. One studied German Composition and Oral exercises, and German Literature from Luther to Lessing. Two studied Goethe and German Literature of the XIX. Century.

In French, three took Prof. Böcher's course in La Fontaine, Racine, Taine, and Alfred de Musset. Two studied the Literature of the XIX. Century.

In Philosophy, three studied Metaphysics and Logic.

In Political Economy there were six students.

In History, one studied the period of the Revival of Learning and the Reformation. Two studied the period of the French Revolution.

In Mathematics, two studied Solid Geometry, Plane Trigonometry, and Advanced Algebra. Three studied Analytical Geometry. Two studied the Differential and Integral Calculus. One received instruction from Benjamin Peirce, in Quaternions.

In Physics, three studied Descriptive Physics—Mechanics, Light and Heat.

In Natural History, three received Laboratory Instruction in the Microscopic Anatomy, Physiology, and Development of Plants.

The criticism is sometimes made that the prices are too high, but it was wisely decided by the ladies who organized the enterprise that the professors should be paid the regular Cambridge price for private teaching; and the students actually pay less than this price, part of the amount coming from a fund subscribed for the undertaking. Thus the treasurer's report shows the amount received from students last year was \$3,725, while the amount paid to instructors was \$5,171, a difference of \$1,446. Of course, if the endowment were greater, the price to pupils could be still farther reduced. The other expenditures are for rent of recitation rooms, printing, stationery, apparatus, and expenser of entrance examinations; the whole cost for the year being \$5,953.04.

Recitation-rooms are provided in two private houses; and the secretary keeps a record of approved boarding houses. There were examinations at the middle and end of the year, and I can testify from inspection of the books that the results were in the highest degree creditable to the teaching and the pupils; but it was decided by the managers not to print these statistics, or allow them to be made public.

The number of ladies who have passed the entrance examinations for the current year is forty-two—against twenty-five for the previous year. Ten of these are for the regular four years' course, corresponding, as precisely as may be, to the Harvard College course,—against four such pupils for the year previous. Of the remainder, twenty-one take one course, seven take two courses, and four take four courses. In the various departments there are twenty-nine different

classes, taught by seven professors, four assistant professors, and twelve instructors, all of Harvard University. The managers are nearly all the wives or daughters of Harvard professors or ex-professors. There is an advisory board, consisting of Professors Goodale, Goodwin, Greenough, Gurney and Pierce. The secretary is Arthur Gilman.—T. W. H. in *Woman's Journal*.

## SCIENTIFIC NOTES.

*Lunar Geology.*—J. Landerer has submitted to the Academy a work in which he seeks to determine the character of the rocks of our satellite. He thinks that the density of the moon, and the angle under which it polarizes the light of the sun, are such as to show that the materials of the surface are like those of the quartz rocks.—*Comptes Rendus*.

*Transparent Gold.*—If a solution of gold in *aqua regia* is neutralized by carbonate of soda, and a solution of oxalic acid is added, the gold is precipitated in a brilliant yellow powder. On examining this precipitate by the microscope, the flakes are found to have a triangular or hexagonal form, and to be translucent, the color of the transmitted light depending on the thickness of the crystals.—*Les Mondes*.

*Feats of Electricity.*—In the midst of a heavy distant thunder storm on Lake Lucerne, a fine cherry tree, near the cemetery at Clarens, was struck, a tremendous peal of thunder simultaneously shaking the houses of this and a neighboring village. Some people working in a vineyard near, saw the electric fluid play about a little girl who had been gathering cherries, and was, at the time, thirty paces from the tree. She was literally folded in a sheet of fire. The vine-dressers fled in terror from the spot. Six persons in the cemetery, separated into three groups, none of them within two hundred and fifty paces of the cherry tree, were enveloped in a luminous cloud. They describe their sensations as similar to being struck in the face with hailstones or fine gravel, and when they touched each other, sparks passed from their finger-ends. At the same time a column of fire was seen to descend in the direction of Chatelard, and it is averred that the electricity could be distinctly heard as it ran from point to point of the iron railing of a cemetery vault. The strangest part of the story is that neither the little girl, the people in the cemetery, nor the vine-dressers, appear to have been hurt, the only inconvenience complained of being an unpleasant sensation in the joints, as if they had been violently twisted, a sensation felt with more or less

acuteness for a few hours after. The explanation of this phenomenon is probably to be found in Professor Colladon's theory that the electric fluid falls in a shower, not in a perpendicular flash, and that it runs along branches of trees until it is all gathered in the trunk, which it bursts or tears open in its effort to reach the ground. In the instance in question, the trunk of the tree is as completely shivered, as if it had been exploded by a charge of dynamite.—*Nature*.

*An Alpine Avalanche.*—An occurrence is reported in the canton of St. Gall, Switzerland, which may be partially or wholly attributable to the rude shakings which that country has recently undergone. A short time ago the people of the neighborhood noticed signs of uneasiness about the Schnebelberg. The summit of the mountain appeared to be in a very precarious position, and it was feared that it might slip down and overwhelm the Schnebelwald, an extensive wood in the valley below. In anticipation of a possible catastrophe, great efforts were made to cut down and carry away as many trees as possible, though the men engaged in the work wrought at the peril of their lives. On the 1st of Seventh month, when fortunately there was no one in the wood, a deafening report, like the firing of heavy artillery, resounded through the valley, and the mountain was hidden from view by a thick cloud of dust. When it dispersed, the Schnebelberg was seen to be shorter by a few metres, and the beautiful wood in the Murgthal had disappeared beneath a huge avalanche of stones and earth.—*Nature*.

*New Analysis of Tobacco Smoke.*—G. Le Bon and G. Noel have sent to the French Academy three vials, containing products which they have succeeded in extracting from tobacco smoke. They are: 1. Prussic acid. 2. An alkaloid of an agreeable odor, but dangerous to breathe, and as poisonous as nicotine, since one-twentieth of a drop destroys animal life. 3. Aromatic principles, which are, as yet, undetermined, but which contribute with the alkaloid to give the smoke its perfume. The alkaloid appears to be identical with collidine, which has been observed in the distillation of many organic substances, but its physiological and poisonous properties have been hitherto unknown.—*Comptes Rendus*.

## WHAT OF THAT?

Tired? Well, what of that?  
Didst fancy life was spent on beds of ease  
Fluttering the rose-leaves scattered by the breeze?  
Come, rouse thee! work while it is called day!  
Coward, arise! go forth upon thy way.

Lonely? And what of what?  
Some must be lonely; 'tis not given to all  
To feel a heart responsive rise and fall,  
To blend another life into its own.  
Work may be done in loneliness. Work on!

Dark? Well, and what of that?  
Didst fondly dream the sun would never set?  
Dost fear to lose thy way? Take courage yet!  
Learn thou to walk by faith, and not by sight;  
Thy steps will guided be, and guided right.

Hard? Well, what of that?  
Didst fancy life one summer holiday,  
With lessons none to learn, and naught but play?  
Go, get thee to thy task! Conquer or die!  
It must be learned; learn it, then, patiently.

No help? Nay, 'tis not so!  
Though human help be far, thy God is nigh;  
Who feeds the ravens hears His children's cry.  
He's near thee, wheresoe'er thy footsteps roam,  
And He will guide thee, light thee, help thee home.  
—Selected.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 30th ult.

**GREAT BRITAIN.**—John Duke Coleridge, Chief Justice of the Common Pleas Division of the High Court of Justice, has been appointed Chief Justice of the Queen's Bench Division and Lord Chief Justice of England, as successor to Lord Cockburn. The Judges of the High Court of Justice met on the 27th and 29th under the provisions of the Judicature act, to make recommendations as to the constitution of law courts and the status of Judges.

A Cabinet Council held at Windsor on the 27th decided to summon Parliament to meet on the 6th of First month. W. E. Forster, Chief Secretary for Ireland, declared at a previous meeting that there was no necessity to adopt coercive measures in Ireland at present. The Cabinet is reported to have agreed upon proposals to be submitted to Parliament on the Irish land question.

**IRELAND.**—It is announced that of £10,000 which is required for a fund to provide for the defence of the indicted members of the Land League, only £2,500 has yet been raised. A Dublin dispatch to the *London Times* asserts that merchants and other citizens declare their unwillingness to serve as jurors in the trial of these cases, from a fear of severe injury to their business and even of danger to their lives. Notice has been given by the law advisers of the Crown that the trial of Healy and Walsh, two Land Leaguers, for intimidating a farmer who had taken a farm from which the tenant had been evicted, is to be removed from the Dublin Court, to which their bail-bonds are returnable in Third month, to the Cork Assizes in Twelfth mo.; a proceeding which is said to be unprecedented in cases where bail has been accepted. Healy has been elected, without opposition, as member of Parliament for Wexford, to fill a vacancy caused by death.

**FRANCE.**—The Chamber of Deputies, on the 22nd, adopted, by a vote of 295 to 169, a clause of the Magistracy Reform bill which suspends for a year the principle of the irremovability of the magistrates.

One hundred and twenty of the Deputies have signed a proposition for a grant of 50,000,000 francs for the construction of a tunnel through the Simplon mountain. It is said that Italy and Switzerland have promised subventions.

**SWITZERLAND.**—The Federal Post-office authorities have concluded arrangements for the passage of mails through the St. Gothard tunnel during this winter, but

for the present passengers will not be allowed to traverse the tunnel.

**ITALY.**—A collision occurred on the 24th near Spezzia between two steamers, the *Ortigia* and *Onco Joseph*, in which the latter was so injured as to sink speedily, and of 293 persons on board only 58 are known to have been saved.

**THE PAPACY.**—The Russian government has submitted to the Vatican three names, with the suggestion that the latter choose one for a negotiator to visit Rome and endeavor to settle the ecclesiastical disputes between Russia and the Vatican. The negotiations have hitherto been carried on at Vienna. The present Secretary of the Russian Embassy in London, the Chevalier Bontenew, has been selected. Cardinal Jacobini has arranged with the Pope the plan for the future conduct of relations between the Papacy and the Powers.

The *Aurora* of Rome, a journal which is considered the organ of the Pope, in discussing the Irish question, says that the Irish Bishops would not preach revolt, crime or violence, and that no great efforts of the Pope are needed to keep them in the path of duty, but he may have advised them to separate themselves openly from those who brandish the sword in the faces of their fellow-citizens. It expresses the hope that the Irish clergy will be an instrument of peace and order, and that while they strive to calm the passions of the people, the English nation will settle the questions at issue by drawing closer the bond which should unite the sister countries.

**TURKEY.**—Dervish Pasha entered Dulcigno on the 24th, after an engagement with the Albanians lasting eight hours, in which both sides suffered considerable loss. The convention for the cession of the place to Montenegro was signed at Kunia on the 25th, and on the 26th it was surrendered to the Montenegrins by Dervish Pasha personally, and they occupied all the chief positions, meeting no resistance.

Reports are prevalent of a general revolt in Albania against the Turks.

**DOMESTIC.**—On the night of the 15th ult. the State Insane Asylum at St. Peter, Minnesota, was partially destroyed by fire. About 600 patients were in the building, occupying it to its utmost capacity. The difficulty of rescuing them was of course much increased by their mental malady, and some could not be induced to leave the building. Others escaped only partially clothed, and fled before they could be secured. The night was very cold, and some of these probably perished, while many of those saved suffered greatly. An official list of the missing and those known to be dead numbers 27 persons.

A degree of cold unusual so early in the season, has prevailed over a considerable part of the country within the last two weeks. On the 17th ult., the thermometer at Cheyenne, Wyoming Territory, was -16°; Denver, -6°; St. Louis, 14°, and Chicago 13°. On the 22nd, the U. S. Signal Service Office in this city reported the thermometer at 7 A. M. to be 14°, and at 9 P. M. 21°. The Erie Canal in New York was closed by ice. A large number of boats loaded with grain were frozen in at different points. At Whitehall, N. Y., on the 22nd, the mercury was at -9°, and the ice on the Champlain Canal was two inches thick. On the 24th, the Hudson River was reported closed from Albany to Hudson, and navigation to the former city ended for the season unless a thaw should occur. The Mississippi was closed by ice at Davenport, Rock Island and Muscatine on the 21st ult., the earliest date of such closing for thirty-eight years. In some parts of Eastern Pennsylvania considerable anxiety is felt on account of the low water in the springs and streams. In some places wells are said to be dry for the first time in fifty years.

# Friends' Review.

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For Friends' Review.

## THE CROSS OF CHRIST.

1 COR. I. 18-23.

It has been said that the doctrine of atonement by blood runs like a scarlet line through the whole Bible; from the record in Genesis of Abel's more excellent sacrifice, to the Apocalypse, in which John saw an innumerable multitude, who had "washed their robes and made them white in the blood of the Lamb." In the Old Testament it appears as the main feature of the Mosaic ritual, in the New it is in the declared Gospel of Christ.

It is a strikingly suggestive fact, that the deliverance of the children of Israel on that night when the destroying angel passed over Egypt, sparing only the families that were sheltered behind the blood, was not only a passover, but a redemption. Those whose lives were then saved were declared by God (Num. iii. 13), to be in a peculiar sense His own. "Because," He says, "on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel \* \* mine shall they be: I am the Lord." When the tribe of Levi was set apart to execute throughout their generations the service of Jehovah, they were chosen "instead of the first-born," and were their continual representatives until the coming of Him to whom every paschal lamb had pointed, who hath redeemed us unto God by His blood, that we might be kings and priests.

Again, as we turn to the Jewish tabernacle, whose "holy places, made with hands," were the figures of the true, it is most teaching to consider the divinely appointed position of each article of its furniture, all of which were the "patterns of heavenly things." The first object that met the Jew as he entered the door of the outer court was the brazen altar, upon which were offered the sacrifices for sin. There was no access to the laver, which stood just beyond it; nor to the Holy Place, with its sacred symbols and priestly ministration; nor to the Holiest of all, with its shadowless communion in the presence of the Shekinah, except by the way of the "shedding of blood."

The Israelite knew no ground of acceptance with God apart from atoning sacrifice. Even though, up to his consciousness, he should perfectly keep the law, he still needed the trespass offering for his sins of ignorance, as well as the protection of the daily sacrifice and the yearly atonement.

When he found himself under condemnation for committed sin, he knew there was but one way for his guilt to be expiated.

He went to the priest and confessed, and then brought to the altar the sin offering which the Lord had commanded, and the priest made an atonement by its blood, and he went away justified. Not only was he justified, he *knew* that he was,—knew it not because of his feelings, but because of the word of God. To have doubted his forgiveness would have been to have doubted Jehovah, than which there could be no greater sin.

Thus, for thousands of years did the Lord educate the world by object lessons, and the Jewish Church by types and symbols and flowing altars, for the reception of the new covenant of grace, and the proclamation of universal redemption by the blood of Jesus Christ.

And now, the message of the gospel that has been committed to the Lord's ambassadors is salvation through Christ crucified. This in a literal, and by no means mystical sense, is the "cross" which Paul preached; and blessed be God, this preaching has been bearing fruit ever since, in the new hearts and transformed lives of those who have believed, demonstrating that it is "the power of God."

The burdened sinner, bowed under a weight of guilt, naturally seeks for some offering of his own by which he may be reconciled to God, but there is absolutely nothing which he can do but to give up his sins and accept the atonement. The Jew could bring his lamb, but the penitent of to-day must claim the blood of the Lamb slain on Calvary as his offering for sin.

"Just as I am, without one plea,  
But that Thy blood was shed for me."

The Holy Spirit always witnesses to the blood of atonement. When the sinner thus believes he is justified, and quickly regenerated by the Spirit. In the same way, when the believer claims the destruction of the body of sin, because "our old man was crucified" with Christ, the Holy Ghost sanctifies him, according to his obedience (Acts v. 32) and faith in the blood that "cleanseth from all sin." And so in our Christian lives we can never separate the efficacy of the one from the inworking of the other. I am jealous of any teaching which implies that faith in the atonement of Christ is only rudimentary in our experience. We can never get beyond the cross of Christ, without getting out of the way of salvation.

Should any inquire *how* the sacrifice of Christ, the shedding of His blood, atones,—*why* this means was chosen for our salvation, we can only reply, the answer is hidden in the counsels of Infinite Wisdom. It may be as hard to understand *why* faith in the uplifted Son of Man can keep men from perish-

ing, as to know how a mere glance at the serpent of brass could have healed a bitten Israelite. But alas for him who, because he cannot comprehend, will not believe!

And now, if any dear reader whose eye rests upon these lines has never yet found peace from condemnation for sin through the blood of the cross, let him be assured first of all that he cannot exercise saving faith for the remission of sins that are past, while in the least point his *will* is consciously cherishing sin in the present. Let there be an unconditional surrender to the Lord Jesus now, and *now* believe the gospel and be saved.

To wait to amend the life is to imply that the atonement is not complete, to wait to feel accepted is to put the effect before the cause, "He that *believeth* hath the witness in himself," not he that *doubteth*

ESTHER B. TUTTLE.

Baltimore, Md.

JOHN M. WHITALL.

(Continued from page 258).

"3d month, 14th, 1827.—*Through the Straits of Gaspar, in the Java Sea.*

Believing it may not be wrong to commemorate the favors of Providence, especially when they appear to be singular, I will here mention what to me seems an abundant cause of humble thankfulness. On the noon of the 12th we considered ourselves 70 miles north of Gaspar Island, which lies to the north of the Straits of Gaspar, and by what I call a great favor, we were enabled to see the island just before dark, at least 40 miles off. By making the island, I knew we were to the east of the dangerous shoals to the north of it. The wind was light, and the weather being clear, at 10 o'clock P. M., we saw Gaspar Island, and found we had a very strong current setting to the southeast, which, if we had not seen the island before dark, would in all probability have prevented our getting through the straits for several days. When near the narrowest and most dangerous part of the passage it fell calm, and the current setting toward the rocks rendered it necessary to anchor in 30 fathoms of water. I felt in much distress, and in drawing near to the Lord, and feeling I had none but Him for my helper, He was pleased to send a wind that held just long enough to clear us of danger, and then left us. How can I repay such mercy? May it please Thee to quicken me, O Lord. I feel no happiness equal to the enjoyment of Thy presence; do not forsake me, I pray Thee, for I am very weak."

"10th month, 25th, 1827.—*In the Eastern*

*Passage bound to Canton.*—This day I have had cause of humble gratitude to my Heavenly Father in a most particular manner. We had been running along the south side of the island of Ombray, and found the current set us off from the shore. At 4 o'clock in the morning I told the officer of the deck to call me if we seemed to approach the land, and went to bed. About 5 I waked and came on deck, and thought we were too near the land. We sounded and found 40 fathoms of water, the current setting directly towards the shore. Immediately we turned the ship's head from the land, but found, although we were going two or three miles an hour, that we still neared it. Sounded again in 30 fathoms, and then in 26 fathoms, shore appearing very near. I was in much trouble, because if we anchored, we should be so near the rocks that we might find it difficult to get away. But through it all I had a little hope in my Heavenly Father's mercy, and when we approached so near the breakers that it seemed we must anchor to avoid them, a little breeze filled our sails, and we cleared the threatened danger. I look upon this as a peculiar interference of an over-ruling Providence; and Oh, saith my soul, that I may render again according to the benefit received. I cannot help believing my awakening at the time I did was of the favor of my Heavenly Father; for it appeared to me that if I had not gone on deck at that time, we might have gone too near the land to get away, the officer on deck not supposing that we were so near."

*At Sea, 4th month, 4th, 1828.*

"During this passage we have had what I look upon as a remarkable instance of the interposition of Providence on our behalf. It was this; we had passed through the narrowest part of Sunda Strait in which there is a very dangerous shoal called the Stroom Rock, which is above the water, but is particularly in the way of ships in the night, being directly in the middle of the passage; but as the tide in the evening would set directly back into the strait, and we were just out, if the wind should continue light and calm as it was when we had passed through with the favorable tide, on the turn of the tide we should have been carried back. But in the afternoon a gentle breeze sprang up with which we were enabled to reach anchorage; which we had not done half an hour before it fell entirely calm. I did not want to let go the anchor in deep water, but was afraid the wind would drive us into the bay where we should have had to cross a considerable distance of deeper water, say 28 to 30 fathoms, before we could have shoaled our water much; but as

it happened the wind died away while we were on a spot of 18 fathoms, which was very favorable to us, instead of letting us get into deep water before falling calm. It was remarkable, the mate observed it. During the night it was very squally, and blew very hard, and it would have been dangerous to have been under sail, particularly with six or eight of our crew sick and unable to do duty. Indeed, the belief that we all, in every place and time, are under the protecting care of our best Friend, is most comfortable. It is blessed to believe that the creatures whom He hath created cannot be—are not beneath His care.

In the Palawan passage the weather was very thick, so that we could see but a little way, and when I judged we had come to a point where it was necessary to change our course, no land nor anything could be seen to judge by; and as there were no soundings to be had, the position was very trying, particularly as I felt sure we were very near the island of Balabola. In this dilemma I looked to the Lord, and it pleased Him to lift or disperse the fog and mist, and lo, the land was just where I thought. This great favor came in just the right time, so that we shaped our course safely through the dangers. Praised be the Lord!

(To be continued.)

#### A YOUNG MAN'S THREE CHOICES.

BY THEODORE L. CUYLER,

There are three vitally important choices to be made by young men—about which a few plain hints may be pertinent and useful. The first one is his *occupation*. "He who does not bring up his son for a trade, brings up a boy for the devil"—is an ancient Jewish proverb. In America too many of our native-born youth eschew a mechanical trade as vulgar, and go scouring about for some easier "situation." If Benjamin Franklin the printer and Roger Sherman the shoemaker were alive now, they would tell their young countrymen what a foolish mistake many of them are making. So would Vice-President Wilson, and Governor Banks, who said that he "graduated from an institution which had a factory-bell on the roof, and a water-wheel at the bottom."

In selecting your occupation, endeavor first to find out what the Creator made you for. Consult your natural bent and talent. If you have a talent for trade, then you may venture into a counting-room or store. If you have a native skill in chemistry, and are made for a doctor, then study medicine. If your mathematical capacity fit you for it, you may be an engineer. If God has given

you grace and "gumption" and a gift of effective speech [and a direct call of the Holy Spirit], you may fix your eye on the pulpit. But not every devout and godly young man was made to be a minister. More prayer and careful self-study might have kept some young men from blundering into a profession for which they were never intended. Seek the Divine direction. No man ever fails in life who understands his *forte*, and few ever succeed in life who do not understand it. Seek for a useful, productive calling; and steer clear of a career of "speculation" as you would of a gambling den or a glass of gin. Don't be ashamed to begin at the bottom and work up. Isaac Rich, of Boston, began by selling oysters at a stand in the market, and brought them there in a wheelbarrow from the sloops. He died a millionaire, and bequeathed \$1,700,000 to establish the Boston University. Many a Methodist student has reached the ministry in Isaac Rich's wheelbarrow. That noble Christian merchant William E. Dodge, started as an errand boy in a store, at \$50 a year; and he says that he "saved something out of that each year!" Remember that every occupation is honorable in which you can serve God and your fellow-men, and keep a clean conscience.

(2.) If you ask for the Divine guidance in choosing your business, be also careful to ask God to direct you in choosing a *wife*. Too many make this a matter of mere sexual passion or silly caprice. The excitement of a courtship and the frolic of a wedding fill their thoughts. But these are sorry preparations for the sober realities of after life. When the novelty is over, and the pretty face which captivated you has lost its freshness, you have got to have something solid left in the shape of pure, unselfish womanhood, or else you are doomed to a domestic bondage. Choose, first of all, a maiden who fears God and keeps his commandments. Don't marry for money. It degrades wedlock, and commonly ends in disappointment. Select a woman who conforms, in the main, to the description in the last chapter of the Book of Proverbs. If she is not industrious, she may bring you and herself to the poorhouse. The old English word "*wife*" originally meant "*weaver*," and in the loom of patient industry and helpful love she may weave out for you a substantial fabric of domestic happiness. If she is willing to conform to circumstances, she will be happy and help to make you so in the humblest cottage or the cheapest lodgings. Beware of those frivolous butterflies of fashion called "*society girls*." A gay young man once said, "I like to dance with such girls, but I know

better than to marry one of them. I want a woman who goes to prayer-meetings and teaches in a Sunday-school; I want one that I can *trust*."

Above all choose a young woman who will help you toward heaven. If you are not a Christian yourself, you need a Christian heart next to your own. You need a wife who is anchored to truth and purity and love by a woman's faith; you need a comforter who is sustained by Christ's own arm; you want a Christian teacher for your children. If you don't pray for yourself, her prayers may be a channel of heavenly blessings. Perhaps she may win you to Jesus. Choose your wife for the next world as well as for this one. "If thou art wise, thou shalt be wise for thyself; but if thou scornest, thou shalt bear it," and a bitter trial to bear it may prove to be.

(3.) In a still more vital sense, thou shalt be wise for thyself if thou makest the right choice of a religion. The word "*religion*" signifies that which binds us, controls us, holds us fast. Now, if you will examine honestly the religion of Jesus Christ, you will discover that it is exactly what you require. You need to be guided; Christ's commandments are perfect as a rule of daily conduct. You need to be controlled; His grace is alone able to do this. You need to be upheld in times of depression, difficulty, and distress; His everlasting arm can bear you up. You are weaker than you imagine; but He can carry you through the sharpest temptation. You are a sinner; Jesus alone can save you. There is only one religion in the universe which is equal to every emergency of life and to the dying hour; only one religion that binds you fast to the throne of God. It is the religion which Christ brought into the world and of which Calvary's cross is the centre, the glory, and the power. Then let me entreat you to choose *Jesus Christ*.—*Ill. Christian Weekly*.

DR. NOAH PORTER, President of Yale College, thus describes the effects of denying the existence of God and His authority in the world: "So far as man denies God or denies that God may be known, he abandons hope of every kind—hope for his own moral progress, hope for the progress of society, hope for guidance and comfort in his personal life, for which the present is a preparation. As he lets them go one by one his life loses its light and dignity, morality loses its enthusiasm and energy, and science has no promise of success, sin gains a relentless hold, sorrow and darkness have no comfort, and life becomes a worthless farce or a sad tragedy, neither of which is worth the playing, because both end in nothing."

For Friends' Review.

# MIRACLES AND DOUBT.

BY BENJAMIN TRUEBLOOD.

## NO. I.

"Miracles have only done their work when they teach us the glory and the awfulness that surround our common life. In a miracle God for one moment shows Himself that we may remember that it is He that is at work when no miracle is seen."—F. W. ROBERTSON.

The subject of miracles seems likely to be one of perennial interest. It is constantly becoming new in the experience of fresh minds ripening into thought. It is one of those matters, too, which are so closely connected with the private life of the soul as not to permit us to take thought at second hand, and in which previous solutions are valuable only as they help us individually to analyze the subject and master its secrets.

These are special reasons, intellectual and moral, arising from the present attitude of thought toward the supernatural, why all who claim the name of Christian as well as those who think they know not where to stand with reference to religion, should take a little time to see why they believe or why they are unsettled. There are abroad in society objections to the Christian system on account of its miraculous character, which one is liable to meet at any turn, and before which ordinary religious experience unfortified by intellectual evidences quails, and sometimes falls into hopeless bewilderment. It is unfortunate for the faith of those who cannot read the transcendently beautiful, because truthfully simple, stories of miraculous intervention recorded in the Bible, without a painful sense of uncertainty as to their credibility, that they are well acquainted with the difficulties and objections in the way of belief, but know almost nothing of the supporting evidences. Difficulties are pondered and re pondered, and the mind becomes so habituated to seeing objections that it cares little to look for favoring proofs; and when the soul, alarmed at its growing weakness and unrest, tries to maintain its hold upon that which it would not lose, faith finds her arm paralyzed and her vigor gone. Many fall into this state of cavilling almost unconsciously, and are captured by doubt without a struggle, because, perhaps, their belief is traditional, and they have no intelligent convictions with which to parry the skilfully aimed blows of their assailants. It is sometimes urged that the remedy in this case is a deeper religious experience. But what is a deeper religious experience except one in which there are deeper convictions of the claims of the truth, and a more complete subjection of the soul to

them? The Divine efforts fail through lack of human co-operation, and the intellect refuses to keep company with the heart because we give it not its proper food.

Many others have not the courage to face authority and to refuse to be prejudicially influenced by reasons against, until they have also weighed the reasons for. To express it mildly, would it not be fair and reasonable that the unsettled young minds of to-day should read and re-read the best written books on the Christian evidences, as they consider and reconsider the objections, before they break loose from the anchorage of even a hereditary faith and put to sea upon the dreary waste of *a priori* speculation. To me it seems scarcely conceivable that those who do not believe life to be a dream and all history a lie, should go carefully and patiently through the various kinds of evidence in support of the miraculous origin of Christianity without coming out brave in faith and able even to smile at the confident assertions of the objectors to the supernatural.

Nothing is more common in our day than to hear the supremacy of reason exalted, and it is true that all questions with which finite mind has to deal are in some sense questions of reason. We often make it impossible to secure consideration for our statements by saying that they are not questions of reason. Miracles, from their very nature, depend largely, not wholly, for acceptance on historic evidence, the trustworthiness and adequacy of which must be determined by reason. Now it is certainly unreasonable to refuse to believe in miracles, if, as is claimed by the ablest and most candid advocates, they as an inseparable part of the Gospel history are supported by an accumulation of evidence of every variety, which cannot be put aside without undermining the foundations of all historic knowledge; and it is further the very height of unreason to claim to be convinced that the religion of the Lord Jesus rests on a foundation of mist, when one has not so much as looked hastily into the evidences. For these reasons it has long seemed to me that both the sanity and the morality of common doubt are very questionable.

It is not my purpose to go into the subject of historic evidence, but simply to call attention to what I conceive to be a great fault on the part of most of the opponents of our religion, and a great lack on the part of the majority of professed Christians,—so complete an ignorance of the many-sided historic basis of Christianity. What J. J. Gurney calls the "portable evidences" have very much to do with our establishment in the faith of the Gospel; but our

weapons of defence need to be varied to suit the character of the assault. Many claim that they have not time to read and study in this direction. This, I am convinced, is often a mere excuse, inasmuch as most Christians, in this day of books and papers, spend some hours every week in reading. On the most living of all questions no one can afford not to read.

It is painful to notice how double-minded many are with regard to the Bible; they hold firmly, even fondly, to its unsurpassed moral conceptions, and yet shake their heads dubiously over the constantly recurring miraculous portions, which are so inwrought into the whole structure of the Book as to constitute the setting of its morality. The cause of Christianity cannot be advanced much in the world so long as professed believers are doubters.

In a subsequent article I hope to give expression to some thoughts designed to show that the miracles of the Bible, if considered in regard to what may be called their management, really exhibit respect for physical laws.

Penn College, Iowa.

For Friends' Review.

#### COREA.

Lying between China and Japan, and bounded northward by the Asiatic possessions of Russia, it seems a singular fact that the peninsula of Corea should have remained to this day a forbidden and almost unknown land. Something, however, has recently been added to our limited knowledge of the country, by the published account of three voyages thereto, lately undertaken by Ernest Oppert.

Corea appears to have been, during a long period of time, the scene of many sanguinary feuds between the various races and tribes who peopled the peninsula, and to have also frequently suffered from the incursions of its rapacious neighbors. With some loss of territory through the latter cause, the country was finally united under the sway of a single ruler in 1397. This ruler was the first of the Ni dynasty, whose successors continued to govern the country in an unbroken line of sovereigns down to our own time (1864), when it became extinct.

E. Oppert states that the literature of Corea shows a greater incompleteness and deficiency respecting the origin and history of the people of that country, than does that of any other nation professing to be civilized, and that it is to the chronicles of the Chinese and the Japanese that we are indebted for what we know of the subject. These sources furnish us, he believes, with

reliable accounts of Korean history as far back as the 12th century B. C., and of these accounts he gives a brief epitome. It was at the conclusion of a war of invasion into Corea by the Tartars, in 1637—the invaders renouncing forever any further intention to renew their attacks—that the policy of exclusion, partially begun in 1397, was rendered yet more rigidly operative by including the Japanese and Chinese in its prohibitory provisions.

The remembrance of the many protracted and sanguinary struggles in which they had been engaged with those, their nearest neighbors, appears to have impelled the Koreans to the adoption of this course of isolation, which the dread of the still greater power possessed by the nations of Europe, is likely to have intensified. The desire to possess absolute power over their subjects, was also probably an additional motive prompting the rulers to this course.

This policy of exclusion has been made the easier, by the dangerous and almost inaccessible approaches of the coast, steep rocks and high mountain ranges guarding it on the east, whilst on the west, the innumerable islands, shoals and long-extending reefs of the Yellow Sea, present an intricate series of barriers to the approach, in most places, of any but vessels of a very light draught.

The Koreans are of taller stature than the Chinese and Japanese, with features distinctively Mongolian; their hair thick and blackish, but frequently tinged with red; the beard thin, and the complexion of a reddish-yellow color. Oppert observes, with respect to the children, that a great many of them have handsome, regular features, rosy skin, blue eyes and auburn hair,—characteristics such as would have inclined him to believe they were of European descent, had he not met with the like physical appearances as he penetrated farther into the interior.

Corea is divided into eight provinces, with about sixty cities of considerable size. The latter are walled in, but quite unlike the substantial erections in China, the Korean walls are hardly six feet in height, and are moreover so loosely constructed that they would offer slight resistance to the war appliances which more civilized nations could bring to bear upon them. Corea is intersected throughout by many ranges of mountains, leaving a comparatively small proportion of the total acreage available for cultivation. The current of the rivers (none of them of large size) is violent and rapid, whilst the tide, even at a considerable distance from the sea, shows the remarkable rise and fall of from 24 to 30 feet. Our

writer states, that the last official estimate of the population of the kingdom was under eight millions, but, on account of the under-estimate made by local authorities for political reasons, he believes that a really correct count would show as many as fifteen or sixteen millions.

Quelpart, the largest of the islands belonging to Corea, is highly reputed on the continent for its fertility. Much of its territory, however, is, like Corea itself, covered with mountains. The highest peak, that of Mount Ankland, rises 6,600 feet above the level of the sea,—its great masses of white rock giving it the appearance, when seen from a distance, of being covered with snow. The thickly-wooded mountains afford shelter for large herds of a breed of small wild horses, which are readily disposed of upon the main land. Quelpart is used as a convict station and place of banishment for all criminals from the mother country.

E. Oppert says that Christianity was first introduced into Corea, in the latter part of the 18th century, by some of their own people belonging to an embassy to Peking, who had been converted to the Roman Catholic creed. That religion, propagated by native converts only, is said to have numbered 10,000 proselytes at the time that three French Catholics, in 1835 and 1837, secretly entered the country. Being detected, and, after a short trial, decapitated, a persecution broke out against the native converts to the Catholic faith. When the Ni dynasty ceased in 1864, the Regent who succeeded to power arrested and executed nine other French missionaries who had entered the country, besides causing thousands of the native converts to be put to death. Whether any other reason than enmity to the strange religion, and hereditary opposition to foreign influence, prompted this sanguinary procedure, is not known.

The French Government, however, intervened in a manner which appears as though characteristic of most of the dealings of powerful and professedly Christian nations with a weaker race. The French Admiral, refusing to go to Saoul, the capital, to discuss the question, with a view to a peaceable arrangement, (as suggested by the Regent), landed a body of marines, who attacked and demolished the unprotected and unresisting town of Kangwha. Silver ingots of the value of 100,000 francs were carried away by the French; but some of the invaders being afterwards killed in an ambuscade, the expedition was abandoned. In the same year, an American schooner was wrecked on the Korean coast, and its crew was said to have been put to death. The frigate *Shenandoah* was sent thither in 1868, to make

inquiries and demand satisfaction for the outrage, but the shallowness of the water prevented the vessel from getting near the land. At the present time, there are rumors that Japan has a grievance against the Coreans, and an invasion of their country has been talked of; but the good offices of our own government, so respected in Japan, would, it is to be hoped, be exercised in the cause of peace, should such an emergency really arise. Something may now be said of the manners, customs and religion of the Coreans, as described by our author.

(To be Continued.)

### INDIAN MATTERS.

John H. Pickering accompanied our friend Jonathan Ozbun, who is laboring among the Osage Indians, on a visit to the Sac and Fox Agency, over which he was once U. S. Agent. They held meetings throughout the Agency, and John H. Pickering felt best satisfied to remain for a time among the Sacs and Foxes. The Baptist meeting among these Indians is small and rather weak, and they welcomed our friends warmly. Keokuk, their chief, is also their minister. The Agent was very kind and cordial. Jonathan Ozbun states that the Kaw school now has 71 enrolled, and the Osage school 121. Both schools are prosperous in the best sense.

Daniel McPherson was at the Osage Agency, and expected to hold a series of meetings at two or three places.

BOGUS CHARLEY.—“Bogus Charley” was a name almost as famous during the Modoc war as that of Captain Jack. When Captain Jack’s band of Modocs was removed to the Quapaw Agency, in the northeastern corner of the Indian Territory, “Bogus Charley” was recognized as their principal chief. He came early under the kind Christian influence of Agent Hiram Jones and his family, and, through the children of his people, also under that of Asa and Emmeline Tuttle. Through the dying words of his child he learned “the glad tidings of the grace of God.” He became a Christian; and steadily endeavored to help his people to a life of labor, civilization and true religion. Some months since his health failed. He longed for his old home, and with the hope that he might improve, and supplied with a pass from the Indian Department, he started for the home of his sister in Idaho Territory. He committed his little son to the care of Asa and Emmeline Tuttle, and finally leaving without his people knowing the exact time, because he could not bear the distress of their parting grief, he started on his lonely journey.

On the 30th of Eleventh month came letters from Captain Parnell, U. S. A., commanding a post near La Grande, stating that "Bogus Charley" was unable to reach his destination, that he died at La Grande, and was decently buried by the citizens of the place. "As the sad news went from house to house through the little settlement," writes A. C. T., "it resounded with lamentation and much weeping. With tendered hearts we repaired as a bereaved family to the well-finished and comfortable apartment so recently vacated by him, and with his little boy confided to our care. Intercessions were made for wisdom to carry out in full the wishes of the deceased father as to his boy, and in other grave responsibilities thrown upon us by his death. The fatherless and motherless boy sat through it all, Indian-like—as a statue, giving at the close as a reason that when his mother died his father told him "not to cry," and that when his little sister and brother died he told him the same thing, "and I think now he would not like me to cry."

"Bogus Charley" was much respected by the officers of the Indian Department, and by all who knew him. The change wrought in him was by grace, as he said of himself: "when I put away sin I put it all off, just like taking off my old coat and throwing it away." He was an example to the flock, and "though dead yet speaketh."

## FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 11, 1880.

"WHY do not Friends look to educating Indian youth more under the influence of our Society?" writes a faithful laborer among them. The Government furnishes a common school education, and this expense is very properly borne by the nation. But it has been increasingly evident for some years that a small school was very desirable for the careful training of older pupils in more advanced learning, in steady, energetic work, in the truths of the Bible, and in the sterling virtues, so that some of them might make leaders for their people in Christianity and in business.

Several of the tribes among whom we are now working are farming to some extent, and scholars on returning home would not go back to indolent habits, but be ready to advance. Could not White's Institute, under care of Indiana Yearly Meeting, be made a thoroughly good training school, where students might receive such an education?

EVERYWHERE missionaries are learning that while, as the same correspondent writes, the people among whom they labor become converted, and "receive the Holy Ghost as well as we," they yet have a long and hard struggle with old habits of thought, old customs, and the temptations which spring from these. Moreover, they have inherited tendencies to certain evils, just as we are planting the seeds of vice in future generations by our use of alcohol and tobacco, so that they have to be trained from generation to generation, before they generally attain to the moral strength of the best Christians. As a Society we must fully understand this, and not expect that such converts generally will come up at once to the standard which we have been taught as the true one. In communities which have been Christian in profession for centuries, how few practice thoroughly the religion of the Sermon on the Mount? Much less can we hope that those who have had so little light for all these centuries should all do so. God has been training our race for 6,000 years, and we need to remember how slowly this has gone forward. Patience, faith, hope,—steadfast and untiring labor year after year, and generation after generation, is the calling of those who are to be used in uplifting their fellow-men to full Christian stature.

### ENUMERATION, CLASSIFICATION AND CAUSATION OF IDIOCY. By Isaac N. Kerlin, M. D.

Dr. Kerlin has been Superintendent for many years of the Pennsylvania Training Institution for Imbeciles, and his conclusions thus drawn from large experience, are entitled to much confidence. The census of 1870 gave 24,395 idiots to 33,592,245 of population of the United States, or 1 idiot to 1,376. Dr. Kerlin believes this proportion to be very inaccurate, and that there is not less than 1 feeble-minded person to 817 of population. This would make a total of 41,361 for the whole nation, and inasmuch as nearly half of these are children of the poor, belonging therefore to homes where they are a great burden, and can receive little or no training, the necessity for public provision for their care, such as is now given in the eleven institutions sustained by ten of the States and the city of New York, is at once apparent. In these and one private school there are only 2,210 out of the whole.

One of the most important facts connected with feeble-mindedness is that out of 100 cases it has been ascribed partly in twenty-five instances to over-work or over-anxiety of parents. Pulmonary consumption appears as a *possible* factor of idiocy in 56 families out of the 100,—and intemperance of parents in 16 of the 100. Consanguinity of parents occurred in only 8 of the 100 cases. Lessons for right living may be drawn from this pamphlet.

## DIED.

**HODSON.**—At her residence, in Wayne County, Indiana, on the 4th of Eleventh month, 1880, Eliza Hodson, wife of John Milton Hodson, in her 54th year, a minister of New Garden Monthly Meeting. It appears from the account she has given of her conversion that she was convinced very early in life of her need of a Saviour, and when about nine years of age yielded her heart to Him, and received reconciliation through His blood. Being of an amiable disposition she was enabled to walk more circumspectly through her youthful days than many others who begin the Christian journey so early in life. She frequently bore public testimony of the Lord's goodness and mercy, but not until later in life did she give proof of a gift in the ministry. Her gift was acknowledged in the year 1870, and she occupied it to the satisfaction of her friends until released by death. In the latter part of her life she felt a deep concern for the welfare of her own Society, sometimes feeling it to be her duty to admonish those of her own class to more faithfulness in exemplifying in their conversation the Gospel of Christ. She endured much physical suffering during the last years of her life, but through it all filled her place as a dutiful wife, a tender mother and a constant attender of all our meetings when health would permit. Her sufferings were extreme the few last days she lived, yet she said it was little to what Christ had suffered for her, and in her deepest provings testified of her trust in Jesus. She was heard praising God aloud on the night of her death, and in a few hours quietly passed away.

(*Christian Worker* please copy.)

**LINDLEY.**—At his residence, near Sylvania, Ind., on the 7th of Fifth mo., 1880, Thomas Lindley, in the 80th year of his age, a member of Bloomingdale Monthly Meeting. His outward walk manifested a life of virtue and piety.

**PURDY.**—On the evening of the 26th of Eleventh month, Eddie, infant son of A. M. and Phebe Jane Purdy, of Palmyra, N. Y., aged 11 months.

**WISTAR.**—On the 6th of Eleventh mo., 1880, Elizabeth Wain Wistar, aged nearly 92 years, a member of Twelfth Street Monthly Meeting, Philadelphia. Throughout her long life the meditations of her heart were continually upon the glorious plan of salvation by Jesus Christ. Seventy years ago she thus recorded her faith: "There is great consolation in the assuring belief that our gracious Redeemer, in compassionate love and condescension, has spread a Divine canopy of mercy over His judgment-seat, and laid down His life as a lasting sacrifice, in order that we might be purified and regenerated in His sanctifying blood, which flowed for the remission of sins. He is our gracious Intercessor and Mediator between us and our God. The consideration of these high blessings affords a renewal of strength to my mind, and causes a firm reliance on the all-sufficiency of that Divine arm of everlasting power; and I humbly trust that when called to be separated, from the world, I may be favored with an assurance that my sins are washed away, by having an evidence in peace of mind, thereby being enabled with resignation to obey the summons, with a clear prospect of obtaining an admission into the mansions of bliss."

Favored as she was in a remarkable degree with a well-balanced and cultivated mind, we find in her memoranda that this blessed trust of her youth was her constant support to old age. The last of her instructive reflections, penned near the closing year of her life, shows that it still abode with her. She said: "I feel a little strength given to recede from all earthly things, and through Divine help, mercifully granted, to live more entirely on the thoughtfulness of that great

Atonement so gloriously made for all, and sealed on Calvary with the precious blood of our ever adorable Redeemer; on His spotless life, His awful crucifixion, His resurrection, glorious ascension, and merciful intercession for us, poor, miserable sinners. If in His sparing mercy He will grant me a little more redeeming grace, trust and faith, I shall be pardoned for His sake alone." This grace was abundantly granted in her dying hours. She longed to be released from earthly life, and welcomed the summons to her Heavenly Home, bidding the family "farewell in the Lord."

**HOAG.**—At his residence, in Hardin Co., Iowa, on the 25th of Eleventh mo., 1880, after a few days' sickness, Lindley Murray Hoag, aged 72 years, a member of Rocksylvania Monthly Meeting. Having fought the good fight and kept the faith, he has finished his course in quietness and in peace. As a shock of corn fully ripe, (we confidently believe), he is gathered into the heavenly garner. Called of God, as was Aaron, and commissioned with the ministry of reconciliation, he was not disobedient to the heavenly vision, but came forth as an ambassador of Christ in the twentieth year of his age, and for some twenty-five years he gave the strength and vigor of his manhood almost wholly to the ministry of the word; and verily we believe he "showed himself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth."

Twice he crossed the Atlantic Ocean on Gospel missions, and traveled through England, Ireland, Scotland and Wales, and in some parts of France, Germany, Switzerland and Norway. He also traveled extensively in most of the United States and the Canadas, calling upon the people everywhere to repent and believe the Gospel, that they might enjoy pardon, reconciliation, present and eternal salvation, through the atoning sacrifice of the Son of God on Calvary. He was very careful to ascribe all the glory and all the honor unto the Lord; acknowledging with the Apostle, "By the grace of God I am what I am." He was lively, fervent and frequent both in ministry and in prayer unto the end. His family and the church feel that they have sustained a great loss, but their sorrow is soothed by the assurance that he is forever at rest. At the conclusion of the funeral meeting, which was very largely attended, and appropriate religious service by David Hunt and the pastor of the Baptist Church of Iowa Falls, the following poem was read by request of the family:

## "THE BUNCH OF WHEAT."

We bend to day o'er a hallowed form,  
And our tears fall quietly down,  
As we look our last on a father's face,  
With its tranquil peace and its patient grace,  
And hair like a silver crown.  
As we touch our own to the dear, cold hands,  
From life's long labor at rest,  
We notice a bunch of golden wheat  
Plucked as a token of love so sweet,  
And laid on the silent breast.  
Flowers would have whispered of fadeless bloom  
In a land where fall no tears;  
But the ripe wheat tells of toil and care,  
The patient waiting, the trusting prayer,  
And the garnered good of years.  
We knew through what labors his hands had passed,  
Through what rugged places his feet,  
And we joyed in the peace of his brow so white,  
And touched already with heaven's own light,  
As it shone in the ripened wheat.  
As each goes up from the fields of earth,  
Bearing the treasure of life,  
God looks for the gathered grains of good

From the ripened harvest that shining stood,  
But waiting the reaper's knife.  
Then faithfully toil, that in death you may go,  
Not only with blossoms sweet,  
Not bent with doubts or burdened with fears,  
Or with dead, dry husks of life's wasted years,  
But laden with golden wheat.

(*London and British Friend please copy.*)

### RELIGIOUS INTELLIGENCE.

At the triennial Congregational Council, held at St. Louis, beginning Eleventh month 11th, the statistical report showed that the gain in three years had been 165 churches and 17,325 members, and a total of 3,674 churches and 382,920 members. The Congregational Union has been building meeting-houses at the rate of more than two a week the past year.

Of the 3,674 churches more than 400 have not over 20 members, 800 not over 30, and 1,272 not over 50 members. The smallness of these churches and their poverty is assigned as the reason why so many have no settled pastor, and so many pastors have no congregations.

At a late local conference of the Moravians it was stated that statistics of that church showed that "churches which gave most to missions, gave most to other home causes. This disproves the argument often made by opponents of mission work."

PASTOR GAVAZZI, of Italy, who has been a successful laborer in the building up of the Free Church (Protestant), of Italy, is again in this country.

THE London Missionary Society (Congregationalist), has recent accounts from its missionary, Dr. Southon, at Urambo, south of Lake Victoria Nyanza. This is the capital of the powerful king or chief Mirambo, who has as extensive sway south of that lake as Mtesa has north of it, and who is greatly feared by the surrounding natives and by travellers. Dr. Southon is a medical missionary. He has secured the good will of the king, so that, when the latter went out on a late warlike expedition, he made most generous provision for the Doctor's support. He has many calls for medical aid, and his fame is spread abroad.

The London Missionary Society has also a station at Ujiji, on the east of Lake Tanganyika, whence M. Hore writes that, although the place is a stronghold of the Arabs, a good impression has been made upon the Wajiji. The same society has a station at Uguha, on the western shore of the same lake, about midway between its northern and southern ends. Here are two missionaries named W. Griffith and Mr. Hutley. The chief Kasuga is very friendly. There are no malicious Arabs, but the people are firm believers in witchcraft, are slaveholders and idolaters. The station is a good one, healthy, of easy access to Ujiji across the lake, and the work of teaching and industrial instruction goes on slowly and steadily.

THE Church Missionary Society, of London, has news from its Victoria Nyanza Mission at Uganda on the north of that lake. Previous accounts had been that King Mtesa had come under the power of the old superstitions, and had

forbidden Christianity. But missionary Mackay now states that Mtesa was urging his chiefs to learn to read, and prepare for a future world, and those most unfriendly are again on good terms with the missionaries. The Romanist missionaries had left for the south of the lake. Missionary Litchfield had left for Mpwapwa to consult Dr. Baxter on account of ill-health. He wrote from Uyui, a station of the C. M. Society, in charge of Mr. Copplestone, who also had been very sick, and who welcomed Mr. Litchfield heartily. The latter concluded not to go on to Mpwapwa, but to remain at Uyui. His health was broken, and he hoped benefit from the change of climate. Of the people in Uganda or, as it seems properly, Buganda, he wrote: "I have invariably found the poor people ready and eager to listen to the story of the Cross. Numbers of instances rise up before me, as I write, when the hearers have testified their astonishment and joy at the love of Jesus in dying for them." Years of patient struggle with a bad climate and the rooted habits of the people, lie before the missionaries, before a Christian population can be formed.

THE six Methodist churches of Detroit formed an alliance about eighteen months ago, for the purpose of paying off their indebtedness, ranging from \$1100 to \$12,000 per church, and aggregating \$35,500. The amount having been fully paid off, these churches on Thanksgiving Day, held a thanksgiving jubilee in the Central Church. More than 3,000 men, women and children, members of the churches and the Bible schools, contributed to the debt-paying fund, the prosperous helping their poorer brethren.

### TEMPERANCE NOTES.

A FRIEND in Kansas writes: "The official vote stands for the prohibitory amendment, 92,302; against it, 84,304; majority, 7,998. Total vote on the amendment, 176,606. The highest number of votes cast for any one person at the late election was 201,539. Thus it appears that 24,933 persons, who voted at the late election in this State, did not vote upon the prohibitory amendment at all—or in round numbers, 25,000. There were two other amendments (proposed) voted on at the same time. Upon one of these (round numbers), 32,000 voters did not vote at all, and upon the other, 23,000. The tickets were usually printed—For — Against (Constitutional Amendment)—the intention being for the voter to erase either "For" or "Against," according to his preference. The result shows that large numbers, either from misunderstanding or indifference, put in the tickets just as they were printed, and, of course, did not vote at all upon these three points. The result of the election, however, fairly indicates the preference of the people of this State for the principle of Prohibition, and it is to be hoped that the Legislature will enact a suitable statute in conformity with this preference, for, however difficult it may be to execute such a statute perfectly, yet great good may come from such execution as the moral sentiment of the people will bring about in much the larger portion of the State. Christian law, well enforced, is a part of the Gospel machinery for the salvation of the world. Its effect, both direct and in-

direct, is to promote the religion in which it originates, and whose highest sanction it receives."

#### COFFEE-HOUSES.

As there is quite an interest manifested in various parts of this country in relation to the establishment of coffee-houses, it may be well to call attention to one of the most successful undertakings in this direction which is now in full operation in Philadelphia.

The "Central" and the "Model" Coffee-Houses were established in 1874, and have been in continuous operation ever since. This is a private enterprise, and sustained wholly by one individual; but it is none the less a public benefit, and a grand benevolent and philanthropic institution. Joshua L. Baily, a modest and successful merchant, undertook the effort to supply an antidote for the liquor-saloons, and he is now feeding about 4,000 persons daily, limited only by the capacity of the buildings. The "Model" is worthy of its name. Constant improvements have been made to keep fairly abreast, if not ahead, of anything of the kind in the world, and intelligent travellers testify that in the extent of its business and completeness of its accommodations it is superior to the more pretentious titled "Coffee-Palaces" of England. The finest coffee and the purest milk in the market are furnished, and the apartments are all first-class. The promptness and politeness of the waiters are unsurpassed. A reading-room and public hall for meetings are regularly maintained and productive of great good. Many cases of radical reform directly resulting from these instrumentalities are reported. Here the work of prevention shines forth most prominently. Scores of clerks in stores and counting-rooms are saved from the temptations and pollution of the liquor saloons. A thousand dollars rent was offered for a tobacco-stand to be kept on the premises, but which was promptly refused. The mental, moral, physical, and spiritual interests of the many persons employed in these coffee-houses are looked after with great minuteness by Mr. Baily and with great good success. Hundreds of thousands of tracts are regularly distributed through this agency. We commend this institution to all those who are about starting "coffee-houses," as a worthy "model" and important aid to the temperance movement, as well as a financial success.—*National Temperance Advocate*.

#### NEW GARDEN GENERAL MEETING.

The General Meeting at New Garden, N. C., opened on Sixth-day morning, 5th of Eleventh mo., as appointed.

*Eleven o'clock.*—Vocal prayer was offered by several Friends. We were reminded that the battle was not ours but the Lord's. That as He had given us faith to believe that our coming together was of His ordering, we should look in confident expectation for His blessing; that the power is His who is strength to them that turn the battle to the gate.

*Seven o'clock P. M.*—Praise and thanksgiving ascended for mercies shown and blessings received, and fervent prayer for a fresh filling with God's Spirit. The necessity of fleeing for our

lives from Sodom was set before us by different speakers. Many testimonies were given of the Lord's blessing during the past year and of enlargement in His love. Some spoke of the lessons of trust they had learned, and the blessed privilege of rejoicing even in tribulation.

*Seventh-day morning, 9 o'clock.*—A portion of Scripture was read and appropriate remarks made. The sure refuge, the safety of those who find and continue therein by cheerful submission to the will of God, was presented. It is to be hidden by Him in His pavilion, in the secret of His presence; hidden in the very sight of our enemies; He spreads His table before us in their presence. Several testified "other refuge have I none." One who had wandered asked prayer that God's favor and the joys of His salvation might again be known.

*Eleven o'clock.*—After a season of prayer the true cross-bearing was spoken of; the distinction between self-imposed crosses and that cross which Christ would have us bear and by which we are crucified with Him to the world and the world unto us.

In the evening, after a portion of Scripture was read, the fruits of the Spirit were spoken of, the more excellent way of love, His restraining and constraining power, were presented.

*First-day morning, 9 o'clock.*—Many testified that the Lord had blessed their souls during the previous meetings.

*Eleven o'clock.*—Fervent prayer was offered that souls might be blessed. The word of the Lord by the Apostle. "But my God shall supply all your needs" was spoken of; that His promises fail not, that He has already supplied the need of a lost world in a Saviour given for the guilty, in shedding His blood for the remission of sins, in opening a fountain of cleansing, in the quickening power of His Spirit and in sending Him to convince the world of sin, of righteousness and judgment. He has given us access to the throne of grace, has assured us "Every one that asketh receiveth"—that He withholdeth no good thing from them that walk uprightly. We may know our needs supplied, and all were urged to come now and prove Him that we may know for ourselves the truth of the declaration. Our needs are supplied in Christ, the counsellor of His people, in the gift of the Bible and in the teaching and leading of the Holy Spirit.

*Two o'clock P. M.*—We were taught "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek him." What faith is, and the necessity of exercising faith in God and of coming to know Him for ourselves, in accepting the Lord Jesus as a personal Saviour, were dwelt upon. Then Christ as the door, the only door, into the sheepfold, where there is safety, was proclaimed, and the people exhorted to enter thereby. Some arose to signify their desire thus to come, others desiring perfect trust in their Saviour. A season of prayer was had for such as had arisen, and for all who had not yet taken His yoke upon themselves.

*Seven o'clock.*—The invitation, "Come unto me, all ye that labor and are heavy laden," was extended; the blessedness of entering into this rest now, was spoken of. Many testified that they had entered into this rest, and that it is sweet. Some spoke of the longing desire of their hearts

to know this rest of soul in Jesus. Prayer was offered by several.

*Second-day morning, 9 o'clock.*—The need of praying without ceasing, how this may be known, and the danger of engaging in anything of a doubtful character; the books we read, the company we keep, our recreations, all being subjects for prayer, that we may see Christ through all, and reflect Him in all.

*Eleven o'clock.*—Prayer was offered for God's blessing, help and guidance. Then was proclaimed the salvation known and declared by the Apostles, and by which they were enabled to rejoice in the midst of cruel persecutions, to sing praises to God in imprisonment, to openly confess their Saviour, to make known the way of life, to glorify God by suffering patiently for His sake even unto death; the privilege of each to take the cup of salvation from the hand of Him who drank of the cup of suffering and wrath due to sin for us.

The wisdom of deciding at once was urged, also the danger of vowing and failing to perform our vows.

*Two o'clock P. M.*—A meeting for Bible teaching was held, and a season of prayer, which proved a time of rich blessing to many present.

*Nine o'clock P. M.*—The parable of the Prodigal Son was spoken of by several in a very impressive manner. Quite a number arose, showing their desire for prayer, and wish to return to the Father, some of whom were enabled to rejoice in the pardon of sin, others still seeking to become "reconciled to God."

The meetings were not large until First-day, on account of continued rains, but the house was filled at that time. We believe them to have been a time of blessing throughout, for which the Lord alone be praised.

DANIEL WORTH,  
RACHEL B NFORO.

## CORRESPONDENCE.

INDIANAPOLIS, 11th mo. 29th, 1880.

A conference of the ministers of Western Yearly Meeting was held at Bloomingdale, Ind., beginning on Second-day the 22d instant and continuing three days. Arrangements for the same were made at our late Yearly Meeting. The object was that ministers might study together their needs and the needs of the work, and compare views on various points of doctrine. About forty ministers were present. Many others attended but did not take part in the exercises.

A programme had been previously arranged and placed in the hands of all ministers of the Yearly Meeting.

The following are the subjects considered and the names of the persons who introduced the discussions. All those appointed to topics were present except two, one of whom sent a paper on the subject named, and the place of the other was filled in the

conference; so that all the subjects were before the conference and most of them introduced by carefully written essays:

### *The First Day.*

Friends' Meetings: Opening; conducting; closing. A. D. Tomlinson.

Revival Meetings: How can they be most successfully conducted? James P. Haworth.

A Bible Reading: Subject—The Bible; Its Inspiration; Its Origin; When is it the word of God; Its Aims and Ends; Its relation to the Church. Eunice Furnas.

### *The Second Day.*

The Evangelist and Pastor; their relation one to the other and to the work. Wm. S. Wooton.

The Ministry of Women; past, present and prospective. Abbie Trueblood.

The Atonement. Calvin W. Pritchard.

The Offices and Work of the Holy Spirit. Samuel Trueblood.

Justification and Sanctification. Elwood C. Siler.

### *The Third Day.*

Church Government. Annis Maxwell. Paper prepared and sent.

How Shall we make our Ministry most Effective? A. J. Wooton, absent; subject introduced by Wm. S. Wooton.

Resurrection of the Body. Enos Kendall.

Second Personal Coming of Christ. B. C. Hobbs.

Evening Devotional Meeting.

Much unity, harmony and love prevailed throughout all the proceedings, and it is believed to have been a very profitable meeting.

The proceedings are to be published in pamphlet.

Very truly thy Friend,  
CALVIN W. PRITCHARD.

I am glad to say there has been a good work done at Ferrisburg and Monkton Ridge the past six weeks. Two Friends have been engaged in it under direction of our Committee on General Meetings, and I think it would be safe to say that under the Lord's blessing at least twenty-five have been reclaimed or converted.

SAMUEL MILES.

Monkton, Vt., First mo 19, 1880.

For Friends' Review.

"WHY NOT SAY THEE?"

A rather remarkable essay appears in No. 11 of *Friends' Review*, coming from the pen of Francis B. Gummere of Freiburg in Baden, Germany. In view of the venerable name he bears, and the high reputation

of his *Alma Mater*, I feel admonished to consider well before I question the conclusions come to in his essay.

The writer correctly says that "Grammar is not mistress, but servant of the language it discusses." He might have added, Grammar as an art, is the power of reading, writing and speaking correctly. \* \* As a study, it is the practical science which teaches the right use of language. \* \* \* "It implies in the adept, such knowledge as enables him to avoid improprieties of speech, to correct any errors that may occur in literary compositions; and to *parse* or explain grammatically, whatsoever is rightly written."—*Goold Brown*. Also, he could have said with Webster that "criticism is the art of judging of the beauties and faults of a literary performance."

"Language," says T. S. Grimke, "is the noblest unrevealed gift of God to man." In art, the idea of the beautiful and true is not to be determined by the taste or opinions of a *few*; but it is found in that which commends itself to the approval of the wisest and best men of all time. The criticism and usage of the best speakers and writers must ever determine the accuracy of any language. A few people may adopt a dialect which in a limited circle may subvert their interests; and such dialect may, by them, be perfectly comprehensible, but when such speakers and writers pass into another province, their dialectic phrase will no longer serve its home purpose. The Western man, at home, has "a right smart chance of hogs," while a New England farmer has "a considerable many." A Western man is, sometimes, "mighty weak," while the Pennsylvanian is only "dauncy." But our Freiburg annotator would seem to have them think that they have acquired their mode of speaking by a "historical process," and changes that have come over language will fully justify them in making or regarding their oddities as perfectly correct, whatever may be the opinions of the rest of the English-speaking world notwithstanding.

It is a very comfortable way to get out of a difficulty. The only trouble I see, is that which comes up in many other inventions—*making it work*. The main difficulty is in "being put on record," as the essayist correctly observes. When it comes to printing a letter, however beautiful and loving, the grammarian, the critic, the linguist, the philologist, summing up all their benevolence, cannot find a more charitable term for such an anomalous use of words as "How is thee?" "When is thee coming to see us?" "Thee ought to use the plain grammatical Scripture language," than to call it abnormal.

But when it comes to printing such language in a book to be read by English-speaking people around the world, one very naturally "discards the familiar thee," of the household, and adopts a more grammatical language. No. Any man who desires his book to be read and to reach the approval of intelligent, thinking men, must respect the true genius of his mother tongue.

Language, to be correct, must be so taught and articulated, and words must be so used in the construction of sentences, that people around the world shall receive the thoughts of the writer in the same sense. Language fails to reach its purpose when this is not the case. For this reason all solecisms, barbarisms, provincialisms, etc., are condemned by standard authorities in English literature. Dictionaries, Grammars, Rhetorics and Exegeses are written and taught, that all may alike have a good understanding of words and their proper uses. Bible committees are appointed, in both continents, to perfect and amend the translation of the sacred volume, that it may be freed from literary imperfection as its objects and merits deserve.

Suppose that good Book should be revised according to the new English which is now recommended as being *historically authorized*, and we send out to the world the following: Acts xxiii. 3-5, "Then saith Paul unto him, God shall smite thee, thee whited wall; for siths thee to judge me after the law and commands me to be smitten contrary to the law? And they that stood by said, Reviles thee God's High Priest? Then said Paul. I wist not, brethren, that he was High Priest. For it is written, thee shall not speak evil of the ruler of thy people." I presume such a rendering would fail to commend itself, even to a student of Heidelberg.

I am willing to admit a difference between familiar and solemn style, but that difference must be such as good speakers and writers generally approve, and such as is sustained by sound criticism. Under this head is the familiar use of pronouns and verbs, in such expressions as "thou *hadst met*," "thou *shouldst come*," "what thou *said*," "what thou *meets*," "I observed thou *was*," etc., sustained by such authority as Thomas Story, John Kendal, Stephen Crisp, Samuel Fothergill, etc. See Brown's Grammar of English Grammars, p. 353, obs. 25.

When the Society of Friends arose about the middle of the seventeenth century, there were two usages of the pronouns, one for persons of rank and used in flattery or in servile fear, the other was the language of equals, and of the humble and untitled

classes. The Friends, holding the doctrine of Christ "all ye are brethren," and that all language is forbidden in the Gospel which is untruthful, and which expresses a condemned thought or desire, felt conscientiously required to use the pronouns "thee" and "thou" uniformly to a single person whatever his rank. It was then the common address of the common people. Their motive and moral courage in maintaining this testimony, all should admire and approve. Since these moral objections have largely disappeared in the changes that have made the present a contrast to the past in many particulars, the argument still remains upon the grammatic question in support of clearness of expression, and freedom from ambiguity, which favors distinctiveness in the singular and plural forms of the pronouns, which George Fox made so evident in his unique Battledoor.

In the historic usages of the Friends, they have put themselves to a great disadvantage in sustaining a Christian testimony, by permitting the beauty, purity, poetry and truth of this language to become sadly impaired on our hands. The grammar makers of America speak of us very kindly in their explanatory notes, saying that respectable religious denomination, the Society of Friends, still retain the use of "thou" instead of "you" in social language.

"The plain grammatical Scripture language" is what has been held up as the standard, and it is commended to the acceptance of the taught for reasons that are held binding on the conscience. I can see very well how a parent can enjoin on the child and the teacher upon the pupil an obligation that is truthful when its truth is so solemnly felt and believed that it is practically observed in the habits of life. But to teach and fasten on our children an ungrammatical language, knowing it to be so, and for conscience' sake, is a moral enigma, that most people find it hard to solve. The thoughtful, considerate Christian scholar can feel benevolent and tolerant toward any truly conscientious person for honest motives, when he is unable to approve any mixture of error with truth. A false practice induces the fear that his ideas are but a copy from others, taking the one imitated for authority, rather than making them his own by searching for, and finding truth, and thus weaving it into his character.

We may often hear the objection raised that the *th* and *st* are too stiff and hard to utter. But we are considering a religious duty. What has a little effort to do with the subject? Let us do our duty. That is the question. To escape by resolving to consider an ungrammatical provincialism good classi-

cal English, is quite a letting down of an old-time testimony for which men and women became martyrs. Let us show our faith by our work; otherwise our lights will shine dimly. Whatever is worth doing is worth doing well.

An ungrammatical language is not plain. Plain language must admit of grammatic construction and be free from improprieties. Sentences express our thoughts. "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Matt. xii. 37. "Let every man be fully persuaded in his own mind." Rom. xiv. 5. There are several aspects of this subject which I cannot discuss in this essay.

B. C. HOBBS.

Bloomington, Ind.

### MEETINGS OF MINISTERS.

The Bible records some notable meetings of ministers; a model one is described in the 10th of Matthew.

This we may suppose was the first of this character ever held under the new covenant of our Lord and Saviour Jesus Christ.

The features of this which arrest our attention are, first, it was called by Christ Himself; second, He was present to preside; thirdly, He gave the commission to those whom He had assembled. This, although limited, compared with what was afterwards given, was nevertheless as broad and full as they could grasp under the existing state of things and their then experience. It may here be remarked that it was more full and complete than the majority of Christ's ministers can accept at the present day.

The second meeting is that mentioned in the 10th of Luke; where we may observe, not only was the same order manifested, but a greatly increased number were present, and more explicit directions were given.

The third is brought to view in the 1st and 2d of Acts.

This was doubtless the grandest meeting of the kind ever held, because it was divinely appointed many days previously (see Luke 24: 49, and Acts 1: 4); and all were perfectly united, praying for and expecting the same thing. There never was another which had such marked results.

Perhaps the next is that presented in Acts iv. 23-30. This seems to have been brought about by the threatening and persecution to which the Apostles were exposed.

In this the power of the Lord was sought, that the word of the Lord might be preached with all boldness, and signs and wonders might be done "by the name of the holy child Jesus."

Without citing further testimony from the sacred writings, let us glance at the necessity which early existed in the Society of Friends for such meetings, and the manner of their introduction.

After the spread of the gospel through the labors of Fox and others, and many congregations were formed, it was deemed important that these should be supplied with a ministry, and the accredited ministers who were in the neigh-

borhood of London met on First-day morning at 8 o'clock to enter into an arrangement for their proper distribution on that day. They came together again on the following morning to report in reference to the work of the previous day. This was called "The Morning" or "Ministers Meeting." We are also told that on First-day mornings horses were in readiness to take each to his appointed work (see Barclay's "Inner Life," pp. 38c-382).

Other matters soon came under consideration upon these occasions, besides arrangements for the large number of preachers who were continually looking to the Lord for direction in their service. But it is obvious that however well this met the needs of that period a change must ultimately take place. And in Eleventh mo., 1690, not a great while before George Fox's death, he gave direction to all Friends in the world, who used to write to him on matters which concerned the Society, to write instead to the "Morning Meeting." We might here note an important matter which early came to claim their attention; and that was the control of those who were not fully approved as ministers and whose names were not entered upon the "Book." In cases of unsoundness it was sometimes considered necessary to use "posters" in order that the public might be aware of the position and doctrine of such persons.

As we contemplate these meetings and the stirring and important subjects which came under their notice, and then contrast the present situation of our branch of the visible Church, with its many neglected meetings with no outward ministry on the one hand; and on the other, various approved ministers in single meetings with their strength, energy, and talents largely devoted to carrying on a business, and the maintenance of their families, we are forcibly struck with the difference. While we recognize that it is the Lord alone who can confer spiritual gifts upon His people, we are bound also to recognize the duty of the Church with regard to the ministry of the word, so that while we adopt the intercession which has been taught us: "Pray ye the Lord of the harvest that He would send forth laborers into His harvest;" we may act in conformity with that prayer, that these laborers may be furnished unto every good work.

The importance of having Aquilas and Priscillas to lead beyond the baptism of John into that of the Holy Ghost, is still obvious; and the command is still imperative, "Thou shalt not muzzle the ox that treadeth out the corn," and "the laborer is worthy of his reward."

SAMUEL MILES.

Monkton, Vt.

#### SCIENTIFIC NOTES.

*Gold from Victoria.*—The two heaviest gold nuggets found in Victoria from Tenth month, 1877, to Sixth month 30th, 1879, weighed respectively twenty pounds, ten ounces, and twenty-three pounds six ounces Troy.

*The Great Pyramid of Egypt.*—The stones used in building this structure, if broken up, would build a wall ten feet high

and nine feet thick, from London to Manchester; or a wall five feet high and one foot thick, reaching across the American continent from Boston to San Francisco.

*Curious Botanical Fact.*—V. Kaiser shows that the trunks of trees are subject to a daily recurring, regular change of diameter, which decreases from the early morning, and reaches its minimum in the early hours of the afternoon. Then a gradual increase begins, till a first or smaller maximum is reached at the approach of darkness. After a short decrease the diameter rises again, and reaches its larger maximum about dawn. The author considers that temperature is not the only factor concerned.—*Journal of Science.*

#### THE SECRET OF POWER.

Before thou lookest on the face of men,  
Before the threshold of thy day be trod,  
Bend, in the silence of the chamber hour,  
Thy knee to God.

So shalt thou as a conqueror go forth,  
Renewed and strengthened for the hourly fight;  
Thy Captain's smile illumine darkest ways,  
Thy trust His might.

Nor claim the pillow of retiring rest  
Till thou again hast sought the holy place,  
Where thou may'st raise thy Ebenezer meet  
For daily grace.

Our God is with the weakest of His saints,  
Who longs to lie upon his bosom blest;  
But *prayer* must go before the conqueror's song,  
The pilgrim's rest.

And victors *only* shall before Him stand;  
The *overcoming* servant shares the throne;  
So "watching unto prayer" shall we advance  
Into our own;  
Looking for hourly grace and daily strength  
To Christ alone.

—*London Christian.*

#### LABORARE EST ORARE.

(TO LABOR IS TO PRAY.)

"Although St. Francesca was unwearied in her devotions, yet, if during her prayers she was called away by her husband or any domestic duty, she would close the book cheerfully, saying that a wife and mother, when called upon, must quit her God at the altar to find him in her household affairs."—*Legends of the Monastic Orders.*"

How infinite and sweet Thou everywhere,  
And all-abounding love thy service is;  
Thou liest an ocean round my world of care,  
My petty every-day, and fresh and fair  
Pour thy strong tides into my crevices,  
Until their silence ripples into prayer.

That Thy full glory may abound, increase,  
And so Thy likeness shall be formed in me  
I pray. The answer is not rest or peace,  
But charges, duties, wants, anxieties,  
Till there seems room for everything but Thee,  
And never time for anything but these.

And I should fear, but lo! amid the press,  
The whirl and hum and pressure of my day,  
I hear Thy garments sweep, Thy seamless dress,  
And close beside my work and weariness  
Discern Thy gracious form, not far away,  
But very near, oh! Lord, to help and bless.

The busy fingers fly; the eyes may see  
Only the glancing needle which they hold;  
But all my life is blossoming inwardly  
And every breath is like a litany,  
While through each labor, like a thread of gold,  
Is woven the sweet consciousness of Thee.

—Independent.

**POCKET ALMANAC FOR 1881.**  
Containing dates of holding the YEARLY and  
QUARTERLY MEETINGS in the United States and Can-  
ada. Published by Central Tract Committee, New  
York Yearly Meeting of Friends.

Single copies, 5 cents; twelve copies, 50 cents.  
Address DAVID S. TABER,  
714 Water street, New York.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe  
are to the 7th inst.

**ENGLAND.**—The Council of Judges, recently held,  
as mentioned last week, resolved by a large majority,  
to recommend the abolition of the offices of Chief  
Baron of the Exchequer, and Chief Justice of the  
Common Pleas, as the appointment of Chief Justice  
Coleridge of the latter division, to the position of Chief  
Justice of Queen's Bench and Lord Chief Justice of Eng-  
land, virtually fuses the three common-law divisions,  
Chief Justice Coleridge now ranks as President of the  
common law side of the High Court of Justice, and  
the Lord High Chancellor ranks as supreme on the  
Chancery side.

**IRELAND.**—C. S. Parnell and four others, all mem-  
bers of Parliament, who are among the number of  
Land Leaguers indicted at Dublin, applied to the Court  
for a postponement of their trials until the 25th prox.,  
on the ground that the date originally fixed will inter-  
fere with their attendance at the opening of Parliam-  
ent. On the 4th, the application was considered,  
opposed by the Attorney General and refused by the  
Court. An application for an attachment against the  
*Evening Mail* for publishing articles prejudicing the  
trials of the Land Leaguers, was also heard in the  
same Court. The Chief Justice, although he did not  
think the articles calculated to interfere with the  
trials, or beyond the proper office of the press, yet said  
they were to be deprecated, as the matter was under  
judicial consideration. The order for an attachment  
was made absolute, but the Court directed that no  
attachment should issue. The effect will be to pre-  
vent similar publications in the interval before the  
trials.

The Dublin correspondent of the London *Times* of  
the 2nd inst. asserted that evidence is increasing of the  
spread of Land League tendencies in districts hitherto  
peaceable; and that honest tenant farmers show dis-  
satisfaction with the tyrannical pressure upon them  
exerted by the League, and wish to be relieved from  
it. The payment of rent, he says, has been almost  
universally suspended, Griffith's valuation only being  
offered on every estate in districts under the influence  
of the League.

One writer in the *Times*, Lord Justice James, sug-  
gests that the rent of Irish holdings be fixed at 20 to  
25 per cent. over Griffith's valuation, and that any  
landlord dissatisfied with this should be entitled to  
call on the Government to purchase his land at a fair  
price. Another, who has been travelling through the

West of Ireland, and who says the condition of the  
people is worse than that of any other in the world,  
proposes, citing as a precedent the means taken for  
abolishing slavery in the West Indies, that the Gov-  
ernment buy out all the landlords west of the Shan-  
non, at a cost of £80,000,000, of which a great part  
will be repaid by tenants; and that the lands thus  
acquired be administered by a land commission, sup-  
plemented by an emigration commission.

At a land meeting held at Waterford on the 5th,  
C. S. Parnell denounced the Government, which, he  
said, was too weak to deal with the land question, and  
hoped to crush the movement by depriving the people  
of their representatives in Parliament, but he declared  
that nothing now could put down the agitation until  
the tiller of the soil should become its owner.

A petition to landlords at Tuam, demanding a re-  
duction of rent on houses and shops in the town, is in  
circulation.

An expert who has recently examined the returns  
and prospects of the crops in Ireland, states that the  
present year is one of the most promising in the last  
six or eight. Fully one-fourth of the land cultivated  
is given to potatoes. They have done well on 850,000  
acres, and are expected to yield an average of four tons  
to the acre, which would make half a ton to each inhab-  
itant of Ireland; and which is a ton to the acre more  
than the official average for ten years. Oats are grown  
on 1,333,000 acres, and the crop this year is also  
above the average. Manufactures are stagnant, and  
wages very low.

**GERMANY.**—The Jewish question continues to at-  
tract much public attention. Some eminent Jews are  
considering means of defending themselves, and it is  
proposed to establish a journal to support their cause.

**FRANCE.**—The Government has decided to propose  
to the Chamber of Deputies to sell such of the crown  
jewels as possess no special historic or artistic value.  
It is estimated that their sale would produce 5,000,000  
francs, which would be employed in extending and  
improving the national museums.

**SPAIN.**—It is reported that the Government has re-  
solved to place restrictions on the admission of French  
monks into Spain, and that the Minister of Justice has  
conferred on the subject with the Papal Nuncio.

**SOUTH AMERICA.**—Advices from Panama to the  
21st ult. say that the attempt to secure peace between  
Chili and Peru by the mediation of the United States  
has failed. The Chilean demands, which were re-  
jected by Peru and Bolivia, were for the cession of  
certain territory; the payment of \$20,000,000; return  
of the property of which Chilean citizens in Peru and  
Bolivia had been despoiled; the abrogation of a secret  
treaty made between Peru and Bolivia in 1873, and  
the making void the steps taken towards a confeder-  
ation of the two nations; the retention by Chili of  
certain territory occupied by its forces until the con-  
ditions be complied with; and an engagement by Peru  
not to fortify Arica when returned to her. It is re-  
ported that the Chileans are about to resume hostilities.

**DOMESTIC.**—Gen. William B. Hazen has been ap-  
pointed Chief Signal Officer of the army, (head of the  
bureau of weather observation), to fill the vacancy  
caused by the death of Gen. Myers, long familiarly  
known as "Old Probabilities."

Congress met on the 6th inst., with a quorum pres-  
ent in both branches. The President's Message was  
read. No other business was transacted in the Senate.  
In the House, bills were introduced providing for the  
election of Presidential Electors and members of Con-  
gress on the second Third-day of Tenth month; and  
for a temporary increase of the number of Justices of  
the U. S. Supreme Court; also a joint resolution re-  
specting the principles which should govern legislation  
on the tariff.

# Friends' Review.

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## For Friends' Review. SYSTEMATIC GIVING.

Upon the first day of the week let every one  
of you lay by him in store as God hath prospered  
him, that there be no gatherings when I come.  
I Cor. xvi. 2.

The instructions here given to the Gala-  
tian and Corinthian churches comprehen-  
sively define the New Testament standard  
of liberality. Referring to the first clause,  
Paley says, the Apostle intended to teach  
what most men overlook, "*charity upon a  
plan.*" There was a specified time for lay-  
ing aside their contribution, and there was a  
definite basis for determining the amount.

These early Christians were not allowed to  
wait until Paul had come and preached a  
rousing sermon before they took up their  
collection. Principle, not impulse was the  
motive. Is it not high time for the Christian  
Church to review her position on this subject,  
and return to the Apostolic practice of sys-  
tematic giving?

It has been urged, by those who have  
given much thought to this question, that  
we should make a deliberate comparison of  
our incomes with our necessary expenses,  
and stately lay by a just proportion of the  
remainder for charity. Every man who has  
an income ought to be willing to do this.  
George Muller insists upon the precise plan  
proposed in our text, and in accordance with  
it has donated out of the amount given him  
for his private use nearly \$180,000. But all  
may not find it convenient to determine  
upon every First-day just what their income  
has been for the week; still, such an esti-  
mate as we have proposed might be made  
once a year or once in six months by every  
steward of God's money who is determined  
to fix upon a plan for methodical benevo-  
lence. There is no individual who has  
moneyed transactions who cannot column  
an account book with one heading for in-  
come, a second for necessary expenses, a  
third for gifts of friendship, and another for  
gifts to the church and the poor. This  
method would at least keep the ratio of  
apportionment constantly before him.

"*Let every one of you.*" I have been much  
struck by these words. Paul did not expect  
all the money to be given by a few rich men.  
"The poor man must give his copper, the  
moderate man his silver, and the rich his  
gold." I have been trying to imagine the  
impetus that would be given to the work of  
God if all the members of the church every-  
where would each give *something*.

How beautiful was Israel's response when  
they were commanded to build the Taber-  
nacle. They came with their offerings of  
gold, silver, brass, &c., "every one whose

heart stirred him up and every one whom his spirit made willing." until Moses said: "The people bring much more than enough."

The Society of Friends has a reputation for business thrift, economy and philanthropy; but it seems to me we need an education in systematic giving for the work of the Lord. The late revival of spiritual life has created fresh zeal for service and a consequent demand for money; but the hands of the church will be fettered unless we rouse ourselves to this duty. Parents should set an example of liberality, and the children be early trained to give of their pennies.

Now we come to the important question, *How much?* Right here it is comforting to find we are not left in doubt. The Apostle is explicit: "Let every one of you lay by him in store as God hath prospered him." Mark that little word "*as*." Let us measure our past Christian lives by this standard. Has our liberality tallied with our prosperity, or have we been giving to the Lord about the same amount each year and adding to our style of living as our income has increased? The life of John Wesley was a perfect illustration of obedience to this gospel rule. His biographer says he began this good work early in life. "When he had thirty pounds a year he lived on twenty-eight and gave away forty shillings; the next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two-and-thirty. The third year he received ninety pounds and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still, he lived on twenty-eight and gave away ninety-two. In this ratio he proceeded during the rest of his life, and in the course of fifty years it is estimated he gave away between twenty and thirty thousand pounds."

Now, let us turn to Luke xii. 15-22 for an exactly opposite example, and note the divine estimate of that character. The points in this brief record are very striking. First. "The ground of a certain rich man brought forth *plentifully*." God gave him wonderful prosperity that year, but not a farthing did he lay by in store for the poor. He said, "This will I do: I will pull down my barns and build greater, and there will I bestow *all* my fruits and my goods." But just when he thought he was independent,—right while he was dreaming of years of worldly pleasure, Death summoned him away, and God's verdict pronounced him to be a "*fool*." He had a fortune for this life, but was worse than a pauper for the life to come. How solemn the appended warning of the Lord Jesus: "So is he that layeth up treasure for *himself* and is not rich toward God."

Christians, everywhere, accept the theory of *stewardship*, but our practice falls far

below it. A steward is not an owner. He is supposed to manage the affairs of another according to the will and interests of the proprietor. If the directions we have been considering are the will of our Master, shall we dare disobey them? Can we be honest before Him if we use His money as though it were our own? When the Jews withheld the tithes and offerings that were designed for the support of the church, God said: "Ye are cursed with a curse, for ye have robbed Me, even this whole nation." In Jas. v. 1-5 a woe is pronounced upon the rich men, not because they have been blessed with gold and silver, but because it has lain in coffers and "cankered." It was the "*rust*" that should witness against them, eating their "flesh as it were fire."

Again. "God loveth a *cheerful* giver." Paul writes of the Macedonian believers: "They were willing of themselves, praying us, with much entreaty, to receive their gift." Now-a-days it is just the other way. Ministers and philanthropists have to beseech men to give. Who of us ever attended an absolutely enthusiastic meeting where the theme of discourse was a consecrated purse?

Now, in view of the commands of the gospel, in view of the cross of Christ, who for our sakes became poor, that we "through His poverty might become rich," how much are we willing to *sacrifice* for the Master? Frances R. Havergal, whose "praise was in all the churches," gave at one time with a real glow of pleasure fifty pieces of jewelry to the Church Missionary Society, reserving only a few useful articles for herself. This enabled her to make up the \$250 she had been desiring to give. It has been estimated that the cost of professors' finery if poured into the lap of "the church, would evangelize whole nations of Pagans."

Many a young man might turn the contents of his cigar box into the treasury of the Lord and be every way the gainer. In short there is no better investment for our money than to "turn it into the coin of the realm" to which we hope to go.

Finally, there is but one motive that can be acceptable to God in the discharge of this duty: that of love and obedience to Him. At the same time we may not overlook the emphatic and reiterated testimony of Scripture that the bountiful giver shall be *rewarded* both in this world and the next. He "shall be recompensed at the resurrection of the just." "The liberal soul shall be made fat," and "He that giveth to the poor shall not lack." Assurances like the last seem especially designed to support the faith of the Lord's servants in "those acts of charity which transcend the bounds of ordinary pru-

dence." If the private history of such as these could be laid open before an unbelieving world and a half-believing church, it would afford striking witness to the reality of the promise: "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom. For, with the same measure that ye mete withal, it shall be measured to you again."

ESTHER B. TUTTLE.

Baltimore, Md.

JOHN M. WHITALL.

(Continued from page 275).

8th month 22d, 1830.

"I am firmly convinced that nothing in this world can give solid satisfaction apart from a humble dependence on, and strict obedience to the inward precious voice of Christ, our only and true Shepherd, who very often condescends to teach, over and over again, even those who foolishly slight His monitions. Oh what an injury we do to ourselves when we disobey the Heavenly Guide! How much misery we might escape, how much uncertainty and perplexity would be avoided, if we could only bring ourselves quietly to give up our wills, and when occasion offers, to sit down and patiently wait upon the Lord. How the paths of those shine who have Christ only for their Teacher, who, feeling anxious to please Him, and to live only to Him, are very attentive to His holy Voice."

Extracts of a similar kind might be greatly multiplied, for although he ceased keeping a regular journal of events after his marriage, he wrote many letters, and rarely closed one throughout the remainder of his life without saying something upon the theme nearest his heart, of the love and forgiving mercy of his Lord, and of the necessity and blessing of waiting upon Him and receiving His guidance.

Very few of his letters, however, written during our childhood, seem to have been preserved; but on my seventeenth birthday, in 1849, he wrote me a long, loving one, and closed with the following:

"When I was about thy age, my dear daughter, it pleased my dear Heavenly Father to stand in my path, and to convince me of my great sinfulness and of the need I stood in of His aid and help. And I have earnestly desired that it might please Him to meet with my children and draw them to Himself. Oh! there is nothing would please me better than that my children should become the Lord's children indeed, take Him for their portion, and make it their first business to

seek His face and favor. I believe it is the duty of every one daily to seek the Lord, to wait upon Him in their minds, oftener than the rising sun to endeavor to turn the mind towards Him, pray for the light of His Spirit, look to Him for help to keep us in His fear, and strive to watch over our thoughts and words, as if in His holy presence. The thought presses upon me whether we cannot watch over each other for good. Can we not pray for one another? I often pray for thee, dost thou for me? It is surely a duty, and I believe the Lord hears the prayers of those who fear Him."

After we were married he kept up a very vigorous correspondence with his absent children, and many of his dear letters have been preserved; but it would make this account too lengthy to insert them all. A few extracts will serve as samples.

"Philadelphia, 11th mo. 25th, 1856.

"MY PRECIOUS POLLY:—We have had a pleasant visit from Dr. R. H. Thomas. He was acceptably engaged in ministering to very many among us. His lively, earnest faith in the Lord Jesus met a response in many hearts. Dost thou, my dear child, realize what great things the Lord Jesus has done for thee, and is still willing to do? Yes, is still willing and waiting to do for thee, and for us all—even to bring us to His Father, and blessed be His name and grace, to our Father. Oh, if we will only *diligently*, earnestly and honestly wait upon Him, He will remember His promises, 'Him that cometh to me I will in no wise cast out,' and 'If ye ask anything in my name I will do it.' Let us, then, in full assurance of faith in His promise, ask for new hearts, sanctified hearts, resigned and humble wills to His holy will. If we do this in sincerity, we shall no doubt make our calling and election sure, through the great mercy of our God, who was 'in Christ reconciling the world unto Himself.' 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but should have everlasting life.' Here is a great boon offered to those who believe in the Lord Jesus Christ, even eternal life. Shall we not then believe? If doubts assail, let us only pray the more earnestly to have them removed. I was once tempted to disbelieve in the Lord Jesus, but after earnest prayer to God, my doubts were all removed, and I was favored to settle down in an assurance of His divinity, which, through His great mercy, is on the increase. Oh, the joy and peace there is in believing! May thou, my beloved Mary, and dear son, Dr. James, may you both earnestly, perseveringly strive after this blessed assurance. It is not necessary that

we should live all our lives in bondage to the fear of death, but, coming boldly to the throne of grace, let us lay hold on eternal life through our Lord Jesus Christ, who gave Himself for us that He might redeem us unto God, and make us 'kings and priests' unto Him—kings to rule over the lusts of the flesh, and priests to those around us to teach them the right way of the Lord.

"We do want to see you all, and to give darling Minnie Marth a kiss right on her wide-open mouth.

"In much near and dear love, I am your affectionate father,

"J. M. WHITALL."

(To be continued.)

For Friends' Review.

COREA.

(Concluded from page 279).

In Corea, there is a strict division of the various ranks of the population into castes, showing some analogy to the like institution among the Hindoos of India, but with this difference,—that the separation prevalent in Corea is not based upon religious principles and customs, but owes its origin apparently to political reasons.

The foremost rank, after the royal family, is that of the nobles, the descendants of the old families of chieftains. They are divided into the civil and military degrees. Following these are the half-nobles, and next below them, the civic caste, consisting of the better and wealthier portion of the city inhabitants. Then come the people's caste—the villagers, farmers, shepherds, fishermen and the like. Between the people and the slaves, there is the so called "despised or despicable caste," which is again divided into several degrees. Singular to say, all the prefectural officials are taken from the upper degrees of this despised caste; butchers and workmen are a step lower; whilst last, and only one remove above the bondsmen, are found the priests or bonzes. Of the slaves there are also several degrees. Their condition is represented as being more tolerable than was that of the serfs of Russia.

The official religion of Corea is the worship of Buddha, which was introduced into the country from China in the fourth century of our era. We may well believe that the Coreans have little regard for their religious ceremonies and customs, when we find, as stated, that their priests occupy almost the lowest position in the social scale. The direct contrary is the case in India, where the highest caste is that of the priesthood—the Brahmins. Our author expresses the opinion that the low esti-

mate in which the Coreans hold their religion is due to the moral degradation of the priesthood. Their temples or joss-houses are insignificant in comparison with those of China and Japan. E. Oppert speaks as follows about some of the idols, and the bad treatment they receive:

"In several large villages, with some hundreds of inhabitants, I had often observed near the roadway a number of shapeless trunks of trees of an arm's thickness, and of various sizes, without, however, paying any attention to them for some time. I was not a little surprised, when, on closer inspection, these mis-shapen sticks turned out to represent the idols or josses of these villages, standing there in place of a temple or joss-house. \* \* There they stood, more or less firmly fixed in the ground, in all sorts of positions, straight and crooked, while some, weakened by old age, had tumbled down *in toto*, lying with their tired-out heads on the ground. I confess that the impression these idols made on me was more of a painful than a comical nature, while the natives themselves considered it capital fun to kick those unfortunate fallen josses about, which was done amidst the shouts of laughter of the people standing by."

The writer of the foregoing, nevertheless, concludes "that none among the races of the Asiatic continent can more easily be rendered accessible to a true and sincere religious feeling than the Corean, and that the latter, once converted to Christianity, shows a far deeper comprehension, and adheres to its teachings with greater fidelity and firmness, than for instance the Chinese." The queen, the wife of the late king, was reported to have secretly embraced the Christian religion.

The color of the dress, both of the men and women of Corea, is, almost without exception, white; that of the jacket, very rarely, sky-blue. The material is mostly a coarse cotton drill of native manufacture, woolen being nearly unknown, and silks used only by the caste of nobles. The head-dress of the people is a hat beautifully made of fine split bamboo, the manufacture of these being the principal branch of industry on the convict-island of Quelpart. These hats, having a brim more than six inches wide, are nearly always black-lacquered, and are exceedingly durable.

The women, especially of the higher classes, are even more isolated than in China. "In cities and small townships, it is considered a great offence against modesty and custom, whenever a woman is met in the public streets in the day-time, and they quit their apartments hardly ever during the day. To indemnify them for this strictly

kept up seclusion, the following remarkable arrangement has been made. At nine o'clock in the evening during summer, and at an earlier hour in winter time, the city gates of Saoul and other towns are closed at a given signal. As soon as this has taken place all men are bound to leave the streets, and these are abandoned to the women for the purposes of recreation and promenading. Any male, finding himself by accident belated and behind the appointed time in the streets, is sure to hurry to his house as fast as possible without looking up or regarding about him, and severe punishment would fall upon any person daring, in the face of the stringent prohibition, to molest women in the least.

Funerals are conducted with as little ceremony and solemnity as the weddings, and as a general rule no mourning is put on for the dead. The Corean, like the Japanese, always sits on the ground cross-legged. He is very plain and temperate in his style of living, rice being the main article of diet. Great pleasure is taken in dancing, but the men and women never dance together. E. Oppert gives the Coreans a high character for honesty, the offence of thieving being one that is punished very severely. The military force of the kingdom had dwindled down to almost nothing at the time of the French attack of 1866, to repel which a levy had to be made on the class of huntsmen.

The three brief visits of E. Oppert, were made with the concurrence, and at the expense of an English mercantile firm of Shanghai, who were desirous, for themselves and others, to open commercial intercourse with the Coreans. The endeavors of the voyagers to reach Saoul, the capital, were, however, defeated by natural obstacles to navigation met with in passing up the Kang-Kiang. The crowds of white robed people—and a singular spectacle they were, to see—appeared very friendly, and, when the purpose of the visits was explained, manifested no token of opposition thereto. But the regent waived a hearing, and declared that the permission of the Chinese government would have to be obtained.

The third and last visit was obviously a very ill-advised one. It was undertaken at the instance of a French Romanist missionary and some refugee Corean converts, who proposed to bring the regent to terms by capturing some greatly valued relics which they knew to be concealed in a secluded place at a distance from the capital. The converts and the French priest piloted Oppert and his companions to the place, but, not being able to destroy in time the heavy stone block which covered the coveted prize, the marauders were obliged to retreat

in haste to their boats. The regent was naturally highly provoked at this attempted robbery and sacrilege, and it is presumed did not receive with pleasure the notification of Oppert, that, as he (the regent) had refused to consent to the treaty which had been offered him, he would eventually have to open his ports when the cannon's mouth had spoken. It is more than probable that this reprehensible proceeding only resulted in aiding the cause of the Corean bonzes against the Christians and their religion.

J. W. L.

#### OUR LONDON LETTER.

The cause of religion in the land seems at times to prosper, and at times to wax faint. If we look at it altogether from the human aspect we might often fear for the future. But we know that through all a higher power than our own is working, with a wisdom higher than ours.

The Established Church of England, still numerically and socially the most important factor in our religious world, seems to be torn more fiercely than ever by opposing forces. The Ritualists, who are some of them separated by a slight shade only, in doctrine and practice, from the Roman Catholic Church, seem to be pushing their extreme views to the uttermost. At the present time one of these clergymen, T. P. Dale, has been in prison for several weeks, and two others are likely to be incarcerated, for contempt of the monitions of the law courts. These ministers were prosecuted for practices not in accordance with the prayer-book,—the burning of certain candles, the wearing of certain vestments, certain positions in standing at the altar. They were prohibited from continuing these practices; they persisted notwithstanding; after years of litigation they were suspended from their ministrations, and now having utterly disregarded such suspension, they are imprisoned for contempt of the court. It is of course very repugnant to our ideas as Friends, that lawyers in civil courts should discuss and decide the manner of religious worship, but this is part of the necessary accompaniment of a National Church. "The Church of England by law established" must be by law governed. The High Church party regard the imprisonment of T. P. Dale as little short of martyrdom; and many meetings have been held to protest indignantly against the religious tyranny which commits a man to gaol for following his own conscience. But then, as John Bright has recently written, an established church as a creation of law, must keep within the law, and those who cannot endure what the law

requires should place themselves outside of it by withdrawing from the church. Perhaps, he adds, it will open the eyes of some people to the bondage which is inevitable for ministers of such a church. And he goes on to refer to the sufferings of Friends for religious liberty: "thousands of members of my sect were persecuted two centuries ago; they were outside the church, and were still, and for that very reason, persecuted, even to death in many cases. If your clergy will put themselves outside the church, they will be free, as the members of my sect are now. It is not possible to be within the lines of the church, and to have the freedom of those who are outside."

But a yet graver consideration is this: how sad it is, to quote the words of Bishop Fraser, of Manchester, "to see men wasting their time and energies upon empty, unprofitable controversies, when they know there is so much work which needs to be done, to make men's and women's lives holier, purer and chaster, more honest, more temperate, and more sober, and more like what a Christian's life ought to be. The things about which men are fighting (vestments, candles, and the like,) are not of the essence of Christianity. They are not a part of Christ's revelation, but they are the ordinances of a particular church. It almost causes me to shed tears to see good and earnest men wasting their energies upon these trifles." It is well that there are in the Episcopal Church yet many, who, like the Bishop just quoted, have some sense of the great needs of the people, and are resolutely devoting themselves to supply these needs, so far as the Lord enables them.

A very different danger menaces the same church on another side, and is illustrated by the secession recently of a popular London preacher, Stopford Brooke. Here it is not intense devotion to ceremonial and rubric, threatening to overlay the true spirit of worship, but rather a critical tone of mind, influenced by the scientific thought of the day, which cannot accept the simple truths contained in the New Testament, but is satisfied to preach a modified narrative of the Gospel. It is, I believe, common in Germany, and probably elsewhere on the continent of Europe, for the professed Christian ministers to be at heart materialist, or imbued with some other form of rationalism. It is far better when they have the honesty definitely to secede from the church, as in the much less pronounced case of this London preacher. There are others within the pale whose utterances and writings tend only too surely in the same direction;—beguiling the mind from that simple reception of the inspired record to which we were ac-

customed as children, and dimming the brightness of holy writ in our eyes by clouds of doubt.

It is with much satisfaction that we in England bear of the visit of Joseph Cook; I trust he will be enabled to strike a hard blow for the good cause against the skepticism of this country. His fair, open mode of argument, and the tremendous energy of his personal conviction of the truth of the Gospel, are potent to convince. The reasoning, doubting element is not altogether absent even in our own Society. In combating this line of thought we may, I think, learn one lesson from Joseph Cook, and that is to show no trace of want of confidence in the truth ourselves; with all charity, with all humility, with all willingness to meet others on a common platform, we should yet fight as those who know they are on the gaining side,—who have no secret doubts or anxiety for the result, or whether or no the Lord will take care of His own.

"That with unswerving eye  
I may behold the surging centuries roll,  
Serene, with fearless soul,  
Rooted in Thee, from whom my being came,  
Thee, through all time unmoved, and through all  
change the same."

London, Eleventh mo. 25th.

#### HAMPTON FREEDMEN.

Yesterday being the first market-day at Hampton since our return from England, I went into the town for the sake of seeing the colored people, especially those from the country, and learning what I could as to how they had been getting on, since I discontinued helping them—ten months ago—to find a market for their produce. They expressed great joy to see me back, and begged that I would again help them, which I have resolved to do if favored with health and strength. They complained of the low prices they had been obliged to take during my absence.

Many of the colored people of this peninsula escaped from slavery, and fell in behind Gen. Butler's army. Since the war some of them have purchased or rented a few acres of land, on which they have built little cabins for shelter, chiefly of one room; the best they could do, but injurious to the morals of their families. The land having been exhausted during slavery, hardly pays for cultivation; yet they try to raise early produce, and poultry for the Northern market, also quantities of eggs, nearly their only means of obtaining money; hence the importance that they should have secured to them, the full value of all they have to sell. For the last seven years, I have assisted them in finding such a market. The

strong boys drift off as oyster and fishermen, the girls go into service wherever they can find homes, leaving the old folks to struggle on as best they can. From a radius of about eighteen miles, they flock to Hampton on a "Market-day," bringing what they have to sell, in little carts drawn by steers; cold, weary and often hungry, they need a place of shelter for themselves and little oxen. The stoves and sheds connected with liquor saloons are the only ones provided. From these places some of them half intoxicated came to greet and welcome me. It was a most saddening and discouraging sight, and I queried whether anything could be done to keep these poor creatures from the strong temptation to which they are exposed. The best and only plan would be to establish—what is known in England as "British Workmen"—that is, a commodious warm room where they could be supplied with hot coffee and bread at cost price. Attached to this, should be a yard with sheds for their teams. My wife and I have decided to try to provide such a place, and would ask the friends of temperance to lend us a *helping hand*. There are suitable sites in the town, one of which might be obtained and a building erected at a small cost. To this might be added a five cent savings bank, as a branch of the "Home Savings Bank" at Norfolk, which is doing good service to the freedmen of that city, by receiving small sums, and paying interest from date of deposit; thereby encouraging them to save money to meet their rent and taxes when due, pay debts on their land and provide for sickness and old age.

GEORGE DIXON.

Hampton, Va., 12th mo. 5th, 1880.

PERFECTION of freedom from sin in this world can never be witnessed by any, but by them who receive Christ, as the Father hath given Him, with faith and full assurance that He is both able and willing to finish transgression in every soul, and to bring in and fill it with everlasting righteousness in place and stead thereof; and to save to the uttermost all who obey Him, and come unto God by Him. And by His obedience, all who follow Him therein to the end, are sanctified and purified, and shall be glorified with the glory which He is pleased to give them; and so are made His jewels, fit to be gathered into His treasury forever. These are witnesses of the end of their faith, even the salvation of their souls; and able to put their seal to the benefit of the coming, suffering, death, resurrection and ascension of Christ, their Mediator and Advocate; and therefore perfection and freedom from sin

must be believed, and pressed after in this life, or else it can never be truly known or attained unto; nor the (full) benefits of the coming, death, resurrection, and ascension of Christ Jesus received.

AMBROSE RIGGE, 1702.

#### ADDRESS AT HAVERFORD COLLEGE ON THE DISTRESS IN IRELAND.

Our friend James Hack Tuke having very kindly consented to give an informal address on "The Irish Distress, and its Causes and Remedies," before the students of Haverford College, on the evening of the 1st inst., a goodly number of the Managers and other friends assembled to share in the pleasure of hearing him. Beginning with a graceful allusion to the recent visit of Thomas Hughes, "the echoes of whose voice had not yet died away in that hall," the speaker proceeded in a lively and very attractive manner, to describe the condition of the people in the recent suffering from lack of food. Pointing out the localities referred to on a map of Ireland, he brought the most vivid pictures before the minds of his audience, of the afflictions endured last winter, while an occasional effective touch revealed the horrors of the dreadful famine of 1846-47. Among the causes of the distress referred to was the inadequacy of the boggy soil, drenched often by the spray of the Atlantic, to support a large population. Among the remedies suggested, besides the extension of the Ulster tenant-right over the whole island, was a vigorous system of organized emigration.

The speaker concluded with a very earnest appeal to the young men before him to cherish an interest in public questions, and to fit themselves to discharge wisely and nobly all their duties as citizens of a great nation. He impressed upon them the importance of following all their convictions of duty, and illustrated by eminent examples in his own country the triumphs granted in the end to good causes which have been manfully asserted through obloquy and persecution. No one can tell the great and far-reaching consequences which may flow from some simple act of faithfulness. An instructive connection was traced between the faithful attention to the promptings of his Heavenly Guide which led a humble-minded and devoted Friend more than thirty years ago, to journey in Ireland for the relief of the famine-stricken people, and the acceptance by his own son of the office of Chief Secretary for Ireland in the present Cabinet, where, in the spirit of his father and in dutiful remembrance of his precepts, he is striving to settle the very difficult problems presented in that unhappy island, by measures of wise philanthropy and true Christian statesmanship.

The speaker held the closest attention of the students and all his hearers to the close; and it is seldom that an hour is passed so full of interest and instruction.

John Welsh, lately our Minister at the court of St. James, in a letter expressing his regret at his inability to be present, says, "Mr. Tuke's reputation is well known to me. The object he

has before him is one of great interest, and no little perplexity. Nothing short of a revolution in the system of land tenure in Ireland will work the needed reformation." He suggests that the powers which have been exercised so successfully by the Metropolitan Board of Works in London may serve as a useful precedent to the Government in dealing with some of the worst spots in Ireland, gradually extending the process should the first experiments be successful.

#### PEACE EXTRACTS.

"WHAT is this religion," asked the Sakalavas of Madagascar, "which leads the Imerina people not to enslave us any more, and take us away by force?" The Hovas answered, "Because Jesus Christ, the Son of God, the Redeemer of man, has given the gospel to teach mankind to show mercy."

**RADICAL PEACE.**—The following is from an address recently sent from the Bible Christian Church of America to that of England: "The Peace movement, in which our church is in full sympathy, is making steady progress in this country, and we rejoice to see that your recent elections have resulted so favorably to the cause of peace in Great Britain. Remove the cause of passionate development, bring up children to moderation in what is not injurious, and abstinence from that which is, and the way of peace will become plain. Christianity, in its grand truths, is equal to the work pointed out by the prophets. The angels proclaimed what the prophets predicted, but the consummation depends on the realization by Christians themselves of the truths taught by their Divine Master."

## FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 18, 1880.

#### THE LORD'S PRAYER LIVED OUT.

As each day is answered for at last before God, its value will seem precious. The impress of the way in which it has been spent, will almost certainly tell for eternity upon our state even in heaven.

But each day may be spent with God; passed in His service; its time redeemed; its hours consecrated to Christ, used to the glory of His name and in hastening the coming of His universal kingdom. If the Lord's Prayer is truly made the breathing of the soul at the beginning of the day and throughout it, lifting it up in the name of Jesus who has given us authority to use it, the day will be one to God's glory and our reward.

To do this is to desire first that His name may be counted holy and honored above all; then that the reign of Christ in our own being and in that of every fellow-creature may be so set up

that every thought shall be obedient unto Him; that the Father's acceptable will may be done in and by us and by all others; that the whole earth may be brought into harmony with heaven; that this day our body and soul may be fed with its fitting nourishment; that our sins may be so pardoned that we stand clean and accepted in God's sight; that as fully as we wish to be forgiven so do we forgive all; that our Father may guide us in every action, lead us in His right way, and "incline not our heart to any evil thing;" but deliver us perfectly from the hand of Satan and from all the unholy propensities of our nature, keeping us from every shade of evil.

Such a life is not strained and morbid, but one in which each common duty is done as unto Christ, and it is just what should be sought for as the most natural and delightful.

**A NARRATIVE OF THE PROCEEDINGS AT THE CENTENARY OF ACKWORTH SCHOOL.** Published by the Centenary Committee, 1879. Samuel Harris & Co., 5 Bishopsgate Without, London.

The Ackworth Centenary was an occasion of so great interest to all the friends and old pupils of the School, that the Committee have done well to give its proceedings to the world in the handsome volume which they have issued.

It contains good engravings of Ackworth School, from the pencil of Mary Hodgson; and of Car End, the birthplace of Dr. John Fothergill, the originator of the school. A likeness of Dr. Fothergill, from a cameo, gives his noble and striking features—the face of a man of thought, benevolence and firmness of purpose. On the 26th and 27th of Sixth month, 1879, the Centenary was held, and the full story of these days is told, with many reminiscences of the hundred years in which Ackworth had its nearly 10,000 scholars. James Hack Tuke furnishes a sketch of the life of Dr. Fothergill, and John S. Rowntree, another of the History of the School. The speeches are reported, and the whole brings the reader into sympathy with this genial occasion, with its mingled regard and regret for the past, its satisfaction with the present excellence and hope for the yet brighter future of Ackworth.

This volume is another evidence of the quickened attention to the better education of Friends' children, which has penetrated the Society within a few years; the result of a conviction that if we would do our duty to the present and coming age we must offer to our own members the best opportunities for both preparatory and higher education, conjoined with hearty instruction in the Christian faith.

**THE FRIEND OF MISSIONS ALMANAC FOR 1881,** is in large placard form, on thick paper. It has nine large engravings, appropriate texts of Scripture in large type, and gives for each day in the year some interesting event in Missionary history. Price, \$1.50 per hundred, without postage. Address, H. S. Newman, Orphans' Press, Leominster, England.

## MARRIED.

**JESSUP—HINSHAW.**—By Friends' ceremony, at Cherry Grove, Indiana, Eleventh mo. 17th, 1880, Levi Jessup to Rebecca Hinshaw.

## DIED.

**BOWERMAN.**—Peacefully, at her residence, near Kingston, Ontario, on the 23rd of Eleventh month, 1880, Hannah W. Bowerman, aged 78 years, a member of Kingston Monthly Meeting of Friends.

**COVENTRY.**—At Birkenhead, England, Tenth mo. 29th, Mary P., wife of Joseph F. Coventry, in the 73d year of her age, and on the 15th of Eleventh mo., Anna, wife of Joseph Coventry, Jr., of Liverpool, in her 53d year.

**HAGERMAN.**—Eleventh mo. 8th, 1880, Cordelia B. Hagerman, wife of Frank W. Hagerman, aged 24 years, a member of Poplar Ridge Monthly Meeting, near Carmel, Hamilton County, Indiana.

She was the daughter of John and Rachel Green, and was born near Leesburg, Ohio. This dear young sister experienced forgiveness of her sins at the age of sixteen, and from that until her death maintained her integrity in the Christian life. Her voice was often heard in our public assemblies, in exhortation, prayer and song, and, although her communications were generally brief, yet many seals to her labor are known. She was a lover of the beautiful, both in nature and art, to an unusual degree. This world, as she expressed a few hours before her dissolution, "was a beautiful world" to her, and hope predominated until the last: that her life would be prolonged to work for the Lord Jesus, more than once during her sickness saying, "The salvation of souls is what I am after." On the evening of her decease, after the 26th Psalm was read, one of her attendants remarked that she and another (naming her) would take care of her during the night, when she replied: "The Lord will take care of me," and then repeated, "The Lord is my Shepherd, I shall not want." After a few hours, her husband, noticing that she appeared to be sinking, aroused her, telling her he did not think she could last much longer. She at first seemed surprised, but soon was strengthened to articulate better than for some time before. Taking leave of all her relatives and friends that were present, giving suitable advice to all to be faithful to the Master and meet her in heaven, she called for her little boy, near two years old, and kissed him, remarking, as she did so, "A mother's last kiss." This was a deeply impressive and solemn scene. Rational to the last, she used her voice almost to the last breath in exhorting others, then quietly passed away.

**HIATT.**—On the 21st of Fourth mo., 1880, Clementina, wife of Cuthbert Hiatt, in the 58th year of her age.

**NIXON.**—On the 6th of Seventh month, 1880, Wendel, son of Thomas and Mary Nixon, aged 19 months. The above were both members of Fairmount Monthly Meeting, Indiana.

(*Christian Worker* please copy.)

**MENDENHALL.**—On the 2nd of Tenth month, 1880, William Mendenhall, aged 82 years, an Elder; a member of Springfield Monthly Meeting.

**MENDENHALL.**—Miles Mendenhall, a member and minister of Springfield Monthly Meeting of Friends, Wayne County, Ind., deceased Fifth mo. 23rd, 1880, in the 60th year of his age. This dear Friend passed through a lingering sickness, which he bore with Christian patience and fortitude. He was a valuable minister, and traveled extensively in Truth's service. He was never heard during his Christian life to speak evil of any one. He often expressed during sickness his readiness to be resigned to his Master's will.

**THORNBURGH.**—On the 24th of Ninth month, 1880, Jane Thornburgh, aged 76 years; a member of Springfield Monthly Meeting, Ind.

**WAY.**—At her home, in Bedford, Pa., Tenth mo. 27th, 1880, Mary E., wife of David T. Way, in the 26th year of her age; a member of Deer Creek Monthly Meeting, Maryland. Though young in years, she was not a stranger to a Saviour's love, and often testified to His goodness and mercy to her. She left a very positive testimony that His strength is sufficient in the dying hour. A few weeks before her death she realized that her end was fast approaching. Consumption had rapidly developed, and seemed beyond human control. It gave her no fear; she did not dread death, but said she wanted to live more than at any time in her life for her husband and infant babe, (having been married less than a year). After a severe struggle she was able to commit all into the hands of the Lord and say, "Thy will be done." During the remaining weeks of her life she was a great sufferer, but bore it cheerfully and very patiently, rejoicing daily in the hope of Heaven. Nearly her last words were "death hath no sting." Shortly before her spirit left the body she seemed startled and exclaimed several times, "Holy angels," which were her last words. In her death we realize we have lost one ever ready to treat erring humanity with love and kindness, one whose life was unusually pure and unselfish, and loved and respected by all who knew her. Our sorrow is almost forgotten when we think of their joy, who die in the Lord.

## RELIGIOUS INTELLIGENCE.

OUR readers may remember that when Chief Joseph's band of Nez Percés were taken prisoners by the military, they were for a time at Fort Leavenworth, and afterwards removed to the Quapaw Agency, where they were cared for by Agent Jones, and visited by Asa and Emmeline Tuttle. The Presbyterians have long had a successful mission among this tribe in the far northwest, and two converted Indians came down to be with their unconverted brethren, one, Archie Sawyer, as preacher, the other, James Reubens, as interpreter, &c. While in the Quapaw Agency these men did what they could to teach their people Christianity. Since the removal of the band to a reserve in the Territory, Sawyer had to leave on account of health, but Reubens has continued faithfully instructing his people, and lately 93 of them were received into the Presbyterian Church on profession of faith, by S. B. Fleming, of Arkansas City, Kas., and formed into the Presbyterian Church of Oakland, I. T.

**PASTOR GAVAZZI**, of the Free Church of Italy, now in this country, reports that church as having increased nearly five-fold since 1870. It has 15 ministers, 15 evangelists, 1800 communicants, 36 churches, 35 out-stations. He thinks that Italy gives promise of becoming one of the Protestant nationalities.

**WAR** and rum, says the *Independent*, are among the very worst enemies of missions in Africa. J. B. Wood, of the Church Missionary Society, writing from Lagos, says: "The war in the interior drags on its weary length and there is no prospect of its reaching a termination." The situation at Ibadan was very bad, and he adds, "Rum and gin are being poured into this country in enormous quantities."

THE Pope has opened 52 schools in Rome to counteract the effects of the Protestant schools. These schools comply with all the requirements of the law, but are supported not by the State, but by papal private funds. These schools include normal schools, technical and professional schools, &c. Orders have been issued to the Bishops to open schools in all their diocesses.

### TEMPERANCE NOTES.

A Friend, being lately in need of a cook, for service in her family, had occasion to call at the house of a retired, well-to-do gentleman, who had five or six servants in his employ. Having mentioned that he used wine daily upon his table, and that whenever any one of his servants was ailing, he thought that brandy was generally about as good medicine as he could give, his visitor strongly expostulated with him against his ready use of a drink so dangerous in its tendencies. Shortly afterward, whilst still upon the same errand, she inquired concerning the character of an applicant, who was quite young and of a pleasant appearance, and seemed likely to fill the position acceptably. She was informed that this girl, who had been living about a year at the place where she was last employed, had imbibed a taste for the liquors that were freely provided, and that now it was not uncommon for her to be in a condition far from sober. There are probably few mothers who read this, but will be able to recall similar sorrowful cases, and could they unitedly be heard, would plead for the plan of entire abstinence as the only safe course.

A LEARNED pundit in India once said to J. G. Gregson, a Christian minister, "That man will soon be a Christian." "What do you mean?" "Why, he drinks brandy and water." Thus is the name of Christian caricatured, and the yet more blessed Name blasphemed among the heathen by the drinking habits of those who profess Christianity.

THE Pennsylvania Constitutional Amendment Association is jubilant over the result in Kansas, and calls upon all Christian people to join in thanksgiving for this blow at a great hindrance to true religion and the welfare of the nation. The Association regards the legal redemption of Kansas from the liquor traffic, as the promise of a like deliverance at last for every State, and for the United States.

THE omnivorous nature of the ostrich has been well illustrated at Rome by an examination of the stomach of one of these birds, which recently died from suffocation, by thrusting its neck between two of the bars of its cage. In its stomach were found four large stones, eleven smaller one, seven nails, a necktie pin, an envelope, thirteen copper coins, fourteen beads, one French franc, two small keys, a piece of handkerchief, a silver medal of the Pope and the cross of an Italian order.

### THE INTERNATIONAL LESSON.

#### FIRST QUARTER.

LESSON 1. First month 2nd, 1881.

ZACHARIAS AND ELIZABETH. Luke i. 5-17.

GOLDEN TEXT.—"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."—Luke i. 6.

#### THE GOSPEL ACCORDING TO LUKE.

The arrangement of the International Lessons from 1873 to 1879 placed the Gospel according to Luke in the sixth year of the course. In the present arrangement it is placed in the second year, Mark occupying the whole of the third year (1882). From its missionary traits the Gospel by Luke has great interest. Its accuracy commends it to the man of science as well as to the true believer; and the detailed account of the birth of John the Baptist, as well as that of our Lord, gives it a charm for younger minds. There is much of joyfulness in the first chapter, for it contains the songs of Mary and Zachariah. It is most probable that Luke prepared his history of the birth of John the Baptist and that of our Lord from documents and records, though he may have seen and known the Virgin Mary. Luke informs Theophilus, in the beautiful preface, written in pure Greek, that as many had undertaken to give a history of those things which were most certainly believed or established among them, it seemed good to him to do the same thing, having had opportunity of knowing all things from the very first, even to those concerning the birth of Christ.

#### THE SERVICE OF THE TEMPLE.

At the time of Zacharias the High Priesthood was in the hands of the Sadducees, and Herod the king was the judge as to who should fill that high position. His character may be described as the "blackness of darkness,"—the murderer of his wife and of his sons, as also of thousands of others,—no one could expect that the High Priest appointed by him would be anything else than his tool.

The priests, as a rule, partook of the same subserviency. Their number was very great, probably about 20,000. They were divided into twenty-four courses, in accordance with the arrangement made by David. 1 Chron. xxiv. 1-18. For though twenty courses or families had lost their register in the Babylonian captivity, the twenty-four courses were reconstructed by Ezra and Nehemiah. The name of Abia or Abijah occurs 1 Chron. xxiv. 10, where Abijah is the eighth; also in Nehemiah xii. 4 and 17. The rule was for each course to occupy one week in the service of the temple, so that every priest would have to go twice in the year to Jerusalem. The service comprised not only the common sacrifices, &c., but the priest had to instruct the people, and, within certain limits, to judge them also.

#### THE LESSON.

Luke i. 5. *Herod the King*, was Herod the Great, descended of Esau's race. He died the same year our Lord was born.

*Zachariah* in Hebrew signifies, "remembered by Jehovah." *Of the course of Abia or Abijah*, the eighth course. (1 Chron. xxiv. 10; Nehemiah xii. 4-17. See introductory remarks.)

*And his wife was of the daughters of Aaron.*

and her name was *Elisabeth*, Hebrew, *Elisheba*; see Exodus vi. 23; equivalent to "God her oath," or "swearing by God," signifying a worshipper of God. John was of priestly descent by both father and mother.

6. *And they were both righteous before God*, or in the sight of God. They did that which was right, that which was enjoined on them by the Old Testament scriptures.

*Walking in all the commandments and ordinances of the Lord blameless*. The difference between commandment and ordinance is clear in the Greek. Commandment, *entole*, signifies a positive order; it occurs about seventy times, and the translation never varies except in the word *precept*. (Mark x. 5.) On the other hand, *dikaloma* is translated judgments, righteousness, justification,—so that they not only obeyed every order, but also sought to do that which would be pleasing in the sight of God, and to be instructed of Him.

*Blameless*. This is spoken of no one else by the Evangelists.

7. *And they had no child*. In this expression what a world of distress to a Jewish mother is told, since the love of children is so strong among Orientals, and the honor of having sons was so great. But we have no account that Elizabeth was miserable, rather may we believe she was content with the will of God.

8. *And it came to pass, while he executed the priest's office before the Lord in the order of his course*. This important office was to offer sacrifices and come near to the inner sanctuary; for though there was no ark nor mercy seat in the second temple, still the priests, when washed from all defilement and dressed in their priestly robes, would enter through the great gates into the holy place, where was the table of shewbread and the golden candlestick, and there offer the incense, which was burnt with fire that had not gone out for many years.

9. Whoever had the privilege of offering incense would not be likely, from the number of priests, to perform the same service again.

*His lot was to burn incense when he went into the temple*. Everything in the temple service was systematically arranged. Zachariah drew the lot as to his part, and it proved to be that of offering the incense.

10. *The whole multitude of people were praying without at the time of incense*. The prayer of the people who knelt in the outer court was silent prayer; the incense which was offered by the priest symbolized Christ's intercession, making prayer to God acceptable, and the people offered up their prayers at the same time. No sound was heard, the incense filled the place where the priest was. The burning of incense was required to be done morning and evening. See Ex. xxx. 7-8.

11. The angel of the Lord appeared to Zachariah on the right side of the altar. The right side appears always to have been considered the side from whence good tidings came. The appearance of the angel to Zachariah was real, though he was slow to believe the good news.

12. Zachariah was startled and afraid at seeing the heavenly messenger.

*Thy prayer is heard*. He had prayed in former years that he might have a son; now his prayer is granted. Even the name of the child was

given—the name means, "the Lord is gracious," and was as strange as the fact of his birth when his parents were now advanced in years.

14. *And thou shalt have joy and gladness; rather, He shall be to thee joy and rejoicing*. The son that should be born would be a comfort and consolation to him and his wife.

*And many shall rejoice at his birth*. From the 58th verse of this chapter we find that Elizabeth's neighbors and cousins rejoiced with her at the birth of him who was the forerunner of the Messiah.

15. *He shall be great in the sight of the Lord*. He should occupy a very high position; not in the eyes of the world, but in the sight of God. John's after history more than fulfilled this prophecy of the angel.

*He shall drink neither wine nor strong drink*. He was to be a Nazarite (see Num. vi.) from his birth. The word *sikera*, translated *strong drink*, occurs nowhere else in the New Testament; our word *cider* comes from it through the French. As the forerunner of our Lord he was not to touch that which would intoxicate, he was to be abstemious in food and severely plain in his clothing.

*He shall be filled with the Holy Ghost, even from his mother's womb*. Set apart by the influence of the Spirit for his office, and fitted by spiritual gifts for it. From this expression and from the previous verse it would appear that Zachariah did not ask for a son with any selfish motive, but had prayed that through him the Israelitish nation might be blessed. He, like others, was waiting for the promised Messiah.

16. *And many of the children of Israel shall he turn to the Lord their God*. The word *turn* is one of the two Greek words, *epistrepho* and *strepheo*, which are sometimes translated *convert*; in this case the word *convert* would convey a clearer meaning to our minds than *turn*, though the usual meaning of the word is to turn about. John's message was not to the Gentiles, but to the children of Israel, the Jews. He persuaded them to repent, forsake sin, and turn to their God. To those who looked for the immediate coming of the Messiah his words were, "One mightier than I cometh."

17. *And he shall go before Him in the spirit and power of Elias (Elijah)*. In John was to be the fulfilment of the prophecy of Malachi, given 400 years before, Chapter iv. 5. The two words, *spirit* and *power*, embrace the similarity of Elijah and John. Both came as stern rebukers of vice, and as great religious reformers.

*Before Him*, seems to mean before "the Lord their God." If so, the Messiah, Jesus, was God, the Lord.

*To turn the hearts of the fathers to the children*. A quotation from Malachi, chapter iv. 6. He turned the people from the divisions of their sects to union under the Messiah; families before divided would be united, and parental and filial love revived.

*And the disobedient to the wisdom of the just*. The idea is that the disobedient, the unbelieving and wicked, would be turned or converted unto the wisdom or right understanding of the just.

*To make ready a people prepared for the Lord*. Literally, to make ready for the Lord a prepared people; prepared by repentance and putting away of sin, to be ready to receive the Messiah.

## TRUTHS TAUGHT AND SUGGESTED.

1st. God in his wisdom often chooses the darkest time in a nation's history to send men who shall be a power for good. Herod and his family, as rulers over Judea, set an example of every vice and every crime, but even then many were found patiently waiting for the coming of the Messiah, though their faith must have often been severely tried. Keep fast hold of trust in God and of His truth, however others may act.

2nd. Whilst Herod was ordering his children to be executed, Zachariah was praying that a son might be given to him. He recognized that children are a gift from God, and his prayer was not for himself alone, but for the people, for whom his service in the temple was performed.

3rd. Zachariah and Elizabeth were good Jews, righteous and blameless, doing all God's will. We are called to be "blameless and harmless, the sons of God without rebuke." Our privileges are greater than theirs, and our lives should be at least as holy.

4th. The service of the temple was but a shadow of true Christian worship and service. The priests were imperfect men; our Priest is Christ Himself, who offers our prayers with the efficacy of His own intercession.

5th. An angel came to Zachariah. The Bible teaches us that angels minister now to those who shall be heirs of salvation, though we see them not.

6th. John practiced total abstinence from alcoholic drinks, and avoided everything which would hinder his being holy in body, mind or spirit. The man who should prepare the way of the Lord must practice self-denial. There may be self-denial without spiritual life, but there cannot be spiritual life without self-denial.

7th. He who would be filled with the Holy Spirit must avoid all those things which tend to weaken his power for service given by God. No complete Christian should partake of anything which will not benefit the body, which is the temple of the Holy Ghost; neither should anything be worn which is not useful, but only to feed pride.

8th. The first place to see a change for good is in the family circle. Then parents are interested for the children's souls; the children love and help their parents. The father who has allowed the cares of business to alienate him from his children in thought even if he is in the house with them, will, when he is converted, experience a strong love for them; and, his heart warmed with the love of God, he will earnestly pray for them, take them into his confidence, and become a real parent to them.

Converted children will show love, respect and obedience to parents.

9th. The spirit of disobedience is not overcome by force; there may be submission and an apparent acquiescence, but the only way to overcome disobedience is through the spirit of love, leading to penitence and trust in the Lord Jesus.

10th. The men in the Bible who became instruments for good in God's hand were generally the children of pious parents; the early training of a child and his acceptance of good instruction are of the utmost importance. Those who have had Christian parents to lead them in the right path incur an added responsibility when they forsake the God of their fathers.

The next lesson will be the song of the Virgin Mary. Luke i. 46-55.

## CORRESPONDENCE.

## THEE AGAIN.

I have read with interest in recent numbers of the paper the discussions on "Thou" and "Thee."

Having been educated to the use of the latter in early life, my conviction of its superiority, may I say, has strengthened with years. Why not say "Thee" instead of "Thou?" Grammarians admit it is the business of the best writers and speakers to order the form of language, hence the common adoption of the word "you," by others, for the second person singular. Is there as much incongruity in putting "Thee" in place of "Thou," both being singular? Certainly not.

Now, what advantage has "Thou?" Certainly none, except its evident propriety in the *grave* style.

Examine the verbs necessary to be used in connection with it, and take those that are used with "Thee," and the common assent must be pronounced to the assertion that the former are many of them harsh and stiff, while the latter are much softer and far more euphonious.

Some years since a learned German was entertained at my house, and, on hearing the family say "Thee" to each other, expressed himself as a great admirer of the word, saying, in German, "This is the language of affection used among those dear to each other; it is full of gentleness and kindness."

This cannot be said of "Thou," while its harsh verbs are no mitigation to its stiffness.

If the old word "Thu," which I believe is Saxon, were used, it would be a decided improvement.

In England, in some districts, among the lower orders, this is the word in common use, and having been witness to the ease and facility with which it is used, in connection sometimes with verbs shorn of the "st," it sounded much more euphonious than "Thou."

Friends have a decided right to make their own language, and certainly should accept improvements, especially where they tend to good results, and are no sacrifice of a principle.

What we want is simplicity, *not singularity*, if such is not imposed by the circumstances of the case.

We should have no stumbling blocks, or unnecessary impediments put in the way of our youth.

While "Thee" is more pleasing and certainly more acceptable, why not have it in common use, except when gravity requires the other word. N. J. S.

Penn Township, Chester County, Pa.

On Seventh-day, Eleventh month 20th, 1880, a General Meeting was commenced at Bethany, within the limits of Contentnea Quarter, as was previously arranged by North Carolina Yearly Meeting's Committee on General Meetings.

A portion of the committee, also James R. Jones, of New Garden Quarterly Meeting, were in attendance. In the morning meeting, the Gospel was proclaimed in its fulness. The evening meeting, at 6½ o'clock, was well attended, and the words of life were preached by Albert Peele, from "Keep thy heart with all diligence, for out of it are the issues of life." Afterwards James R. Jones made some pointed and very instructive remarks on the same text.

On First-day, 20th, we had Bible-school, at 9½ A. M. Meetings for worship were held at 11 A. M., 3 P. M. and 6½ P. M., which were well attended; and at which we had the acceptable company and services of Samuel Lloyd, of Kansas, and Ruth Lloyd and Mary A. Stanley, of Ohio, who remained until Second-day, the 29th, laboring with our committee and ministers, pointing sinners to Christ, the Perfect Pattern, as their only Saviour.

The Meeting continued thirteen days, holding two sessions a day; many of these have been tendering seasons; supplications and prayers for the strengthening of the Church, the reclaiming of the backsliders, and the conviction of sinners, as well as praises and thanksgiving to our Heavenly Father for His many mercies and benefits, being often heard. The Gospel of Christ was preached with power by the ministers who were with us. The higher Christian attainments of purity and holiness and full consecration to God were the principal themes.

Several of the meetings have been especially tendering seasons, when many voices were heard in testifying of the love of God, and praising His name. Many of these were from the young people and the children.

The word preached, through the influence of the Holy Spirit, has brought conviction to many souls, some of whom have sought and found forgiveness in a Saviour's pardoning love, and testify that His grace is sufficient to sustain and keep them, knowing that "the blood of Jesus Christ, His Son, cleanseth us from all sin."

Among those who professed conversion may be numbered some who have long been

treading the broad way to destruction. Having seen sin in its deformities, and, knowing their sun is fast sinking in the western horizon, they have at last been persuaded to turn, taste and know that the Lord is good.

We have received twenty-two applicants for membership, as the fruits of this meeting. NATHAN B. COX.

GOLDSBORO, N. C., Twelfth month 4th, 1880.

THE QUARTERLY MEETING at New Sharon, Iowa, occurred Eleventh month 26th. The attendance was large, with a sense of the Master's blessing, of unity and sympathy among all classes present.

The text "Now are we the sons of God," was used, and it was shown that we were not always thus. Once alienated by wicked works, now made nigh through repentance and faith, and living closely to Christ we shall go on to be made more and more like Christ, till He is seen in Paradise.

A large temperance meeting was held on Seventh-day night. Much feeling on the subject had been aroused from a father having recently murdered his step-son there, while intoxicated. On First-day morning there was a large meeting. The Lord's power was felt, and many testified of His mercy and praised His goodness. At 6½ P. M. another large, mixed company assembled. The 1st verse of Ps. xxxii. was used as a text. The meeting was a blessed one, the first of a series. The preacher dwelt largely on the blessedness of having sins covered by the pardoning love of God, through the blood of atonement, to the humbled and contrite.

On Second-day at 2 P. M., teaching was given to the church, from Deut. viii., pressing the necessity to take God at His word, believe and obey, and enter the land; for we are able, by the Lord's grace, to possess it. Some confessed to the truth of this, but others were looking with longing on a life of full trust and dedication, knowing that to be their privilege and the Divine will concerning them. The night meeting was not so large as on the previous evening, but a very solemn one. I. Cooper and John Y. Hoover each spoke.

From Isaiah liii. 6, it was shown that all had gone astray, and required a shepherd to bring them back, and that we must be redeemed in this world through and by the Lord Jesus, and show our faith by our works—keeping the Lord's commandments; and not trusting to go out of this life impenitent, hoping to be saved afterwards from the powers of darkness.

Third-day at 2 P. M., Isaiah lv. was used to shew the necessity of a full surrender of all to God, so as to be able to understand the gentlest whispers of the voice of Jesus.

On Fourth-day, Caleb Johnson and wife came and spoke to the needs of the people. A lesson was given from 2 Peter i. 5-8, showing how the Christian character must be built up. It was a blessed meeting.

At night there was a large company present, and John iii. 14-15 the theme. Many were under strong conviction, and the interest of the meetings still increased.

For Friends' Review.  
OKLAHOMA.

There are two schemes pending about the Indian Territory, but both tending to the same end.

The first is to place it under a Territorial government, subject to the usual laws regulating Territories of the United States. The second concerns a section of it which is claimed to have become public lands already, and to be subject to all the laws relating to such lands, including the right of pre-emption by white settlers.

For several years Congress has been pressed, in the interest of certain railroad companies and citizens of the Southwest, to carry into effect the first mentioned plan, by passing a bill forming the Indian Territory into a distinct Territory of the United States, under the name of Oklahoma.

This would place the Indians under a Governor named by the President, and establish a Territorial Legislature, which might be expected to yield land grants to new railroads. It would allow the unrestricted influx of white settlers, who, in a few years, would clamor for any land yet held by the Indians, and ask their removal or extirpation.

It should be remembered that the United States government had guaranteed the Cherokees, Creeks, Choctaws and Chickasaws ample protection in the possession of their lands in Georgia and other Southern States, in which they at first lived. These States wished to extend their own laws over the Indians, and deal with them as their citizens might deem best. The Indians resisted this, and a conflict of authority between the General Government and these States seemed almost ready to spring up, when President Jackson, in his message to Congress of Twelfth month 8th, 1829, recommended the removal of the Indians beyond the Mississippi. In this message he said: "I suggest for your consideration the propriety of setting apart an ample district, west of the Mississippi, and without the limits of any State or Territory now formed, to be guaranteed to the Indian tribes as long

as they shall occupy it, each tribe having a distinct control over the portion designed for its use. There they may be secured in governments of their own choice, subject to no other control from the United States than such as may be necessary to preserve peace on the frontier, and between the several tribes."

When the treaty was made with the Cherokees for their removal, it was especially stipulated that they should not have a white man's government set over them against their will.

The preamble to the Treaty of Fifth month 6th, 1828, reads:

"Whereas, it being the anxious desire of the Government of the United States to secure to the Cherokee Nation of Indians, as well as those now living in the Territory of Arkansas, and those of their friends and brothers who may reside in States east of the Mississippi, and who may wish to join their brothers in the West, a *permanent home*, and which shall, under the most solemn guarantee of the United States, *be and remain theirs forever*—a home that shall never in all future time be embarrassed by having around it the lines, or placed over it the jurisdiction of a Territory or State, nor be pressed upon by the extension in any way of any of the limits of our existing territory."

Yet to reverse this is the very design of these Oklahoma bills. Now, very few of these Indians desire a Territorial government. Except a very small number, they are extremely hostile to it. Pleasant Porter, a leading Creek, said to us when visiting the Territory, in 1870: "If our country be placed under a Territorial government, and whites come in upon us, the few of us who are educated so as to avail ourselves of the sale of lands, and who are able to hold our property, will become rich. But the great mass of our people will soon lose their all, and become vagabonds and fugitives. For untold generations your people have held property in severalty, and have had hereditary habits of acquiring and holding possessions, and of looking to the future. For untold generations our people have held property in common, have learned to supply only present wants, and to care nothing for the future, and when we are brought into contact, you eat us up. Do all you can, then, to help us hold this Territory intact until by the slow process of education, we can train our people to bear competition with yours." That period has not yet been reached even by the five most civilized tribes, much less by the Osages, Pawnees, Nez Percés, Cheyennes, Arapahoes, Kiowas, Comanches and others.

Again, many Indians in other parts hold their lands by special treaties, by Executive order or other action which may possibly be taken to imply that they have only a right of occupancy. But the lands forming the Territory were conveyed to the Cherokees, etc., by patent and for value received. It belongs to them as much as any white man's farm belongs to him, and cannot be wrested from them without a crime which endangers the rights of all white citizens.

Until, then, the Indians are prepared by literary and industrial education to hold property and to act intelligently in the disposition of it by sale, and shall by their own consent wish to change the status of the Indian Territory, it will be a flagrant violation of right to extend over it the jurisdiction of a territorial government.

The second Oklahoma scheme is for the formation of a town and the occupation of a particular district in the Indian Territory, to be called by that name.

In 1866, the United States purchased a vast tract of about 14,000,000 acres from the Creeks, Seminoles, Choctaws and Chickasaws, upon nearly all of which, tribes of Indians, moved from other parts, have been settled. It is claimed that a portion of this land is unoccupied by Indians, and "invaders" have tried to seize upon it. This being defeated by the prompt action of the government, other measures are proposed.

A company has been formed with headquarters at Kansas City. Five thousand shares of stock have been issued at \$10 per share, which are said to have been widely sold in Missouri and other States. The company aims to send 5,000 equipped settlers into this country before next spring. In the meantime "appropriate legislation" is to be asked of Congress to forward this scheme.

It certainly speaks badly for the moral tone of our southwestern country that this project has received so much favor there. At St. Louis, on the 21st of Ninth month, according to the Topeka (Kan.) *Capital*, a meeting of citizens was held in its interests. Major Bloss said they intended to plant their colony within three months, "and no President's proclamation can keep them out." Worse yet, a committee, upon which two judges were placed, was appointed to draft a memorial to Congress favoring the opening of these lands, and asking legislation in that direction.

By specious reasoning, these memorialists pretend to make it appear that the Indians' title has been extinguished in these lands, while President Hayes, with the directness of a clear-minded and honest man, declares that the government is bound to

prevent the intrusion of whites into the Territory, and hold that country for the use of Indians.

We do not hold that the United States should never acquire Indian lands by fair purchase, but we do assert that invasions contrary to law, legal quibbles about "rights of eminent domain" on the part of the United States, or of the non-binding character of treaties made with Indian tribes because they are no longer independent nations, will not blind the eyes of a just God, who, though long-suffering, has said, "The robbery of the wicked shall destroy them."

Since the above was written, more than a thousand people have collected at Hunnewell, in Southern Kansas, to invade the Indian Territory. The Government has promptly stopped them by military force. Their leader, Captain Payne, has been deposed by them, and it is to be hoped that the whole plan will be frustrated. Some may be poor deluded people; others are knowingly wicked.

#### SCIENTIFIC NOTES.

*Astronomy Free to the Parisians.*—A popular observatory was inaugurated in Tenth mo. at Paris, where four telescopes, three reflectors and a refractor, have been placed at the disposal of the public. A series of lectures on practical observations will soon begin. A room reserved for microscopical observations will be opened during the day time.—*Nature*.

*Japanese Mineral Wealth.*—The Japanese papers call attention to the almost limitless mineral wealth lying dormant in the country, and which is only awaiting development to become a profitable source of revenue. Of coal there is an abundant supply, but only the Takashima mine has been fitted with modern appliances.

#### For Friends' Review. THE LORD REIGNETH.

How good it is to know, O God,  
Thou rulest in the affairs of men!  
How blest it is to be assured  
Naught lies beyond Thy searching ken.

For lo! all wisdom dwells with Thee,  
All love flows from Thy father-heart,  
All power is Thine eternally;  
What an all-wondrous Friend Thou art!

Therefore Thy wisdom and Thy love,  
The truly best to me do send,  
Not limited by lack of power,  
As those of any other friend.

It comforts me indeed to know  
Thou couldst do other if Thou would,  
So what Thou doest, Father, God,  
All-wise, all-loving, is most good.

H.

**THE HOME FOR AGED AND INFIRM COL-  
ORED PERSONS**, with a family of over 100  
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## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe  
are to the 14th inst.

**GREAT BRITAIN.**—A terrible explosion occurred on  
the 10th in a colliery at Penygraig, in Wales. It was  
believed that 100 men were in the mine at the time,  
and that at least 80 lives must have been lost. The  
shock of the explosion shook the earth for miles  
around. About half a mile from this pit is the Dinas  
colliery, where the bodies of victims of an explosion  
in First month, 1878, have never been recovered.

The British Admiralty has decided to abolish flog-  
ging in the navy.

**IRELAND.**—The Land League proposes to direct  
tenants to deduct and retain the police taxes from their  
rents before paying even the Griffith valuation. In  
some places measures are taken to compel persons to  
join the Land League, by forbidding the members to  
trade in any way with those who refuse, even shop-  
keepers and pedlars in some country towns being thus  
coerced. On the other hand, threatening letters have  
been sent to Land Leaguers. Chief Secretary Forster  
has issued a memorandum to the magistrates, pointing  
out that under acts of Parliament, persons are guilty  
of high misdemeanor, and liable to imprisonment, in  
assembling armed or disguised, or assuming the name  
of any society to the terror of the Queen's subjects,  
or in endeavoring by threats to compel any one to quit  
employment, or publishing or writing anything calcu-  
lated to incite a riot. He also states the duties and  
powers of magistrates in reference to persons so offend-  
ing. The *Times* correspondent at Dublin says that  
magistrates, agents, and landlords generally are panic-  
stricken, and do not venture to enforce the law; that  
two prosecutions by the Attorney General have broken  
down, and that there is difficulty about treating Land  
League meetings as unlawful assemblies, the mere  
threat of preventing traffic not implying violence, and  
so not coming within the act.

R. Shaw-Lefevre, recently appointed Commissioner  
of Works, who is generally recognized as holding  
very liberal views on the Irish land question, in a  
speech at Reading, Eng., on the 8th, said that owner-  
ship is the highest security known to the law, but there  
are many degrees of security for the tenants, short of  
this, which might be more immediately applied. The  
formation of a class of peasant proprietors must be

slow, unless the Government is prepared to expropriate  
the landlords at its own price; and to do this would  
not benefit Ireland. It would multiply five-fold the  
evils of absenteeism, for not one-fifth, but the whole  
rent of Ireland would be sent out of the island as  
interest on purchase money. A system of extended  
ownership could not last if founded on robbery and  
confiscation; and regard must be had to the rights of  
the landlord.

The statement of the Judge at the opening of the  
Connaught Assizes on the 10th, showed that in four  
months 698 indictable offences had been reported in  
that province, for which only 39 persons had been held  
amenable; 577 persons against whom offences had been  
committed, had, either from terror or desire to shield  
the offenders, refused to give evidence or prosecute.  
Smaller offences were also numerous, County Mayo  
alone having 236 indictable and 888 less offences.  
The Judge said the result of this state of things, if  
allowed to continue, would be immediate danger to  
Ireland and ultimate disgrace to the Empire.

**FRANCE.**—The widow of President Thiers died a  
few days since, at the age of 55.

A new journal has been issued as the organ of  
Prince Jerome Bonaparte, which asserts his claims as  
the representative of the Napoleonic dynasty, and  
demands a plebiscite on the form of government, or if  
this be refused, a reform of the Constitution.

**GERMANY.**—In the lower House of the Prussian  
Diet, on the 9th, the Minister of Ecclesiastical Affairs,  
replying to a statement of the grievances of the Roman  
Catholics, said that the Government by its last ecclesi-  
astical bill, had offered the means of reconciling differ-  
ences, but the rejection of that bill had destroyed the  
material at its disposal for preparing for an arrange-  
ment. It could not expose itself to another defeat, and  
would therefore assume an expectant attitude, while  
administering the existing law indulgently.

**AUSTRIA.**—Another sharp earthquake shock oc-  
curred at Agram on the 8th inst., causing much alarm,  
but doing no serious damage.

**TURKEY.**—Dervisch Pasha, as Governor of Albania,  
is said to be taking steps to disarm the Albanians, and  
has compelled the notables to sign a declaration of  
fidelity to the Sultan. The Albanian League is said  
to have disappeared.

**DOMESTIC.**—R. W. Thompson, Secretary of the  
Navy, has resigned that office. His successor has not  
yet been nominated, but the Secretary of War has been  
delegated to act also as Secretary of the Navy for the  
present. It is understood that he has accepted the  
position offered him by F. de Lesseps, of President of  
the American branch of the Panama Canal Company.

**CONGRESS.**—Little business has yet been transacted  
in either House. Bills have been introduced in the  
Senate to provide for the issue and redemption of frac-  
tional currency; and to enable the people of Dakota  
Territory to form a State Constitution; and bills have  
been passed, to permit Fitz John Porter to be restored  
to the army; and providing for the sale to actual set-  
tlers of the remainder of the Reservation of the Otoe  
and Missouri Indians in Nebraska, with the consent of  
said Indians, the proceeds being placed to their credit,  
and a new Reservation selected for them. The House  
has been chiefly occupied in debate on a joint resolu-  
tion from the Senate, which was pending in the House  
at the adjournment of the first session, proposing a new  
rule for the counting of the electoral votes for Presi-  
dent. On the 14th, the previous question was demand-  
ed upon its passage, but the Republicans declining to  
vote, and thus leaving no quorum, the resolution was  
withdrawn; with notice that it will be called up next  
month. A bill for the refunding of the United States  
bonds maturing during 1881, is now pending, and sev-  
eral substitutes have been offered.

# Friends' Review.

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For Friends' Review.

## MIRACLES AND RESPECT FOR PHYSICAL LAWS.

BY BENJAMIN TRUEBLOOD.

### NO. II.

Reason not only determines for us the trustworthiness and adequacy of the historic evidences of Christianity, but it also enables us to throw around this central fortress a series of auxiliary defences. It shows us, in the first place, that miracles are compatible with the perfections of God; in the second place, that they have an adequate ground in a great moral purpose; and thirdly, that in

their management, instead of manifesting capricious disregard for the laws of the material world, they on the whole show high respect for them. Let us consider briefly the latter point.

There could be no miracle were there no uniformity of law. It has been said that the uniformity of nature's operations makes opportunity for the glory of miracles. Now it is just as true that miracles set off the grandeur of nature's uniform processes. If miracles and uniform laws both are found in the same universe under the same Divine control they must in reason play into each other's hand. If God has established uniform laws and has so constructed the human mind that it expects and acts upon this uniformity, it is a reasonable assumption that He would not capriciously interfere with what His wisdom had constructed. Though He might, to show "that it is He who is working when no miracle is seen," suspend the action of some forces or otherwise interpose His direct agency, yet this interference would be in such manner as to manifest deep regard for the established order. This supposition seems to be exactly met in the case of the Bible miracles, and, if it were necessary to consider them, in the case of those well-authenticated ones which have occasionally occurred in the subsequent history of the church. If miracles (or periods of miracles) were frequent, they would cease to be miracles, all events would take place in an uncertain and irregular way, and all reliance upon the uniformity of nature would be broken down. Hence their very uncommonness shows their Author's regard for the established order. It is amazing that the opponents of the supernatural should assert that miracles must become frequent and pass under the eye of general observation in order to be in harmony with nature's uniformity and thus secure belief; for as they were becoming frequent the uniformity which they were trying to get into harmony with would be vanishing, and they, as well

as everything else, would be to us as at present constituted utterly meaningless.

The miracles of the Bible are of two classes, those which result in a product and those which leave no physical trace of their occurrence. This division, although it may be difficult to make it include all the miracles, is sufficiently accurate for the purposes of the argument. Of the latter class are the parting of the waters of the Red Sea, the swimming of the axe, the safety of the three Hebrews in the fiery furnace, the walking of Peter upon the water, &c. In this class of miracles, some of which in their accidents resemble those of the other class, there is always a suspension of the action of some power of nature, or, in other words, an actual break in the uniformity. These miracles are few in number when compared with those of the other class, and, resulting in no product, they endure but for a brief time, as if the Author of nature, after having given us a visible token of His supremacy, made haste to remove His hand and allow the old order which "in wisdom" He had constituted, to go on unhindered. How grand nature seems when viewed by the light of such an occurrence; the glory of God which is manifested in the miracle is thrown back by nature's innumerable reflectors, and "the whole earth," whose mystery were else but dimly guessed, "is full of His glory."

The miracles which result in a product form much the larger class. The healing of the sick, the cleansing of lepers, the opening of blind eyes, the unstopping of deaf ears, the raising of the dead, are examples. Under this class, fall the few miracles by which a curse was inflicted. Now, of all these miracles, it may be said that the product in which they result, is, in all respects, similar to the products worked out under the forces of the material world. Lazarus, restored to life, eats, drinks, sleeps and attends to his daily affairs, just as any other man. The bread into which the five loaves grew, under the silent influence of the Lord Jesus, was eaten, and served the purposes of bodily refreshment, just as the bread produced in the private homes of those who partook of it. The wine of the marriage feast "made glad the heart of man" as other wine. No unnatural eyes or ears or tongues or feet, resulted from any miracle. In a number of the miracles of this class, there seems to be no suspension of or interference with any natural power. While God, with His immediate agency, produces a certain product, the efficient causes which bring about the same result are working in their proper spheres. In many cases, also, the interference with

one kind of uniformity restores another kind. Forces which work deformity and death give place to forces which work life and symmetry. This is a point in the rationale of miracles that has not been sufficiently attended to. The forces of nature work in combinations. The properties of substances, simple or compound, produce very different results in different combinations. Now in the realm of life, and especially in the higher forms of life, there are adaptations of materials and modes of activity which are universally acknowledged to be normal or natural. We have the laws of life and health. But violate these adaptations and normal modes, and you find at once that there are, as their counterparts, laws of disease and death. These two sets of laws are seen to be everywhere working side by side in the realm of life. The uniformity of nature is not, then, a dead level, but has its elevations in the harmonies of life and its depressions in the laws of disorder. Against the latter, nature herself seems to protest, even though they are a part of her constitution. It certainly, therefore, shows her no disregard to set them aside and restore the harmonies of life. But this is precisely what was done in nearly all of those miracles which resulted in a product. If the physician who breaks down a stubborn disease and restores health shows respect for nature in her normal methods, why does not the Lord Jesus, when, by His word or touch, He heals "all manner of sickness and all manner of disease?" In His own time, be it further remarked, when miracles followed each other with great rapidity, the people seem to have kept their usual confidence in nature's steady habits, and whenever a morbid curiosity asked for "a sign," it received an open or silent rebuke. Those miracles in which a curse was inflicted, present no difficulty. In nature herself, while her ministries are generally beneficent, there are numerous cases of calamities which befall mankind.

This argument, that the way in which miracles are managed shows respect for the uniformity of law, is only intended as a secondary support to our belief. It is, in fact, the last and lowest of the services which reason performs for our faith. But, after seeing the strength of the historical proofs, and the sufficient ground for miracles in their moral uses, and their harmony with the Bible conception of God, and their structural connection with the morality of the Christian system; it is no little satisfaction to find that the mode of their occurrence tends only to deepen regard for physical laws, at the same time that they teach us the heart-comforting lesson that all things are alive with the

spiritual presence of God, and are guided by His sovereign wisdom to the highest good of His children.

Penn College, Iowa.

JOHN M. WHITALL.

(Continued from page 292).

*Philadelphia, 2d mo. 26th, 1859.*

"DEAREST SALLY:—We received a nice letter from thee yesterday. \* \* "I was much struck with that passage in Romans viii. 1, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' This attainment may look very difficult, and indeed it would be but for the great love and pity of our Heavenly Father, who has appointed a means by which we may come with boldness to His mercy-seat and ask for the gift of the Holy Spirit, through His dear Son our Saviour, Jesus Christ. 'If any man sin,' says the Apostle, 'we have an advocate with the Father, even Jesus Christ the righteous.' If we commit sin in thought, word, or deed, and are convicted of it by the Holy Spirit, our only way is to go to Jesus, covered as we may be with confusion and shame for our weakness and sin—tell Him that we need His help and intercession, and earnestly ask Him to intercede for us and help us by His power to resist temptation in future. Oh, let us do this, having no confidence in ourselves, no dependence upon our own good works, but only on the mercy of God through his Son Christ Jesus. For 'He so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved,' John iii. 16, 17. Blessed and encouraging language from our dear Saviour! If we do this, we shall find to our joy a deliverance from the power of temptation; we shall know for ourselves that the Lord Jesus is our door into the kingdom of heaven; and if we are faithful daily to wait upon Him, to draw nigh to Him and ask Him to abide in us that we may abide in Him, and ask Him to give us his Holy Spirit according to His promise, (John xv. 26), an ability will be known to walk acceptably before our Heavenly Father; the fear of death will be removed, and we shall go on our way rejoicing in the mercy and favor of God. This, my precious daughter, is quite within the reach of us all. Then let us aim at it, trusting in the promises given to us in the holy Scriptures; and thus daily drawing nigh to the Fountain of purity, our hearts will become changed—be purified; we shall

be renewed by the Holy Ghost, which is shed on us abundantly through Jesus Christ."

*"Philadelphia, 3d mo. 9th, 1859.*

"MY DEAR MARY:—Thy nice, long letter was received today.

"We had a sweet letter from Sally, telling us of the great favor of having found her Saviour. That is a blessed experience beyond all price, and all comes of the great mercy of our compassionate Heavenly Father, who would have all to repent, and return and live. Blessed be His holy name, He has appointed a means by which we may, even in this life, have a foretaste of the joys of Eternity. Our Lord Jesus declared that "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent;" and praised be His name, if we draw nigh to Him with full purpose of heart, He will draw nigh to us; He will reveal Himself to us, and bring us to the Father; we shall know the Father through His beloved Son our Lord and Saviour Jesus Christ; we shall have a taste of eternal life, for "This is the record, that God hath given us eternal life and this life is in His Son." i. John, v: ii. Do not let us stop short, my dear daughter, until we know and understand this.

Thou may be ready to ask, how can I obtain this great favor?

I answer, we must be diligent daily to wait upon the Lord; twice every day make it a special business to draw nigh to Him, through and in the name of the Lord Jesus. My precious child, this is the way. The Lord Jesus says He is the 'door,' He is the 'way.' No man cometh unto the Father but by him. If by sinning in any way we feel condemned, guilty before God, our only resource is the Lord Jesus. We must go to Him just as we are, without one plea but that His precious blood was shed for us, for me, and plead that; humbling ourselves before the Lord, depending only on His pardoning grace for the sake of His dear Son. Oh, if we do this, though our sins be as scarlet they shall become white as wool; we shall feel ourselves forgiven and at peace.

Blessed be the name of the Lord for providing such a way for the escape of His poor lost creatures from eternal death. May we all make good use of the time allotted to us. Be sure, my precious child, not to omit drawing nigh to God, and He will surely draw nigh to thee. Farewell, affectionately thy father.

J. M. WHITALL."

*Philadelphia, 1st mo. 31st, 1861.*

"MY DEAR DAUGHTER:— \* \* \* These are trying times for men in business. No one can tell who will or will not pay his debts. We are hoping for an improvement,

however, but must in the mean time put our trust in a merciful overruling Providence, who can and does bring good from seeming evil.

"It is easy to preach and hard to practice, but that we may be enabled to do the latter, in child-like dependence on our Heavenly Father, we must draw nigh to Him, with earnest hearts, feeling our deep need of His sustaining grace. If favored to do this, He will doubtless help us, for we are assured that He careth for His believing, dependent creatures. 'Casting *all* your care upon him, for he careth for you.' 1 Peter v. 7. Blessed are they, who can lay hold in humble faith, upon the precious promises given to us, of the superintending care, the merciful compassion of our God—who in giving His dear Son, gave us an earnest of His love. 'He that spared not his own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?'"

"J. M. WHITALL."

(To be continued.)

For Friends' Review.  
TAMAULIPAS.

The opportunity for mission work in the interior seems to be even more favorable than in this city. The great difficulty is rather want of laborers than want of fields. We found people ready to listen to the Gospel in every town, except San Fernando, during our late trip. The country, south of Victoria, is the most beautiful I have yet seen; the mountains, though not very high, are rugged, and in some places perpendicular columns of rock rise fifty to one hundred feet, leaving a pass too narrow for two to walk abreast. The new and beautiful flowers, whose loveliness is only equalled by their abundance, and the magnificent woods composed of trees whose very names are unknown in the North, the rocky heights, often with clouds lying half way up, while the top shows dimly through the envelope, all together make a scene of such grandeur, that each new view is a new delight.

Gomez Farias, "the jewel of the Indians," is, beyond doubt, in the most beautiful of the many beautiful nooks in Southern Tamaulipas. It consists of a central ridge, very narrow but about five miles long, extending from north to south, sloping abruptly to the foot of the mountain, and enclosed on the east and west sides by the double chain of the Sierra Madre, whose steep sides abound in cedars that would rival those of Lebanon, and mahoganies which, though not equal to those of Honduras, are sufficiently beautiful to lend an additional charm to the scene. The birds are as varied

in their coloring as the flowers, the parrots being, perhaps, most numerous, most gaudy, and most richly dressed.

But neither birds nor flowers can equal the splendid tints, countless numbers and endless varieties of the insect tribes. Some of the butterflies, by a singular provision of Nature, are both shaped and colored like the leaves of the plants they most frequent. I saw one alight on a twig, and, after watching it for some time, turned my eyes a moment in another direction, and only with difficulty re-discovered my old acquaintance, though within three feet of my face. Some insects are colored like the bark of the trees on which they live, but the greater number, or, at least, the most noticeable members of the family, have bright colors and swift movements. The parasitic plants are very numerous. I counted fourteen species in an hour's ramble, while the number of semi-parasites might be indefinitely extended. Among wild animals, the deer and jaguar are the largest, and the armadillo the most curious. The flesh of the latter is prized as a great delicacy. He possesses the paws and claws of a badger, the shell of a mud turtle, with the addition of ridges and coloring, and the shape of a catfish. Serpents are as numerous as they are dangerous, rattlesnakes and black vipers being perhaps the most common. Quite a number of the former died rather suddenly soon after seeing us.

I doubt whether any portion of the earth's surface produces so many different fruits as Gomez Farias. While bananas, oranges, lemons and pine apples are the most cultivated, peaches, cherries and apples can also be raised in the same field. We often hear of a perpetual spring, but this favored spot enjoys a perpetual autumn. The fruit season never closes—twelve months of every year there is a constant succession; but this beautiful valley, which might be an Eden, from its scenes of violence and licentiousness rather resembles a Pandemonium. It is Paradise, but Paradise after the entrance of sin and death.

Leaving the little church there, we set out for Llera, crossing an old lava bed, the memorial of some long extinct volcano, and now winding along the side of a torrent, now climbing some almost perpendicular hill which could only be ascended by tacking, a few steps to the right and then to the left, at each turn gaining a little. There is no special danger in going up, but when coming down, and the whole descent of many hundred feet lies at once in view, most travellers prefer to use their own feet. There is one descent near Llera which could be made in two steps; we preferred to

spend half an hour on it. The clearness of the air here is very noticeable. When we reached the mountains which enclose the basin of Llera, the city seemed a mile or two away, but two hours of tramping were needed to take us there.

The pointed rock named Bernal, 3,700 feet high, is visible sixty miles away. There are no other mountains within thirty miles of its base, hence its rugged and almost perpendicular sides show grand and strong against the sky. Llera, nearly 1,000 feet lower than "the jewel of the Indians" is not, like that village, protected by the mountains from the northers, hence frosts occasionally visit the town and destroy bananas and other tender fruits. We had two meetings in Llera, and a three hours' interview with a priest, in which we contented ourselves with speaking of Christ as the only and all-sufficient Saviour. The cure's assent seemed to be hearty, and our meeting together was profitable.

The houses in Gomez Farias are very open, and as Angelita's health rendered a warmer residence for the winter necessary, we hoped to find it in Llera, where the buildings are of adobe, and where it would be possible to construct a chimney, something unknown in the mountain village. The call to work in the South is pressing, but just now it does not seem possible to occupy more than these two stations, although I found in several other towns a readiness to listen to the Gospel which was most encouraging. Leaving Llera and Luciano, I turned my face toward the north, and expecting to return in a week or two, left our mission stations in the torrid zone. In this country, where villages are fifty or sixty miles apart, and the ranches or farms often twenty, a horse is almost as necessary to the missionary as a Bible. I hoped to procure one of these evangelizing assistants, and also a native helper, to have the benefit of a consultation with brother Purdie, and return at once. On the way to Matamoros I was overtaken by three highwaymen, but found the protection of the Almighty a safer weapon than any fleshly arm. Arriving in this city, I was much surprised to find Gulielma M. Purdie already set out for the North, and S. A. Purdie expecting to follow in the early part of the new year.

Yesterday the Governor turned the first sod of the railroad intended to connect Matamoros with Monterey and the Central Mexican line. This enterprise will add to the strategic importance of this place as a missionary field. Thy friend,

W. A. WALLS.

For Friends' Review.

### THOU AND THEE ONCE MORE.

H. H. replies in No. 13 to my article in No. 11. I have at present no time to go into this interesting subject as I wish, but simply make a short answer to my critic's objections; as he relegates me to a sort of minority, I have at least right to a minority report. Error on his part is: "No evidence of this (i. e. that *thee* is an inherited form) is given, nor, I believe, is it likely to be found. Professor March affords none in his Comparative Grammar of the Anglo-Saxon language." I did give evidence: "*the bist*" and "*thee wart*"—the clearest, plainest, directest evidence! And to support a question in the Middle-English development of our language, by a reference to an Anglo-Saxon grammar, is as singular a method of arguing as I have met with. The array of Indo-Germanic pronouns is utterly aside from the question; we are talking of processes within the pale of particular language, and again not of sound-changes but of word-changes—a very different matter. Anglo-Saxon forms cannot be our standard; and again, does H. H. know that we have substantially only one dialect of A. S. preserved, with some mutilated fragments of Kentish and Northumbrian? Tried by A. S. standards, my critic's thoroughly graceful English would fare badly.

Again, let it be borne in mind, I said, leave *thou* to solemn uses, and keep *thee* for conversation. The question was not concerning book language—who talks as he writes?—but conversational language. H. H. and I could each write a thick book on this subject, and never once use the second person singular,—unless H. H. should adopt the Ciceronian wise and address me (we will say): "Whither wilt thou tend, Oh, ruthless perverter of our tongue, and whither will this, thy insanity, drive thee?" which would certainly be very solemn usage.

Geo. Fox, says H. H., did not so use the singular language in his (formal) address. Well! Does a man say "will thee have me?" when he gets married in meeting? We are not talking of formal, solemn language. The question is, what did G. F. say when he asked his wife if she had darned his socks. Again, the "correctness" that early Friends insisted on, was, I take it, agreement in *number*, in pronoun and verb. H. H. bundles off the strong point of *you* for *ye* in the plural, by saying, Friends agree therein with other English-speaking people; and this, in the teeth of his last sentence, which laid down the unheard-of

theory, that the change of *thou* into *thee* would be more allowable if they were not two "distinct words." What were *ye* and *you*? Again, "English Friends use *thou*." None of my ancestors, that I know of, signed the Declaration of Independence; but as an American citizen, I accept its theory. Does H. H. believe in pronouncing "know," "blow," etc., as if one's mouth were full of melted butter? Most Englishmen do. But I remember that H. H.—he will pardon the personality—was wont to use a most agreeable voice in a pronunciation that might well be model to us quite too flat-speaking Middle States people. No; that is no reason. When I get time, I shall be happy to show H. H. nine hundred and ninety-nine processes analogous to the change from *thou* to *thee*; or, if H. H. will take Morris's little "Historical Outlines of English Accidence," though not a thoroughly correct book, he will find in it plenty of such cases for himself.

H. H. neglects to answer my remarks about *sang* and *wep*, and I could indefinitely increase the list. Nor did he mention a seemingly strong objection to my theory—namely, the presence of *du* and *dich* in German. Two points in answer: they are used alone for family and kindred purposes, (and then separated;) and they are much further apart in sound than *thou* and *thee*, one ending in a strong vowel, the other in a fricative consonant.

And now I come out more emphatically, and assert my belief as follows; hoping that, if I blunder, some watchful sentinel in one of the Cinq Ports that guard our Society's educational coast—in Haverford, Earlham, Providence, Westtown or Whittier—will give the alarm and utterly exterminate me with a grammatical cannonading. I believe that the process that has taken place in the familiar conversation of Friends, would have been the general process of all English-speaking people, had they not adopted the plural for all uses, and I ask if the following scheme does not look reasonable. We know—as H. H. properly remarks—*thou* is a diphthongization of *thû*. In this process, confusion could easily enter. The *û* being eliminated in one case, *é* was eliminated in the other, and the harmonious result was:

[thû]	[yé]
the	yû (û=vocalized w)

The brackets indicate rejection for conversational uses. They survive however in dialects just as *the* and *thee* survive among people not Friends. Otherwise they share the fate of thousands of once correct forms that have been thrust into grammatical darkness. How will H. H. dispose of *the bist* and *thee wart*? As "corruption" or

"slovenliness?"—that will never do. What an error H. H. makes, when he says *affords* and *goes*! Why? Because the correct forms are *affordeth* and *goth*, and the *s* is a Northern "slovenliness," that made Charles V. compare the Englishmen with geese. The great factor of analogy is the mightiest in philology. Its worth is only beginning to be rightly estimated. But I will try not to slip into pedantry.

Now, in fine, I claim, that when I say, as I would, were he here, to my good critic; "Thee is fair and kind in thy arguments, but thy points do not convince me," I am speaking the correctest possible conversational English. Lastly, I put H. H. one question more. For the familiar household language, does he find no difference, does he *make* no difference, between *thou* and *thee*? In speaking to child or friend, which would he instinctively use? This is *argumentum ad hominem*, but fair. For myself, the word that I have heard from parents and friends since I can remember, the word that is associated with the dearest recollections of my life, is an heirloom that I shall never part with, under any circumstances.

With the concluding combined sentiment of Dr. Arnold, Wordsworth and H. H., I heartily agree. I have written hastily. Lord Bacon says,—I quote from memory—that things must have their tossings; if it be not on the waves of counsel, it will be on the waves of experience. May the lack of the former in this article be supplied by the ungentle billows of an Eleventh month Atlantic!

F. B. GUMMERE.

Freiburg-in-Baden, Eleventh mo. 22d, 1880.

END OF THE WORK OF REVISION OF THE NEW TESTAMENT.—The English revisers of the New Testament held their closing session on the 12th of Eleventh month, and concurred with the American company in giving the final touches to the great work with which they have been occupied for the last ten years. The new volume may be expected by the public immediately after the meeting of Convocation in Second month next.

There were present at the last meeting in the Jerusalem Chamber, Bishop Ellicott, who presided; Deans Stanley, Scott, (one of the authors of Liddell and Scott's Lexicon), Blakesley and E. H. Bickersteth; C. J. Vaughan, Master of the Temple; Canon B. F. Westcott, Principals Angus and Newton, Professors Hort and Moulton, Prebendaries Humphrey and Scrivener, and the Secretary, J. Troutbeck. The company has sat 407 days, and the average attendance has been sixteen on each day of meeting.

The number of hours spent in study, preparatory to the meetings, on each side of the ocean, is incalculable.

**A BEAUTIFUL REPLY.**—The following anecdote is taken from *The Golden Rule*:

A young girl, about seven years old, was asked by an atheist how large she supposed her God to be; to which she replied with admirable readiness: "He is so great that the heavens cannot contain Him, and yet so kindly condescending as to dwell in my little heart."

If the young man and the maiden think that they can sport with life and suffer no harm; if they think that their welfare and happiness are not affected in any respect by their escapades; if they think they can trifle with truth, and honor, and self-respect, and chastity, and be no worse for it; if they think they can "sow their wild oats," as it is said, and by and by turn under the stubble and make the ground richer and better for the harvest, they are sadly mistaken. He that sows "wild oats" sows Canada thistles, and sows them to his own peril. Nor can he tell what there may be lurking in him hereditarily which, when he casts these seeds into it, may spring up with vengeance and destroy him.

It is perfectly safe for a man to be right; but it is not safe for a man to be wilfully wrong. With him who errs through ignorance, God deals leniently and compassionately; but he who knowingly runs to the animal, to the shark, to the wolf, to the fox, to the lion, to the anaconda, to the alligator in him; he who loves flesh, and crunches bones, and swallows blood, and cares not who suffers—that man lies under the pointed artillery of Almighty God; and every law of the universe is against him, and the whole drift of the public sentiment of creation is against him; and when at last other men shall come up through poverty and through loss, with glory on their head, to meet the shining throng above, he shall go down to everlasting shame and contempt.—*Christian Union*.

**THE POLICE AND SOLDIERY.**—There is really no fair analogy between the employment of a police force by the State, for the prevention or punishment of a criminal, and the employment of an army in war against another nation. There are two very marked points of distinction. The object of the policeman's office is to protect life, not to destroy it. We are now, of course, speaking of the policeman proper, not of those bodies of armed men by which sometimes governments, for their own purpose, disguise soldiers under the name of policemen. But we

refer to the official commonly known under that name as a "peace officer." He is not trained nor armed to kill, and, if occasionally he is obliged to employ physical force to the extent of being fatal, that is an accident of his calling, not its avowed purpose and end. But the whole design, the avowed and only design, of the soldier's function is to kill. The sole use of the weapons he employs is to kill. The express object of his military education is to teach him to kill, and, when he goes forth in execution of his office, the one thing he has to do is to kill, to kill as widely, as expeditiously, and as extensively as possible.—*Messenger of Peace*.

**BRAVE FOR THE RIGHT.**—It happened one day that a little orphan lad having loitered on an errand, recollected himself, and rushed back to his uncle's work-shop with all speed. "What are you running yourself out of breath for?" asked one of the men; "tell your uncle that the people kept you waiting." "Why, that would be a lie." "To be sure it would; but what's the odds?" "I a liar! I tell a lie!" cried the boy, indignantly; "no, not to escape a beating everyday. My mother always told me that lying was the first step to ruin, and my Bible says that a liar shall not enter heaven."—*Selected*.

THE mother of several children says: "I devoted myself to the charge of my nursery; I attended in person to the physical and mental needs of my young children. The work was laborious, but it has repaid me. They are healthy, brave, honest and frank; they are cursed with none of the small vices contracted by intimate intercourse with persons of inferior intelligence, and they are self-sustaining at an early period. Neither pert nor precocious, they ripen early to judgment and common sense, and I believe that the careful tillage of my own little field has produced a harvest worth the labor."

**ADDRESS AT HAVERFORD ON THE EARLY WELSH SETTLERS OF MERION.**—Dr. James J. Levick kindly repeated at Haverford College on the evening of the 7th inst. the substance of the very instructive address which he gave before a recent meeting of the Historical Society on the subject named above, with additions suited to his new audience. The annals of these old Quaker worthies were shown to be full of interest, and fraught with valuable lessons for their descendants and successors. One of the most prominent among them was Rowland Ellis, the first purchaser of the land now owned by Haverford College. Dr. Levick read some verses written by this pioneer, in praise of his new home, with the remark that this, the first poem ever written at Haverford, if not the best, was certainly not the worst that had been composed on those classic grounds. The lecture gave great satisfaction to the students and others who attended, and could not fail to inspire a wholesome respect for the virtues and true Christian heroism of the early settlers of our "prayer-founded" State.

# FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 25, 1880.

## GOD WAS IN CHRIST.

God had been revealing Himself to men through all ages. In Eden as the Provider of all things for use and beauty, yet holding man responsible by a test of obedience. As righteous altogether when man found by his fall that, as forewarned, he had died to his true nature. As the Restorer when He showed pity on the man and woman, and set before them the hope of a Saviour.

He came into such loving nearness to the antediluvians that one of them entered into His very presence without tasting death. Yet He was "grieved at His heart," over the rebellious violence of those who resisted all the gracious influences of His Spirit and the preaching of Noah, till He swept them away in His merciful righteousness, and started the race upon a new probation.

For the sake of the world He chose Abraham to keep alive the true religion, and that through Him man might be blessed. He made Himself known to Moses as the I AM, the self-existent one.

On Sinai, He declared His name as One who was abundant in goodness and truth, yet never forgetting the eternal distinctions between evil and good, and therefore by no means clearing the guilty. Through the Law with its sacrifices and symbols, through the utterances of prophecy, and by His dealings with Israel and the nations around them, He still unfolded His character and government, till Christ came.

God was in Christ. When Jesus was born in a stable, God condescended to man's lowest estate. When Herod sought the young child's life, it was but an open proof of the hatred of his evil heart to God. When the Lord Jesus passed through every stage of childhood, youth and manhood, He put God's seal upon all family relations, and made sacred by His example the commonest duties of life. When He attended the wedding at Cana of Galilee, He not only gave His sanction to marriage as God's ordinance, but evidenced His sympathy with innocent social enjoyment, and manifested forth God's glory both by the miraculous turning of the water into wine, and by relieving the embarrassment of the host at the failure of his supplies for the entertainment of his guests.

If He took the children in His arms and blessed them, and said "of such is the kingdom of heaven," His benignity swept away the dark thought that they were totally depraved, and re-

vealed the sufficiency of His grace for the descendants even of a fallen race.

When He healed the sick, raised the dead and cast out devils, or at the grave of Lazarus groaned within Himself over all the death sin had wrought, He taught us what God is, and how He feels towards man. When He rebuked the self-righteous and asked "How can ye escape the damnation of hell?" He showed that God is not a Being who weakly smiles on all, and confounds good and bad, right and wrong together to the shame of the universe. When He lifted the veil from the life beyond the grave, and pictured Lazarus in the bosom of Abraham, because he was his child both after the flesh and by faith, and painted the rich man in hell lifting up his eyes "being in torment," He faithfully forewarned men of God's award to unbelief and self-indulgence.

When He beheld the city with streaming eyes and anguished heart because of its rejection of the light and blessing He would have brought it, and for the misery and ruin it was bringing upon itself, we learn how God regards even the wilful despisers of His grace.

In the sacred agonies of the garden and the cross, is read God's love for the sinner, and the enormity of sin since even His mercy did not set aside His righteous judgment of it, but made a way for its expiation. The prompt tender of paradise to the lately reviling robber tells of God's quick pardon and acceptance of the repentant and believing soul. The "Father forgive them," speaks of the depths of His compassionate allowance for men's blind ignorance, and His desire that they may be born anew into His own likeness.

If, therefore, in obedience to our Lord's suggestion through Paul, we avoid the religious observance of a day on which Christ was not born, we none the less give thanks and praise for His coming, and that He hath showed us plainly of the Father.

We would pause to listen to the echo of the song of the "multitude of the heavenly host" over the birth of Christ, and forgetting for a moment the personal strife with temptation, the soiled armor of the church militant, and her ever rising battle with evil, would look with reverent gladness to the Captain of our salvation, and join the earth-circling anthem of "Glory to God in the highest, peace on earth and good will to men."

**CONSECRATED WOMEN.** By Claudia. Hodder & Stoughton, 27 Paternoster Row, London. Price 5s.

This is an admirable series of brief sketches of Christian women of different countries and

social stations, but all dedicated to Christ, and showing His life in theirs. Among them are Catharine of Siena, Susanna Wesley, Frau Trudel, Charlotte Elizabeth, Christine Alsop, Fidelity Fiske, and Countess Glenorchy. Hardly could any wife or maiden read these narratives without being the better for it. The book is especially fitted as a gift for the season.

#### DIED.

**BEDELL.**—Ninth month 2nd, 1880, at the residence of her son-in-law, Eleazer Andrews, New Providence, Hardin County, Iowa, Rachel Bedell, in the 85th year of her age, a member of Honey Creek Monthly Meeting of Friends, Iowa. She was a steadfast believer in the doctrines of the Christian religion as held by Friends, and manifested her faith by a quiet, circumspect life, zealously endeavoring to fulfill the relative duties of a Christian according to the precepts of the Gospel and the testimonies based thereon. She died with peaceful confidence through the atoning blood and sanctifying grace of our Lord Jesus Christ.

**DEANE.**—Eleventh month 8th, 1880, at her home, near Muscatine, Iowa, Lois F., wife of Samuel Deane, aged nearly 71 years, a member of Muscatine Monthly Meeting. She had been for many years a patient sufferer from lingering disease. Earnest in her devotion to every good cause, tender and compassionate in disposition, her life was one of blessing to many. As she neared the portals of time, she gave unmistakable evidence that she was resting in the love and merit of the Lord Jesus. So she passed into the presence of Him who had redeemed her with His own precious blood.

**STEVENS.**—At his residence, on the 17th of First month, 1880, William Stevens, in the 60th year of his age.

**HALL.**—At his residence, East Farnham, on the 27th of Fifth month, 1880, George C. Hall, aged 79 years.

**HALL.**—On the 19th of Eighth month, 1880, Hannah K. Hall, widow of the aforesaid G. C. Hall, aged 83 years.

These three were all members of Farnham Monthly Meeting of Friends, Province of Quebec, Canada, a branch of Ferrisburg Quarterly Meeting.

#### RELIGIOUS INTELLIGENCE.

THE American Bible College for Young Women, at Binghamton, N. Y., sent its first foreign missionary to Toungoo, Burmah, the first week in Twelfth mo., accompanied by five other missionaries and teachers to Japan, China and India. Others are expected to follow to Rome, Tripoli and Beirut.

J. A. DOBSON, of Muncie, Ind., has made a change from the Universalist to the Congregational Church. He resigned his pastorate as soon as he found his position in the first church no longer tenable, and recently he gave his reasons for the change of belief. He said that he did not believe in Modern Universalism, which was nothing more than a pretext to Atheism; that there was no Christianity in the Universalist Church, and having been frozen out he had gone over into orthodoxy to receive some warmth and fire; that there are over sixty organizations of that denomination in Indiana, and none of them have regular services; over ninety

in Ohio, and only ten have services every Sunday; that the Church was going down because of its unbelief; that he had lost nine years of earnest labor in the Universalist fields, and he wished to atone for it by doing some good work in an orthodox church, where it would be effective.

GREAT religious interest has pervaded Fisk University, Nashville, Tenn., recently. Twelve students have professed their faith in Christ, and others are inquiring the way of life. A half hour prayer-meeting daily has been sustained.

THE Congo Mission, Africa, of the English Baptist Missionary Society, has met with a serious hindrance. Its basis of operations is San Salvador, and its endeavor has been to extend them up to Stanley Pool on the Congo River. Missionaries Comber and Hartland received a friendly message from the king of Makuta promising protection in his country, and they started. On reaching the second town they were attacked, Comber was shot in the back, but all at length escaped and reached San Salvador.

THE inhabitants of the New Hebrides have consigned to London 3,700 pounds weight of arrowroot, by way of payment for an edition of the New Testament in their language.

THE annual contributions to seventy British societies for foreign missions for the past year are stated by Canon Robinson to have been £1,086, 678. Of this, £8,112 was by Roman Catholics to their own missions. The total is a slight increase over last year.

In a private letter to *The Christian*, dated Salt Lake City, Nov. 3, I. D. Sankey says:—"You will be interested to know that the blessing of God rests upon our efforts in this wicked city. Large numbers are attending the services, and the inquiry-meetings are crowded by both Mormons and Gentiles. We had intended to close our meetings last Monday, but yielded to the unanimous request of the ministers of the city to remain another week."

THE occasional references of Samuel A. Purdie to the awakening of religious inquiry in Central America, give interest to the following from the *Bible Society Record*:

A correspondent in Nicaragua, to whom some books had been consigned for sale, says:

The volumes of the Holy Scriptures were carefully distributed in different parts of this State, and the poor people were very grateful for this opportunity to become acquainted with their sacred truths. I encountered no opposition from the regular Catholic clergy, nor have I heard of their interfering with the circulation of the books; but the Jesuits, of whom there is a small colony here, have done all they could to prevent their perusal, and I am informed, in some cases destroyed the Bibles which they bought, or induced the people to deliver to them.

This is a good field for an intelligent missionary, and large numbers of the Scriptures might be usefully distributed. There is no Protestant church in Nicaragua except at Blewfields and Greytown, on the Mosquito shore, at which point the labors of the missionary might commence.

ACCORDING to Dr. T. Morrison Coan in *Harper's Magazine*, the average annual income in

Great Britain is \$165; in the United States, \$165; in the Low Countries, \$130; in France, \$125; in the British Colonies, \$90; in Germany and Scandinavia, \$85. The annual accumulation of wealth in Germany is \$200,000,000; in Great Britain, \$325,000,000; in France, \$375,000,000; in the United States, \$825,000,000. Every day the United States gains \$2,300,000 in national wealth.

#### TEMPERANCE NOTES.

THE Catholic Total Abstinence Union has fifty-eight societies with a total membership of 5200. The colonies established by the Roman Catholics in Minnesota strictly exclude all sale of liquor. The temperance crusade of "Father Mathew" in Ireland, which greatly reduced the use of drink in that nation, still bears abundant fruit. It may be hoped that the Roman Catholics will yet put their strong influence on the side of temperance, as many of their priests and people do already.

THERE are three large establishments in San Francisco for the benefit of the working man, where he can get a good cup of coffee for five cents, bread and butter for five cents, and a plate of meat and potatoes for ten cents. These places are managed by ladies, and are doing a good work.

TEMPERANCE work is steadily extending in the English universities. At Oxford a considerable number of students have become members of the Church of England Temperance Society.

THE Chinese sell no rum.

DAVID TATUM, of Cleveland, Ohio, has been engaged in holding a series of temperance meetings at Penybont, Leominster, and Gloucester, attending also Friends' meetings at Gloucester and Cheltenham, and the Quarterly Meeting at Bridge-water on the 19th of Tenth month. David Tatum has since spent about two weeks in Birmingham, holding numerous temperance meetings. He also addressed a large temperance meeting held on Seventh-day evening at Severn Street Schools. He proceeded to Leicester for similar labor on the 11th ult.—*Monthly Record*.

THE *Wine-Dealers' Gazette*, naturally enough, criticises Dr. Cuyler's paper on "Amusements," read before the Pan-Presbyterian Council, and says: "A man or woman who loves a generous glass of wine will naturally love the drama and the dance, while the thorough teetotaler generally carries out the ascetic spirit and condemns these and all similar amusements on general principles." It quotes one of the old poets as saying that "the spirit of mirth mates with the spirit of wine." So also does the spirit of death.—*Nat. Temp. Advocate*.

#### FRIENDS' INSTITUTE FOR YOUNG MEN.

A number of Friends in and near Philadelphia have had for some time under their consideration, the providing of a suitable place of resort for our younger members, offering some of the attractions of a well ordered home, furnished with a careful selection of current literature, with facilities for writing, and accommodation for classes and meetings. The hearty appreciation shown

by those it was intended to benefit, as evinced by the large attendance and marked interest in two meetings held for the purpose of organization, has culminated in the opening on the 14th inst. of the rooms of the Friends' Institute for Young Men, at 1319 Filbert street, Philadelphia. The number of members already is about 170, and as an efficient Board of Managers has entered energetically upon its duties, and finds hearty financial support for a good commencement of the work, we may rest satisfied that the experiment will at least be fairly tried under good auspices and with every prospect of success.

The present accommodation comprises two parlors comfortably furnished, with another room for meetings or classes seating about twenty persons. A lavatory is also provided. On the tables we find a careful selection of some fifteen of the best monthly magazines, and a like number of newspapers, principally weeklies, literary, scientific and educational, including most of those devoted to the interests of our own Society. The nucleus of a consulting library has also been placed upon the shelves in some valuable books of reference.

Our friends from a distance coming to the city will no doubt be interested in making a visit to the institution; and those of our city members who have not yet acquainted themselves with the advantages offered, will do well to call and examine its capabilities for usefulness to our Society. Friends of both sexes are cordially invited to examine the rooms. The rooms are open daily, except First-day, from 8 A. M. to 10 P. M.

#### PEACE EXTRACTS.

IT is peculiarly pleasant to herald the fact of any of our war-ships being engaged upon an errand of peace or mercy. Such was the carrying of supplies by the war-ship *Constellation* to the famishing in Ireland. Such also was the errand, in part, of the *Ticonderoga*, whose commander (Schufeldt) recently acted as arbitrator for the United States government, upon the matter of the boundary question between Sierra Leone and Liberia.

THE *London Times*, remarking upon the proposed annexation of the Medina country to Liberia, says: "This annexation is without a parallel [?] in ancient or modern history, and in this day of standing armies it is pleasing to know that it comes from the opening hearts and minds of the people, and will be concluded by the pen—not the sword." The Medina country, which is two hundred miles in the interior, has a population of half-a-million people. The treaty, which was signed last summer by the rulers of the country in the presence of three commissioners appointed by the President of Liberia, awaits the ratification of the Liberian Legislature at its annual session next month.

THE *London Christian* has, for some time past, spoken very earnestly in reprobation of the practice of war, yet probably none of its utterances have been more pointed, or have indicated more faithfully a certain direction in which the custom receives most unworthy and anomalous support, than does the *Christian*, of Boston, in its issue of the present month. "There is in

time of war," says the editor, "no lack of ministers who proclaim its justice and holiness, and exhort their hearers to engage in it; and very frequently they pray for the success of their armies; and so we have the strange spectacle of ministers professing to serve the same God, believing in the same Christ, preaching the same gospel, and journeying toward the same eternal home, who, because they live on opposite sides of some imaginary boundary by which men divide the Lord's world, exhort their brethren in Christ to go out to the battle-field and kill each other; they themselves leading the way and encouraging them in their carnal strife." The editor, then, by contrast, referring to Sir Charles Napier's estimate of military glory, when in the midst of his triumphs in India, he vehemently wrote,—"Accursed war! May I never see another shot fired!"—aptly concludes: "What have Christians to do with such cruelties and crimes against humanity and against the God of peace?"

## THE INTERNATIONAL LESSON.

### FIRST QUARTER.

#### LESSON 2.

First month 9th, 1881.

#### THE SONG OF MARY.

Luke i. 46-55.

**GOLDEN TEXT.**—"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."—Luke i. 46, 47.

#### CONNECTED HISTORY.

Zachariah doubted the angel's word, and asked a sign to prove its truth. He was told he should be dumb until the words were fulfilled; he went out to the people and had to beckon to them with his hand, as he could not speak. He returned to his home after his service at the temple was finished.

Six months afterward the angel Gabriel was sent to Nazareth, a small and secluded village in Galilee, to a virgin named Mary, (that is, Miriam,) who was betrothed to a man named Joseph, who was a descendant of king David, as Mary also was. The angel came to her and said, "Hail, highly favored one, the Lord be with thee! Blessed art thou among women." This salutation surprised her, and she was troubled. The angel reassured her with the words, "Fear not, Mary, for thou hast found favor with God." He announced to her that she should have a son, who should be called "the Son of the Highest," and that God would give unto Him the throne of His father David, that He should reign forever, and that of His kingdom there should be no end.

Not with unbelief, but with innocent surprise, Mary asked how this should be, and the angel so answered her as to God's power, that she said in lowly trust, "Behold the handmaid of the Lord; be it unto me according to thy word." Afterwards she arose with haste and went to visit her cousin Elisabeth, and as they rejoiced together for all the wonderful things God was bringing to pass, and for the coming of the long looked for Messiah, Mary, under the inspiration of the Holy Spirit, burst forth into the song of praise, which forms

#### THE LESSON.

Luke i. 46. *My soul doth magnify the Lord.* The sense is somewhat similar to the words of

the Lord's prayer, "Hallowed be Thy Name." *Magnify*—to enlarge in estimation, to praise, extol. The word soul signifies life—natural life.

47. *My spirit, the inward spirit, hath rejoiced in God my Saviour.* All the higher and lower powers of her being were moved with praise for God's goodness to her, in making her the mother of the Messiah. Her expectation was that through her son the Lord would save His people Israel and overthrow their enemies. God is a Saviour, as He saves people from sin and death. Mary needed a Saviour, and God had redeemed her and honored her.

48. *For he hath regarded*—hath looked upon with consideration or love—the low estate of his handmaiden. Though descended from David she was poor and obscure. The word means *humiliation*; handmaiden is in the original slave, or bondwoman.

*From henceforth all generations shall call me blessed.* Pronounce me happy, highly favored. The verb is the same as in James v. 11: "Behold we count them happy which endure." From Luke xi. 27, it appears that women did look upon her as blessed, and there has always been a tendency in the church to exalt her, often unwisely, and to millions she has been the object of idolatrous prayers and worship.

49. *For He that is mighty,* the Old Testament thought of God as mighty, powerful. Although she uses the past tense, Mary's thoughts were of the future.

*Hath done to me great things.* Great marvels. Christ's birth was miraculous.

*And holy is His name.* In Psalm cxi. 9, the psalmist says: "Holy and reverend is His name." Both express the sacredness which the Hebrews attached to the Divine character and name.

50. *And His mercy is on them that fear Him from generation to generation;* or unto generations and generations. Ps. ciii. 17 says the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and Mary was probably familiar with it.

*That fear Him.* That deeply reverence, honor and obey Him, fearing to offend so great and good a Father in heaven.

51. *He hath showed strength with His arm.* A favorite Hebrew expression. Ps. xciii. 1, &c. He has ever been wont to show wonderful power to save or to punish men.

*He hath scattered the proud in the imagination of their hearts.* Her people were oppressed with a foreign yoke, their king was a tyrant and a usurper, and she looks forward to the scattering of all the foes of the Lord, as David in the Psalms so often speaks.

52. *He hath put down the mighty from their seats, or thrones.* Mary's song and that of Hannah (1 Samuel ii. 1-10) under somewhat similar circumstances, have much likeness. Each refers to God's singular goodness to them above others more thought of by the world.

*And exalted them of low degree.* God had passed by the rich and great and conferred high honor on those of humble birth and condition in life.

53. *He hath filled the hungry with good things.* The poor in this world and hungry after righteousness are filled.

*The rich hath he sent empty away.* This by

contrast with the first clause forms one of the parallelisms common in Hebrew poetry. The rich in goods and pride and self confidence are forgetful of God, and he sends leanness into their souls.

54. *Holpen*, helped. *Servant Israel*, literally, He supported Israel His child to remember (because he remembered) mercy, or that he might show mercy. Help was sent to Israel through One who was mighty, in accordance with the promises.

55. *As he spake unto our fathers, to Abraham and to his seed*. A reference to the promises to Abraham, especially that of the "seed" or Messiah, through whom all nations were to be blessed.

*Forever*, refers to his mercy as unending, ever attending the faithful.

This song of praise is poetry. Its beauty has made it the favorite hymn of the churches for ages. It is called "the magnificat," from the Latin words *Magnificat anima mea Dominum*. Mary appears to have been lifted above all fear of the doubts and suspicions which might fall upon her. The hymn is the outburst of a heart filled with humble piety and thankfulness; 1st, for God's mercy to her; 2nd, for His goodness to men; 3rd, especially to His people.

#### TRUTHS TAUGHT OR SUGGESTED.

1st. Mary's heart, mind and spirit glowed with high praise and glory to God at the honor bestowed on her in connection with the coming of the Messiah. Ours should fill with love, honor and praise that He *has* come and been received by us.

2nd. The words were evidently composed at the time, and like many words of recorded inspiration, may be used when our own feelings truly correspond with them. But a real desire to praise the Lord will usually give us fitting words, instead of repeating those of others.

3rd. The singing which is acceptable to God is only when sound and words convey the true feelings of the speaker at the time.

4th. The exact opposite to this would be to sing a hymn which did not convey one's own feelings, but was only repeated to please others; especially would this be the case of one paid to sing, for then the motive would be not the glory of God, but self-interest.

5th. In hymns there will necessarily be some poetic license. Mary, in looking to the future, uses the past tense. In many hymns of the present day the sentiment is beautiful, but care has to be taken that our belief does not rest on the words of hymns of human composition, but on the words of Scripture.

6th. The first idea in composing a hymn of praise should be to magnify the name of the Lord.

7th. The hymn of Mary shows thorough knowledge of the Old Testament Scripture; so now a writer of hymns which shall be profitable to the believer, and unto edification, must have a thorough acquaintance with the Holy Scriptures.

Much has been said respecting the position taken by our early Friends in regard to singing, and whilst many understand that they were opposed to it, and while singing has not been practiced as a part of worship in the Society of

Friends, as a rule, it is plain that there has never been in the Society any doctrinal objection to singing praises to God. Probably our early Friends expected that those who sung should compose the words for the occasion, just as the words of a prayer would be the thought welling up at the time, and not the repeating of that which might not be appropriate at the time.

That which is essential in preaching, praying or singing, is that the sentiments uttered in worship should be the immediate prompting of the Holy Spirit, so that no previously appointed service nor any previously arranged order could be considered as a proper mode of spiritual worship to God. In proportion as pleasure to the ear is considered and the clear expression of just sentiments disregarded, so will the singing become more a mere ceremony without life and power, so that the soul hungry for spiritual food will be sent *empty away*.

Our thoughts and words should be so attuned to the will of God that those who hear the singing must feel that it is the true expression of the soul. The rhythm of true poetry, that which is the living sentiment of the writer, is pleasant, and will often find an entrance to the hardened heart when words in prose would not. May every gift we have be used singly to God's honor.

## CORRESPONDENCE.

On the 27th ultimo, Milo Dixon and the writer commenced a series of meetings at Prosperity, where resided a few disciples, about fifteen, who have a comfortable house in which to worship. Owing to the excessive rain the congregation was small, but increased in size and interest from day to day. Such interest was manifested as to induce mothers to walk for miles with babes in their arms. When the invitation was given for such as desired membership with Friends to manifest it, eight names were taken with whom Friends of that place had unity, which were presented to the Monthly Meeting on the 4th instant, and they were received; increasing the number at that place to twenty three. As Prosperity is twenty-five miles distant from the Monthly Meeting they need the prayers and sympathies of the church, that the feet of the messengers of the Lord may be often turned that way for the ingathering of others into the fold, and for the purpose of instructing these young disciples in the way of the Lord more perfectly. The Monthly Meeting at Rocky River on the 4th was followed by two sessions each day, closing yesterday. Our friend F. G. Cartland was with us two days. And our friend James R. Jones, who is now a member of our Yearly Meeting, joined us on First-day and remained to the close. The rainy season continuing prevented very many from assembling with us, yet the power of the Lord was felt to accompany the word preached. A full and

free salvation through faith in the one offering on Calvary by Jesus Christ, was clearly held up to the people, Christ the atoning sacrifice for sin, also the resurrection and the life, none of which can be merited or purchased, but must be accepted as a free gift, and then a growth in grace may and ought to be experienced in order to become strong men in the Lord. The danger also of running well for a season, and then for want of a continual abiding in Christ becoming as withered branches bearing no fruit, was pressed home to us in the earnest and powerful authority of the truth.

Thy friend,

ISHAM COX.

Mudlick, N. C., Twelfth mo. 9th, 1880.

COLOMA, PARKER CO., IND., Twelfth mo. 18th, 1880.

A part of the committee of Western Yearly Meeting on General Meetings held a series of meetings at this place, commencing on the 25th of last month. Ministers in attendance, Samuel Trueblood, Henry Hodgins, Abigail Trueblood, and James P. Hayworth. The gospel was preached with much power and clearness, and simplified in a manner suited to the understanding of the youth and children. As a large proportion of the meeting was made up of that class, the good seed sown in their tender hearts we trust will be productive of much fruit. Among the elder class quite a number manifested an earnestness to live more devotedly to the service of their Lord. Among the young men and young women a few made profession of reinstatement in favor with their loving Saviour, for which they blessed and praised His holy name. While all was not accomplished that was hoped for, we feel that much good was done. J. ALLEN.

ROSE HILL MONTHLY MEETING, Kansas, was held on the 27th ult. The business was transacted in good unity. We had the acceptable company of Thomas Harris and daughter, of Hesper, Kansas. The latter labored earnestly in the love of the gospel, giving counsel to both saint and sinner. The weather has been uncommonly cold for this time in the year. JOSEPH P. JULIAN.

IOWA FALLS, IOWA, Twelfth month 9th, 1880.

In offering some remarks on Christian doctrine, I will predicate them upon quotations from J. J. Gurney and Wm. Forster. I quote from memory, not having the works at this time.

J. J. Gurney, in alluding to the plan of salvation, states as follows: "The Father originates, the Son propitiates, and the Holy Spirit consummates."—*Essays on Christianity*, page 155. Here we see a clear distinction of office. Wm. Forster thus: "I am

increasingly impressed with the importance of endeavoring to preserve that distinction which, I think, the Scripture makes between Christ the Word and the Holy Ghost. It is a point of great importance to the right understanding of the Gospel. And he quotes from the testimony of the Lord Jesus, "*He shall lead you into all truth. He will take of Mine and show it unto you. He shall testify of Me,*" etc. (And putting it in an interrogative form, he queries), "Is it not by the Holy Spirit that Jesus Christ dwells with His Church and people?"

Then stating, "What a most wonderful and engaging harmony is displayed in the work of God in man's redemption. The Father sends the Son, and the Holy Ghost testifies of the Son—the Son offers Himself a propitiatory sacrifice to the Father, and the Holy Spirit applies the benefit of the sacrifice and merits to the soul of the believer."—*Journal*, vol. ii. p. 100.

My mind had dwelt so much on these points, that the finding of these statements by those valued Friends filled me with an ecstasy of joy. We find in the xvii. chapter of John, our Saviour, in addressing the Father, said, "I have finished the work which Thou gavest Me to do." And again, "*I am no more in the world; but these are in the world, and I come to Thee.*"

"The Word was made flesh." He fulfilled the law, introduced the new covenant, or the Gospel. His divine character was established by the testimony of the Father, and of angels, and also of the Prophets, then by His miraculous works, His resurrection and ascension. He made atonement for sin, and commissioned His Apostles to preach the gospel or salvation in His name. He promised, and, in connection with the Father, sent the Holy Spirit, "*another Comforter,*" who was sent, in the name of Jesus, therefore He is spoken of as Christ within. He is called the Spirit of God, and the Spirit of Christ, but Jesus Christ, personally and emphatically finished His mission on earth, and is our Mediator and High Priest, but dwells mediately with His Church and people by the Holy Spirit," and by faith as saith the Apostle.

I do believe, without the shadow of a doubt, in "the Father, the Son and the Holy Spirit as one God over all blessed forever," but there is a Scriptural distinction, which, I believe, should be carefully kept in view. Jesus Christ, who was born of the Virgin Mary, is the Son of God, Body and Spirit, and is the Christ of Scripture, and I dare not presume to divide or separate and speak of His Body as one thing, and His Spirit as another.

Thy Friend,

DAVID HUNT.

## FRIENDS' MEXICAN MISSION.

GOMEZ FARLAS, Eleventh month 11th, 1880.

The little church here is in a very hopeful condition. The brethren come every night to receive a Bible lesson. One night after we had retired they came, having been detained until a late hour by their work.

We were very glad, indeed, to rise and speak of the things concerning the kingdom. If such a willingness to receive the truth were general, how our hearts would rejoice, but at present it seems to be only one in a family, and two in a village, who care to listen. The unwillingness to hear is sometimes caused by prejudice, sometimes by indifference, harder to combat than prejudice, and sometimes by contempt.

Spiritualism is very strong in Mexico. Until this journey was made, I knew nothing of it, but, having travelled nearly five hundred miles, and encountered a large number of these Spiritists, I begin to think the system is as dangerous a foe as Romanism. They have ministers who show considerable zeal in propagating their tenets, and a regular system of worship. It is claimed that their numbers are rapidly increasing.

Instead of the Bible, they have a book, entitled: "The Evangel according to Spiritualism," by Allen Kardec. The doctrines of the Divinity of Christ and the Atonement are rejected, and in their place is given a system of good works, in the practice of which the believer is to cleanse his spirit, and, after death, be advanced to a higher circle. I have seen their catechism. Like the serpent's story to Eve, it contains enough of truth to make falsehood dangerous.

Yesterday was the day of remembrance for the dead—a little like Decoration Day in some respects. A considerable number of the inhabitants of this village spent the day in the graveyard, cleaning out the weeds, and digging up the stones, with which they have built a wall a hundred feet long, so that now the "Campo-Santo" is enclosed on one side. In the houses the ceremonies are of a different character. There candles are burned before a saint's picture, plates of fruit and flowers stand in front of the candles, and, if the deceased were in the habit of drinking, a glass of wine is also placed there. Then prayers are offered and hymns sung, not to God but to the saints, for the quiet rest of the dead. The neighbors were very much surprised that our hostess, whose husband was murdered in Ninth month, did not comply with these superstitious customs.

We have begun a school here, and if it is not successful, we will not be able to blame the other teachers' bad training. Northern teachers would smile if they could see our

substitutes for what are considered essentials. Our school-room is the shady side of the house, and, as the sun moves, we do the same. We have no slates, but the large, broad banana leaves supply their places, and for pencils we use pointed sticks. Thus, each scholar, at a very small cost, gets a new slate and pencil every morning. When a blackboard lesson is in order, a little water is poured upon the ground, and the figures or words are written upon this largest of copy books. The celebrated John Newton studied Euclid with the help of diagrams made in the sand, on the west coast of Africa.

We can only have school in the forenoon, as the teacher must study Spanish in the afternoon. One hour is devoted to a Scripture lesson. Yesterday the subject was "The forbidden fruit and the fall."

The children seemed to have great difficulty in comprehending, and, finally, Luciano came to the teacher's assistance, and said, "Children, suppose your mother told you that you might eat bananas, pineapples, lemons, or any other fruit in the garden, except that of this orange tree, the oranges would be forbidden fruit. Do you understand?" "Oh, yes," was the instantaneous reply. "What was God's command to Adam?" "Not to eat oranges!" triumphantly shouted the whole chorus. Well, it was probably as correct as the apple theory, which many much older Christians seem to think Scriptural.

We are not troubled with theories about ventilation in our school, and have no difficulty with side or reflected light. We do not dread the superintendent's visit, nor are we a prey to school book agents. In fact, a visit from one or two of these dispensers of literature would be very welcome. Examination days, for teacher as for pupils, are unheard of among these mountains, nor are we likely to be troubled with complaints of partiality in prize giving. The little ones seem to enjoy the time spent in study, and to them the Bible-lesson is not the least attractive part of the work.

Thine in love,  
W. A. WALLS.

**TO TELL THE AGE OF COWS.**—The ages of horned cattle may generally be known by the rings on their horns till their tenth year; but after that time they give no indication of age further than that the animal has passed its tenth year. The first ring appears on the horn after the animal is two years old—soon after, as a general rule, though sometimes before that age. During the third year the ring gradually increases, and at three years of age it is completely formed. The second ring appears during

the fourth year, and at the end of the fifth year is complete. After that period an additional ring is formed each year. This rule is sufficiently plain, and even a young farmer needs but little practice to enable him to read a cow's age on her horns. A cow with three rings is six years old; with four, seven years old. No new rings are formed after the tenth year. The deeper rings, however, and the worn appearance of the horns, are pretty sure indications of old age.—*Farmers' Advocate.*

#### QUININE VERSUS OPIUM IN INDIA AND CHINA.

It is familiar to persons interested in Indian progress that the experiments begun, ten or twelve years ago, for naturalizing in certain parts of India the best varieties of the cinchona, or Peruvian-bark tree, have been attended with the most remarkable success, and with beneficial effects still more remarkable. In the treatment of the fevers and other forms of disease endemic in India, the employment of quinine has long been a chief means of cure and of prevention. But the increasing demand has raised the cost of the imported drug to a point which rendered its use impossible to millions and tens of millions of the poorer classes of India. Hence it occurred to a few of the more enterprising spirits in the Indian Government that vigorous efforts should be made to acclimatize the cinchona tree itself in certain districts of India and in Ceylon.

The experiments have been entirely successful, and there are now in various stages of growth probably millions of cinchona plants already yielding the Peruvian bark so plentifully and so perfectly that the price of quinine has fallen in Ceylon and other parts to about two rupees (3s. 6d.) the ounce, and to fifty cents the ounce for preparations of a diluted strength; and there is the strongest probability, we may almost say certainty, that in six or seven years the Indian production of quinine will be so large, and the price so low, that it will become a considerable article of export; bearing in mind that every fall in price means extending use in India, in the cure and prevention of fever and disease, and therefore the cure and prevention of want and suffering among the poorest class of the native population.

Speculations are now arising concerning the probable destination of the exports of quinine from India, which are now, so to say, "in sight;" and there is good reason for assuming that among the largest and most constant customers for cheap quinine from India would be China. The opium consumed in China is in by far the largest degree taken as medicine

by the millions of cultivators who inhabit the low, swampy tracts of country which border the great rivers, and are devoted principally to the growth of rice.

From these large tracts of country, fever and the diseases for which quinine is the specific remedy, are never absent; on the contrary, they are the constant and dreaded scourge with which human life has there to contend, and opium is employed as the medicine easiest to be had and as the cheapest. But if quinine could come into competition with opium, and by dint of a lower price obtain the preference, there is every reason to believe that the immense superiority of quinine over opium as a means of preventing and curing disease, would in a short time produce a revolution in the Chinese consumption of the two drugs; and that the imports of opium from India would be replaced by the imports of quinine from India, and by this happy and simple process a solution would be found for the dangers and uncertainties of the large opium revenue of India, and still more for the perplexing moral questions which cannot be separated from the large and direct share of the Indian, and therefore, of the English Government, in the maintenance of the opium traffic with China. . . .—*Pall Mall Gazette.*

*New Honey Ant.*—A honey-collecting ant with an enormously distended abdomen has been discovered in Australia.

*The Behemoth.*—According to H. H. Howorth, the name Mammoth is a corruption of Behemoth, which the Arabs, who confound M and B, pronounce Mehemet.—*Journal of Science.*

#### HYMN.

'Tis come, the time so oft foretold,  
The time eternal love forecast;  
Four thousand years of hope have rolled,  
And God hath sent His Son at last;  
Let heaven, let earth, adore the plan;  
Glory to God, and grace to man!

To swains that watched their nightly fold,  
Of lowly lot, of lowly mind,  
To these the tidings first were told,  
That told of hope for lost mankind;  
God gives His Son; no more He can;  
Glory to God, and grace to man!

And well to shepherds first 'tis known,  
The Lord of angels comes from high,  
In humblest aspect like their own,  
Good Shepherd, for His sheep to die;  
O height and depth, which who shall span?  
Glory to God, and grace to man!

Fain with those meek, those happy swains,  
Lord, I would hear that angel choir;  
Till, ravished by celestial strains,  
My heart responds with holy fire;  
(That holy fire Thy breath must fan;)  
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### POCKET ALMANAC FOR 1881.

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### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 21st inst.

**GREAT BRITAIN AND IRELAND.**—The Clyde master ship-builders and master engineers have unanimously refused to advance the wages of employees. The movement for an advance has spread to the large works throughout Glasgow.

Several Cabinet Councils have been held recently, to consider the state of Ireland, and to agree upon measures to be brought before Parliament at its meeting on the 6th prox. It was asserted on the 13th that the Cabinet had decided to ask the Queen immediately to suspend the habeas corpus in Ireland, trusting that Parliament will pass an indemnity act and justify the suspension; but no such action has yet been made public. It is expected that a measure for land reform, and one for restoring order in Ireland, will be brought forward. The Councils have been adjourned till after Christmas. Additional troops have been sent to Ireland as a precaution.

A correspondent of the London *Times* remarks that Ireland cannot properly be said to be in a state of anarchy, for a distinct and potent government is apparently superseding that of the empire; the law of the Land League is becoming the law of the land, and is administered effectively, cheaply and conveniently, while the law of the State is costly, and to a large extent suspended. League Courts have sprung up in various places, and the people are instructed to bring disputes before them instead of the law Courts; and their decisions and penalties are more regarded than those of the legal tribunals. The League also requires licenses to be obtained to sell at fairs and markets; and it is believed to be organizing an armed force. The practice of "Boycotting," (preventing all trading and intercourse with persons whom the League finds obnoxious,) is spreading. William Bence Jones, an English landowner, residing in County Cork, states in the London *Times* that he has expended £25,000 in

improving his property, and hitherto his relations with his tenants have been pleasant; but because he would not accept Griffith's valuation his tenants have been deterred by threats from paying their rents, his laborers have been compelled to leave him, his life has been threatened, and none dare buy his produce when sent to market. He attempted to ship cattle and sheep to Bristol, but several large shippers threatened to cease dealings with the steamship companies if they carried the cattle, which they therefore refused to do. The cattle were sent by railroad to Dublin, but remained there at last accounts.

A land meeting at Currohill, Queen's Co., was proposed for the 19th, but fearing disturbance, the Lord Lieutenant prohibited such meetings in that county, and sent troops to the place to enforce the order if necessary; but the meeting and two others were given up, and no resistance offered.

Healy and Walsh, Land League members of Parliament, who were on trial for intimidating a farmer, were acquitted by the jury.

A large anti League meeting held at Monaghan, in Ulster, adopted resolutions declaring an equitable settlement of the land question to be absolutely necessary; one giving landlords fair rent and tenants protection from "rack rents" and capricious evictions.

**AUSTRIA.**—The Austrian government has received a communication from that of France, proposing arbitration of the Greek frontier question. England, which is said to have first induced France to accept the idea, has invited an interchange of views among the Powers on the subject.

**SOUTH AFRICA.**—A telegram received in London on the 20th from a member of the Government of the Cape Colony said that a force of 5,000 armed Boers of the Transvaal had taken Heidelberg, and had proclaimed that the republic, (some time since annexed to the British colony), is again founded. The Colonial government is sending troops.

**SOUTH AMERICA.**—Hostilities between Chili and Peru have been resumed. On the 19th ult., a number of Chilean war vessels appeared at Pisco, a port 130 miles S. E. of Lima, and the surrender of the town was demanded, but refused. Fire was opened on the place and returned by the small Peruvian force. Most of the Chilean troops landed ten miles distant, and marched on Pisco, almost surrounding the Peruvians, who retreated after destroying the wharf and other property. The Chilean transports, having landed the troops, returned to Arica for reinforcements, which were to be landed nearer Lima, and to move towards it.

**DOMESTIC.**—The President has requested Generals Crook and Miles, Wm. Stickney of Washington, and Walter Allen, of Newton, Mass., to go to the Indian Territory, and after conference with the Ponca Indians, to ascertain the acts in regard to their recent removal and present condition, so far as necessary to determine what action of the Government is required by justice and humanity, and to report their conclusions and recommendations.

The company of "colonists" desiring to enter Indian Territory, are still encamped near the border; and it is said they have declared their determination, if they cannot get in now, to keep up their organization and renew the attempt early in the spring in greater force.

**CONGRESS.**—The Senate passed on the 17th, with only six negative votes, a bill setting apart for education the proceeds of sales of public lands and patents; to be apportioned to the States and Territories according to the population between the ages of 5 and 20 years, but for the first ten years in proportion to illiteracy. One-third of the income is to be devoted to colleges established or to be established under the act of 1862. The House has passed some of the Appropriation bills.

# Friends' Review.

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For Friends' Review.

## THE WORK OF THE HOLY SPIRIT.

This is a subject upon which much has been said; and yet it is one upon which much that seems new will remain to be said with ever increasing interest until "time shall be no more." Since the Holy Spirit is of the Godhead—since it is He who acts upon the world and dwells within believers; since it is through Him that the children of God are taught the Father's will concerning their daily lives, and must, through Him, receive the necessary strength for their daily

walk—we cannot know too much about Him. May He Himself teach us more and more concerning the things of the Kingdom of God; so anointing our minds and hearts, (1 St John ii. 27,) so quickening our bodies (Rom. viii. 11), that we shall be enabled to receive them with clearness of vision, and give them to others as we are commanded.

When a spiritual babe is born into the Heavenly kingdom, God breathes into that soul a breath of life, as He has into his body before; and He grants to it the abiding presence of the Holy Spirit, who will go no more out, unless wilfully quenched and neglected, but will give increasing life and power and peace through all the life here on earth. (John xiv. 16, 17, 26, etc.)

It surely is because of the anointing, the refining, the polishing of this blessed Holy Spirit upon and within those who realize that the blood of Christ has washed their sins away, that we so often see the uneducated, even sometimes those who have seemed most coarse and degraded, finally become very gracious instruments in God's hands, to lead many wanderers to Him, to strengthen and bring into greater light those who have long walked in the Christian faith with halting or feeble footsteps; while those who have great natural talents, which they use in their own strength, and at seasons of their own bidding, even in the Master's work, fall far short of the blessing conferred on those who know they must trust in the guidance of the Holy Spirit alone, and, through their very weakness, look for and receive the highest power.

It has been so pleasant to me to study out and receive, according to my capacity, of the benefits of the manifold offices of the blessed Holy Spirit, that I will quote some texts setting them forth:

1st. We have Him as the Convictor or reprover of sin. "And when He is come, He will reprove (marginal reading—convince) the world of sin, and of righteous-

ness, and of judgment." John xvi., 8; Acts ii., 36. The righteousness here spoken of is, no doubt, the innocence and righteousness of Jesus, and, by contrast, our self-righteousness as told about in Rom. x. 3.

2d. The Intercessor, or rather He who begets intercession in us. "Likewise, the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii. 26, 27.

3d. The Testifier, or witness for Christ in all the fulness of His offices and nature. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning."—John xv. 26, 27.

4th. The Witness of our forgiveness, reconciliation, and adoption into the family of God. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs—heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified together."—Rom. viii. 16, 17; Heb. x. 15; 1 John v. 10; Acts v. 32.

5th. The Guide. "Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself; but, whatsoever He shall hear, that shall He speak; and He will shew you things to come."—John xvi. 13; Gal. v. 18; Rom. viii. 4.

6th. The Revealer. "He shall glorify Me; for He shall receive of Mine and shew it unto you."—John xvi. 14.

7th. The Comforter. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you."—John xiv. 16, 17.

8th. The Teacher. "But the Comforter, which is the Holy Ghost whom the Father will send in My name, He shall teach you all things."—John xiv. 26.

9th. The Remembrancer. "And bring all things to your remembrance whatsoever I have said unto you."—John xiv. 26; Luke xii. 11, 12.

The Sanctifier. "Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ."—1 Peter i. 2; 2 Thess. ii. 13; Rom. xv. 16; 1 Cor. vi. 11.

11th. The Sealer, whereby we are sealed

to God. "In whom also after that ye believed, ye were sealed by that Holy Spirit of promise."—Eph. i. 13; iv. 30.

12th. The Renewer. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour."—Titus iii. 5, 6; Rom. viii. 11.

13th. The Strengtheners. "That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man."—Eph. iii. 16.

Now, since the Lord our God has so provided for every possible need of our lives; since He not only gave His own precious Son that through the shedding of His blood we might be saved; but afterward and ever since, has remembered, and supplied through His Spirit, whenever we have looked for and wanted it, not only the food for our growth in grace, but even also, to all who have been sufficiently like dependent little children to believe and receive it, hourly guidance even in temporal matters—I think we should strive more and more to shut self out and take Him in.

In these latter days many in the Church cry out that we must not lay too much stress upon the work of the Holy Spirit, that we talk of Him to the exclusion of that which our ever blessed Lord Jesus has done for us. In this I know we should exercise due care; but I fear, too, very many are losing sight of the necessary strengthening, renewing, sanctifying work of the Spirit of our Lord Jesus within us, in the desire for an outward show and a settled form of religion.

We are told most solemnly, in the words of our Saviour, that "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor the world to come." (Matt. xii. 32.) Therefore, if we duly reverence the Father and the Son, we must worship the Holy Spirit, and give to Him the honor it was intended we should.

When we realize, as I believe we may, that in Him we can have the Father and the Son ever present with us, ready to suggest every good thought to us, ready to help us in prayer, (Rom. viii. 27); ready to teach us when ignorant; to strengthen us when weak; to guide us when blind; to bring many things to our memory that would otherwise escape our minds; to comfort us in every affliction; to reveal, according to our capacity to receive, the inexhaustible love of God to us, and the joys of His kingdom above; ready to renew and sanctify us; ready to do for us and within us all

things that would make us more truly happy here and fit us for our home above and the companionship of the angels there—then we may grow more rapidly into the strength and stature of strong men and women in Christ Jesus.

E. L. T.

Illinois, Eleventh month 11th, 1880.

JOHN M. WHITALL.

(Continued from page 308).

*Philadelphia 5th mo. 17th, 1862.*

"It seems long since holding communion in this way with thee, dear daughter, but often have you been the companion of my thoughts. Dear little Harry, I do want to give him a right hard kiss, and my other grandson, too, even if he has not yet got a new heart. But he must pray his Heavenly Father to give him a new heart, and a clean heart, and to make him a good boy—tell him to be right earnest in praying for this, and he will get a new heart. And darling Minnie, Oh, how I love her. She is one of the very sweetest, dearest grandchildren we have, and she prays to Heavenly Jesus for a new heart, and to be kept from doing wrong, and that she may be a great help to her dear father and mother. Oh, it is so nice to be good and feel at peace with Heavenly Father, and that He loves us, and we love Him, and we so desire to please Him. I would say to her father and mother, that if they will be in right earnest to seek Heavenly Father, He will be found of them, and honor them with His presence, and bless them with His saving grace, and keep them from sin on the right hand and on the left hand, and be a guide to them in this life, and when they leave this world, He will, for His dear Son's sake, admit them to the joys of His heavenly kingdom. Oh, that we may all be diligent, and not permit the days to pass, without, oftener than the morning, drawing nigh in prayer, fervent, earnest prayer to our gracious God, who has given us a proof of His desire to save us in the gift of His beloved Son, to die for our sins, 'the Just for the unjust, that He might bring us unto God.' Then let us put on courage, and come to this throne of grace in full assurance that we shall be accepted in the Beloved, and although we may feel weak and poor, and it is needful we should, that 'we may have the sentence of death in ourselves, and learn not to trust in ourselves, but in God who raiseth the dead,' yet may we rest in the blessed promise, 'I will in no wise cast out him that cometh to me.'

"Dear love to Margaret Cheston, who we rejoice to believe is getting better, and to G. C. and other dear friends. With many kisses to the darling children, I am your affectionate father,

J. M. W.

To a darling grandchild who had met with a serious accident he wrote:

*"Philadelphia, 4th month 26th, 1864.*

MY PRECIOUS DARLING M——: Thou art very often in my thoughts, and my heart yearns over thee in thy sufferings and the many tedious hours thou hast to pass, lying in one position on thy bed, and gladly would I share thy sufferings with thee if I could. Our hearts often go out in prayer on thy behalf to our King and merciful Saviour, that He will give thee patience, and enable thee to bear the pains and weariness incident to thy condition. Precious child, look up thyself with hope and trust to the Lord Jesus, who died for thee, and for us all; ask Him to pity and help thee, give thee grace to bear all thy trials, and, when it pleases Him, make thee well again. He can do it. He did bring to life a little girl that was dead, very much to the joy of her parents and friends. Now, darling, ask the dear, compassionate Shepherd to pity thee, and help thee to bear all His will, and to make thee well. Oh, how we should rejoice to have thee well again, running about and cheering us with thy happy face. Grandmother and self were at 'The Cedars' to-day. We want thy dear father and mother to bring thee on there; a change of air would do thee good, and thy dear mother also. We hope to get moved next week—are cleaning up—have engaged cottage furniture, mattings, &c.

"Now, farewell, precious darling. May our Heavenly Father bless thee and keep thee; make thee like His dear Son Jesus, patient, gentle, mild, and willing to bear all His will. And may He, if consistent with His holy will, make thee well, is the earnest prayer of thy affectionate grandfather,

JOHN M. WHITALL.

"Love to all the dear family circle."

*"Atlantic City, 8th month 21, 1866.*

"SWEETEST WIFE IN ALL THE LAND: Am still enjoying my release from the cares of business. Hope we are grateful to our merciful Heavenly Father for all of His many and continued favors; one of the most touching is that He has provided for us, darling, in our old age, with sufficient of this world's goods, so that we are not obliged to struggle for a living. May we with humble hearts render to Him the tribute of thanksgiving and praise, unworthy though we be. . . . We have so kind and good a Father in heaven who knows us all and our needs, that we may all trust and love Him, and to the best of our poor abilities serve Him. Oh, if we will but draw nigh to Him in spirit, breathe after Him, and tell Him we want to love Him more and serve Him better, He will, for the sake of His beloved Son, hear us, and lift up

the light of His countenance upon us; and we shall run the race set before us with alacrity, and enjoy a peace and assurance which no man can interfere with, neither can take away. In the various difficulties which we meet with, there is no comfort comparable to the love of the Saviour. Let us think of Him as present with us, and turn our thoughts upon Him, and although we see Him not, He is certainly with us according to His blessed promise, 'Lo, I am with you always, even unto the end of the world.' He has promised to manifest Himself to us. Let us then wait upon Him, and look for and expect this manifestation."

(To be Continued.)

#### OUR LONDON LETTER.

The committee on the opium traffic brought in, at our Meeting for Sufferings on Twelfth mo. 3d, a revised "Appeal, addressed to our fellow-countrymen;" with slight alteration it was adopted by the meeting, and is to be at once printed and sent down to the various meetings in the country to be distributed, with an intimation of the address of the "Anglo-Oriental Society for the Suppression of the Opium Trade" (8 Buckingham Street, Strand, London,) from which more detailed statements can be obtained. Amongst the thoughts brought out in the discussion of this appeal was the extraordinary fact that the English government should restrict or interfere with the right of the Chinese to levy their own internal duties on an article of commerce; with the import duties we might indeed with more show of right concern ourselves, and seek to influence the Chinese government; but with a strictly internal fiscal arrangement, as I understand the *Likin* duty on opium to be, we have surely no ground for interference, either with the amount or the manner in which it is levied. It was stated that it is considered rather dishonourable for merchants to be connected with the opium trade, and instances were given of houses connected with China which hold themselves aloof from that lucrative department of business.

Our Society shows its sense of the great practical difficulties of the question, especially from the financial aspect. Whilst watchful not to enter on merely political considerations, or into the detail of proposed substitutes for the opium profits in the revenue of India, yet where clear principle is touched we ought to speak out. And therefore we expressly recognize the justice of the claim that England should bear some part in the sacrifice that must be made.

A letter from Isaac Sharp, dated in Tenth month, reported that he was still at Sydney,

New South Wales, holding meetings in the city and district, and visiting a few of the houses of Friends. The regular meetings have been better attended than is usual, from thirty to fifty being present. The members live at long distances from one another, and there are but few children or young people among them. The week-day meeting at Sydney is held in the evening, too late for the steamer which forms the usual communication with the outlying suburb where Isaac Sharp is staying, so that he has had to walk many miles in the dark through the bush, accompanied by J. J. Neave, arriving home not long before midnight. J. J. N.'s is rather a solitary position, but a very useful one; he has visited many "lone sheep," isolated members of the Society who seldom see a Friend's face. I. Sharp is impressed with the largeness of travel and time expended in visiting amongst the Australian colonies, in proportion to the smallness of the work, and the fewness of those visited. He hoped soon to attend the Two months Meeting at Adelaide, then Melbourne Annual Meeting in the middle of Eleventh month, Hobart Town in Third month,—and Queensland and New Zealand probably at a later period.

The Friends' Temperance Association in Manchester, which was founded for the benefit of their own members and attenders, quitting for once the "even tenor of its noiseless way," has just made a bold thrust at public opinion in that busy metropolis. It has, at no small cost, invited Dr. B. W. Richardson to lecture in the Free Trade Hall. The lecture was delivered on the 15th of Eleventh month, and was attended by upwards of 1500 persons. Tea was provided beforehand at the Friends' Institute, to which, beside Friends, about a hundred influential men of the city were bidden,—doctors, ministers of religion, municipal officers, &c.,—thirty of whom attended and freely conversed with one another and with the doctor, and accompanied him to the platform. The lecture, which turned on the medical side of the question, was very successful, and was reported in the local newspapers. One of the most telling anecdotes was the following, which derives additional interest from having been influential in determining Dr. R. to enter on the total abstinence course:

A gentleman, a devoted oarsman, consulted the Doctor, who advised stimulants. The patient declared he could not touch wine or spirits; if he did, he should lose his *precision*, his *decision*, and his *presence of mind*. Asked to explain himself, he said, "Some years ago I was to row with another man in a race. I was captain of a boat's

crew, and had got overworked in training them; so that when the morning arrived, I went to the post in very poor spirits, which were not improved by seeing that the other captain had the best side of the river and the shade, while I had the sun in my eyes. 'Take a drink,' said a friend; I refused. My rival's friends made him the like offer; which he accepted. 'That's something to my advantage,' thought I, 'that's as much as the sun in his face.' 'Wet the other eye,' said his friend, and he took another sip. 'To my advantage again; that's as much as the best side of the river.' So I took heart. We started; the oars keeping perfect time and music; but presently there was a little tinkle, tinkle from the other boat. The captain had lost his *precision*. We kept on together to about half-way, when there was a boat or some other obstruction in the middle of the stream. I decided in an instant which side to take; but my rival hesitated. He had lost his *decision*. When we neared the goal, the spectators cheered and vociferated. The captain's attention was distracted; he had lost his *presence of mind*. So you see, Doctor, why it would never do for me, an oarsman, to take stimulants. I won that race by half a boat's length, and I could easily have distanced my rival by three boat's lengths."

The Manchester Association held its Annual Meeting on the 1st instant, when they had the company of our friend David Tatum, of Cleveland, Ohio, whose work at Birmingham and elsewhere is reported in the *London Friend*. At the said meeting, and at a public meeting afterwards, he drew freely on his stores of experience, for the information and encouragement of his audience.

London, Twelfth mo. 8th.

**SEPARATION FROM THE WORLD.**—Let the Christian manufacturer recognize the Higher Law in the quality of his goods, in his treatment of his partners and his men, and in his careful avoidance of whatever personal extravagances and whatever commercial risks and speculations might prevent him from paying his debts. Let the Christian builder be so exact in doing his work according to the specifications that his employers shall feel that a clerk of the works is a useless expense. Let the Christian carpenter and engine-fitter make the eye of the foreman unnecessary. Let the Christian clerk be the best clerk in the office, taking more pains than any other man there, more ready to meet with cheerful industry any unusual pressure of business, more loyal to his principal, less careful about himself. That is the right way of dividing the church from the world.—*R. W. Dale.*

**SALVATION** is a permanent deliverance from both the love of sin and the guilt of sin.—*Joseph Cook.*

### WAS IT AN ACCIDENT?

Dr. Hamlin, so long the head of Robert College, Constantinople, tells us that one hot day in July, 1839, while passing the Galata custom-house, a crowd attracted his attention. Forcing his way through it, he saw a poor sailor lying by the side of the wall, apparently dying of cholera.

"Do you speak English?" asked Dr. H.

"Yes," said the man, following the word with an oath.

"Are you an Englishman or American?"

"American." Another oath.

Worse expressions showed that profanity had become his mother tongue. Dr. H., after many appeals to the crowd, had the sailor removed to a house.

For several weeks he was nursed and visited by the missionaries. He recovered and sailed for Boston. Calling on his missionary friend to say good-bye, he lingered and said, "I've been a very wicked man, Mr. Hamlin, I have done all the evil I could in the world, and now I am going to do all the good I can." Three years after Dr. H. received a letter from him, which thus began: "Dear Mr. Hamlin: Thank God I still survive the ded! I am here workin' and blowin' the gospel trumpet on the Eri Kanal."

When Dr. Goodell, an old missionary, saw the letter, he asked that he might begin the answer, and taking a sheet of paper, wrote: "Blow away, brother, blow! Yours, in blowing the same Gospel trumpet, William Goodell." . . . Twenty-five years after, Dr. Hamlin, while dining at a hotel in Paris, was accosted by an American gentleman: "I am just from Honolulu," said he. "I have known a man there named Brown, who has done much good among the sailors. He can go everywhere and anywhere with the Bible. He has told me how he was once dying in the streets of Constantinople, and you picked him up and saved him, soul and body. Is it all true, or is it, in part, a sailor's long yarn?" What seemed the accidental passing of Mr. Hamlin down a street in Constantinople, was the means by which God saved a bad man, and sent him "blowin' the gospel trumpet along the Eri Kanal," and among the islands of the Pacific. Is there such a thing as an accident in God's moral government?—*Selected.*

No little controversy (says Dr. Cuyler) has been waged about the good old scriptural doctrine of "sanctification." It is a Bible doctrine, as plainly taught as the doctrine of native depravity, or the final resurrection. It is a fact also that millions of God's people have been so renewed by the

Holy Spirit that they have been enabled to die unto sin and live unto righteousness.

### THE ANNUAL REPORT OF THE INDIAN BUREAU.

The Report of the Commissioner of Indian Affairs for 1880, exhibits a continued progress toward civilization on the part of nearly all the Indian tribes, very marked among the Ogalalla and Brule-Sioux in Dakota, and the Indians of the Yakama Agency on the Pacific coast.

The number of Indians in the United States, exclusive of Alaska, is stated to be 255,938, all of whom except 18,000 are more or less under the control of the Government. The number of Indians in Alaska is variously estimated at from 30,000 to 60,000.

The civilized Indians in the Indian Territory number 60,560. The result of Indian labor for the year has been :

Number of acres broken by Indians..	27,283
Number of acres cultivated.....	170,847
Number of bushels of wheat raised. . .	415,777
Number of bushels of corn raised.....	666,430
Number of bushels of oats and barley raised .....	222,439
Number of bushels of vegetables raised..	396,145
Number of tons of hay cut.....	56,527
Number of cattle owned.....	78,812
Number of sheep owned.....	864,137
By the civilized tribes:	
Number of acres cultivated.....	314,398
Number of bushels of wheat raised....	336,424
Number of bushels of corn raised.....	2,346,042
Number of bushels of oats and barley raised.....	124,568
Number of bushels of vegetables raised..	595,000
Number of bales of cotton raised.....	16,800
Number of tons of hay cut.....	149,000
Number of cattle owned.....	297,040
Number of swine owned.....	400,282

The report states that the desire of the Indians to hold land in severalty is almost universal, and urges speedy legislation to effect this object in the best manner. The Commissioner also urgently recommends—First, the enactment of a law to prevent polygamy and to provide for legal marriages among Indians. Second, such amendments of law concerning trespassers on Indian Reservations as will make them liable to adequate punishment for the first and all subsequent offences. The existing law is practically a dead letter, by reason of various imperfections, which are described in detail. Third, the enactment of a code of criminal laws for Indian Reservations.

On this point Acting Commissioner Marble says: "It is of the utmost importance that some such measure as the foregoing should be passed, not only in the interest of peace

and good order among the Indians, but also as a necessary factor in the work of their civilization. Under the present system, outside of the five civilized tribes, crimes and offences committed by one Indian against the person and property of another are remitted to tribal laws or customs for punishment. It is time that this relic of barbarism should cease. The Indian should be taught to know and respect the same law which governs the white man, and to recognize the fact that, while he is amenable to the law, he is equally entitled to its protection and privileges."

The subject of Indian education is made a prominent topic of this report.

It is stated that during the year sixty boarding and one hundred and ten day schools have been in operation among the different Indian tribes (exclusive of the five civilized tribes in the Indian Territory), which have been attended by over 7,000 children, and taught by 316 teachers.

In the education of the Indian youth it is the policy of the Bureau to have farm and domestic work occupy as prominent a place as study in school; for the development of character and training of the pupils in the manners and habits of civilized life is held to be quite as important as acquiring a knowledge of books. But the opportunity for teaching Indian children how to live as well as how to read and think, is found only in the boarding-school, and for that reason the effort of the office during the past year has been directed mainly toward increasing boarding-school accommodations at the various Agencies. Only three new schools, however, have actually been put in operation, and four new buildings erected.

The educational work of the Bureau could have been enlarged to a much greater extent but for the inadequate appropriations made by Congress for the support of schools. Fifty thousand Indians at seventeen agencies have no treaty school funds whatever, and, for educational facilities, must depend entirely on the general appropriation. Among those tribes there are at least 7,000 children of school age.

Reports from the schools on the various reservations are full of encouragement, showing an increased and more regular attendance of pupils and a growing interest in education on the part of parents. Persistent calls for the opening of new schools or the enlargement of those already established come to the Bureau from every quarter. In compliance with the appeals from neglected Agencies, the Bureau has made arrangements for erecting eleven boarding-school buildings during the coming season, and for the establishment of thirteen new

boarding schools. These will be the first schools of any kind ever provided for the eight thousand San Carlo Apaches and Western Shoshones, and the first boarding-schools opened for twenty-five thousand Indians. Nine other Agencies, where there are small and irregularly attended day-schools, have hitherto met with indifferent success and made little impression upon the tribes among which they were located. But few of these schools will be fairly in operation till toward the close of the current fiscal year, and the expense of their maintenance will not be burdensome until the following year. Increased provision for the support of schools will then be absolutely necessary, and it is hoped that not less than \$150,000 will be appropriated for that object by Congress at its next session.

The Commissioner reports that the condition of the Poncas in the Indian Territory "continues to be prosperous." They have now seventy-nine houses, and since the 1st of First month last over seventy families have moved into them. He adds, "Meddlesome persons are still endeavoring to induce the Poncas to abandon their present location and return to Dakota, but the leading men of the tribe have frequently assured the Agent that they are satisfied, and do not desire to return. The efforts of such persons, however, create an unsettled feeling among the younger men, tending to retard their advancement, which can, it is believed, be put at rest by the enactment of the law which was recommended in the last annual report of this office, providing for the permanent location of the Poncas by the purchase from the Cherokees of the land embraced in the Reservation on which they are now located, and an appropriation sufficient to indemnify the tribe for the lands and property heretofore owned by them in Dakota."

The Poncas are anxious to have their matters definitely settled, and, to this end, under date of the 25th ultimo, the chiefs and head men forwarded a petition, as follows:

"We, the undersigned, chiefs and head men of the Ponca tribe of Indians, realize the importance of settling all our business with the Government. Our young men are unsettled and hard to control while they think we have a right to our land in Dakota, and our tribe will not be finally settled until we have a title to our present Reservation, and we have relinquished all right to our Dakota land. And we earnestly request that the chiefs of the Ponca tribe of Indians be permitted to visit Washington the coming winter, for the purpose of signing away our right to all land in Dakota, and to obtain a title to our present Reservation, and we also wish to settle our Sioux troubles at the

same time. We make the above request as we desire to have the young men of our tribe become settled and commence to work on their respective claims. We also desire to make this visit in order to convince the Government that it is our intention of remaining where we are, and requesting the aid of the Government in obtaining teams, wagons, harness, tools, etc., with which to work our land."

This petition is signed by twenty Poncas, including White Eagle, Black Crow, Standing Buffalo and Walking Sky.

#### A NEW YEAR'S PROMISE.

"Certainly I will be with thee." Ex. iii. 12.

"Certainly I will be with thee!" Father, I have found it true:

To Thy faithfulness and mercy I would set my seal anew.

All the year Thy grace hath kept me; Thou my help indeed hast been;

Marvelous the loving-kindness every day and hour hath seen.

"Certainly I will be with thee!" Let me feel it Saviour dear,

Let me know that Thou art with me, very precious, very near.

On this day of solemn pausing, with Thyself all long-ing still.

Let Thy pardon, let Thy presence, let Thy peace my spirit fill.

"Certainly I will be with thee!" Blessed Spirit, come to me,

Rest upon me, dwell within me, let my heart Thy temple be;

Through the trackless year before me, holy One, with me abide!

Teach me, comfort me, and calm me, be my ever present Guide.

"Certainly I will be with thee!" Starry promise in the night!

All uncertainties, like shadows, flee away before its light.

"Certainly I will be with thee;" He hath spoken; I have heard!

True of old, and true this moment, I will trust Jehovah's word.

—*Frances Ridley Havergal, in "Songs of Grace and Glory."*

THE truth that "there is nothing new under the sun," is applicable to female lawyers, as well as to nearly all else that is called an innovation on popular custom. Shakespeare's "Portia" may be set down as a purely imaginary character, but at the day described in the "Merchant of Venice," there actually existed two great female lawyers at Bologna. Prof. Calderini, who held the Chair of Jurisprudence in that university in 1360, and Prof. Novella, who occupied it in 1366, were not only celebrated for their legal lore and skill, but, if we may trust their portraits, were exceedingly beautiful women, with noble Greek profiles.

# FRIENDS' REVIEW.

PHILADELPHIA, FIRST MO. 1, 1881.

WHEN the author of the 65th Psalm wrote, "Thou crownest the year with thy goodness," it was not that God's providence had not brought him trials. He came before the Lord with silent adoration, but soon broke forth with praise because although iniquities had prevailed against him and his people, yet Jehovah would put them out of sight. He could tell of God's judgments and tokens which caused reverent fear; of storm and drought followed by sunshine and harvest.

So the retrospect of the closing year will bring to the Christian acknowledgment of sin, but also of pardoning grace; of judgment perhaps for wilfulness, but also of inward peace to him who has "heard the rod and Him who has appointed it." If bereavement has darkened the year with clouds of sorrow, they have been lightened by the love of Christ, who has "given more grace." If spiritual drought has had the effect to awaken the prayer of the thirsty soul, the Lord has opened pools of refreshment in dry places, and there have been "showers of blessing." God's "paths drop fatness." It has been so in the past, and hope born of faith and experience looks on to a yet better future. Does any one mourn over a year which has brought him no nearer to God and heaven; one in which Christ's love has been put aside and forgotten? He is able to restore even the years which the caterpillar has eaten, to those who return to Him with the whole heart. A new year opens, and with it stands wide the door of invitation to a life of daily labor in the Lord's vineyard, fruitful with usefulness, and with heaven beyond.

ACCORDING to the best information to which we have access, the Society of Friends in Europe and America gained about 2,000 members in 1880. The increase the previous year was 1,179. The statistics are not very accurate, and in some Yearly Meetings there has been a decrease in numbers.

THE United States, by the "act of February 28th, 1878," authorized the issue of "silver certificates" upon the deposits of silver with the Treasurer of the United States at Washington. These silver certificates have an advantage over the depreciated silver currency, in that they are lighter and less burdensome to carry. But they are issued by the banks as currency, and thus practically forced upon the public. They represent not a promise of the government or of a bank to pay full value of the check presented,

but are a payment by the bank at the rate of 88 cents on the dollar of the sum called for by the check, and so far seem fraudulent.

The issue by a government of debased coin, or the imposing on the public by its sanction of such a currency as these certificates as a legal tender to any amount, appears to us to have a direct tendency to lower the standard of honesty in the nation.

PUBLISHER'S NOTICE.—A letter was received at this office on the 22nd of Eleventh month, written at Oskaloosa, Iowa, on the 15th, and containing money for a year's subscription, but without signature. Will the writer please forward the name?

THE POCKET ALMANAC for 1881, published by the Central Tract Committee of New York Yearly Meeting, gives the times of holding all the Quarterly, Yearly and Representative Meetings of Friends in America, and also all the usual information of an accurate almanac. Price 5 cents, 50 cents per dozen. Address David S. Taber, 714 Water St., New York.

## DIED.

GIFFORD.—At the residence of his niece, in Sandwich, Mass., Ninth mo. 15th, 1880, Lemuel Gifford, aged 86 years; a beloved minister and member of Sandwich Monthly Meeting. Living in the neighborhood of Friends, he early became attached to their principles, and at the age of 19 was received in membership. In 1840 he was recorded a minister by Sandwich Quarterly Meeting. He entertained an humble opinion of his ability to labor successfully in the church, yet his ministrations were acceptable to his friends. He often felt it his place to visit in Gospel love many of the meetings of Friends within the limits of his own Yearly Meeting, also at times some of those of the neighboring Yearly Meetings. In the last part of his life, the infirmities incident to old age affected his mind, so that he could not at times recognize his intimate friends; yet as meeting day came he was anxious to go and sit quietly with them, evincing that his Divine Master remained uppermost with him. His friends have the comforting assurance that his end was peace.

COOK.—At the residence of her son-in-law, Milton Cook, Eleventh month 19th, 1880, Mary Cook, widow of the late Jesse Cook, aged 72 years; a member of White Lick Monthly Meeting, near Mooresville, Morgan Co., Ind. Although she passed through many trials and hardships, being left a widow when young, with four small children, in a new and forest country, yet she was patient through all, never murmuring at her hard lot. When permitted she was always present at meetings, and though of a meek and quiet disposition, yet she sometimes testified in public of the goodness of God to her. She was liberal in using her means for church and other benevolent purposes. The sickness which closed her life was the first real sickness she ever had, yet she was patient, and seemed to think only of those who cared for her. She expressed that she knew of nothing in her way, and was not afraid to die. We rejoice to believe that she rests in Heaven.

HADLEY.—Ninth month 14th, 1880, S. Maria Hadley, wife of Alvah M. Hadley, aged 25 years; a

member of Smyrna Monthly Meeting, Clark Co., Iowa. She was the daughter of Milton and Martha Cook, of Hendricks Co., Ind., and granddaughter of the above Mary Cook. Though young, she had for several years exhibited in her life the love and saving power of the Saviour. At the age of sixteen her soul first rejoiced in a Saviour's love, and she lived a faithful Christian life until death called her to rest in Heaven. In meetings her voice was often heard in prayer and testimony, fearing God rather than man. From early childhood she was gentle, kind, thoughtful and conscientious, preferring always to make others comfortable and happy rather than herself. In her death we feel that we have lost a kind neighbor, a loving sister and daughter, a faithful wife and devoted mother.

**HULL.**—Eleventh month 28th, 1880, Eunice, youngest daughter of John and Lavinia Hull, in her 20th year; a member of the Monthly Meeting at Oskaloosa, Iowa. From childhood she was gentle and affectionate. In her sixteenth year she publicly acknowledged Christ as her Redeemer, and thenceforward gave her young heart and life to His service, endeavoring by example and precept to induce her associates to strive for that which she realized—a life hid with Christ in God. Through years of affliction, and ten months of continuous suffering, she manifested the fulfillment of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."

**VAUX.**—On the 14th of Twelfth month, 1880, Sarah Morris Vaux, wife of George Vaux, and daughter of the late Levi Morris, aged 42 years; a member of the Monthly Meeting of Friends of Philadelphia for the Western District. In the estimation of those who knew her best, so steadfast was her trust, and humble, faithful and conscientious her spirit, that they reverently believe with her the "work was cut short in righteousness," and that having fallen asleep in Jesus, she is one of those whom God will bring with Him. From early girlhood she had been sensible of the gentle monitions of her Heavenly Father's love, and though she made no loud profession, her daily life was a testimony to the value of practical religion. A short time previous to her decease, she said to her husband that the prospect of her illness had been a heavy burden upon her spirit, but that the day before there had been whispered in her mental ear that beautiful passage, "Thou wilt keep him in perfect peace whose mind is stayed on Thee" and that after this she felt peaceful in looking forward to whatever might be the will of her Heavenly Father.

**FRIENDS' FREEDMEN'S RELIEF ASSOCIATION OF PHILADELPHIA.**—By a letter received from Sarah M. Taylor, one of the teachers employed by the Friends' Freedmen's Relief Association at Danville, Va., we learn that they are greatly in need of supplies. We extract the following: "I am having a great many calls for shoes, comforts, meal, &c., but have nothing left to give; have supplied some old comforts and large shoes that were on hand, until none are left."

Contributions of clothing, &c., will be gladly received and forwarded, if sent to 116 North Fourth street, and money to Richard Cadbury, Treasurer, 409 Chestnut street.

**THE HOWARD INSTITUTION,** No. 1612 Poplar St., Philadelphia, established in 1853, is a place of refuge for females who, after serving terms of imprisonment, manifest desires to reform, or others who equally need moral restraint and Christian discipline. The Managers, much in need of funds to bridge over the closing year, which has been one of unusual expense in repairs and needed changes, appeal to kind friends to aid them

in raising the sum of \$1,000. Contributions of money or produce will be gratefully received, or funds sent to the care of Israel H. Johnson, No. 226 W. Washington Square, will be forwarded to the institution. On behalf of the Managers: Rebecca T. Haines, No. 645 N. Twenty-second St.; Annabella E. Winn, No. 1208 Spruce St.; Mary S. Wetherell, No. 3435 Lancaster Avenue.

## RELIGIOUS INTELLIGENCE.

D. L. MOODY and Ira D. Sankey held meetings for three weeks in Salt Lake City. The houses were crowded to overflowing, and great interest was manifested.

THE San Francisco *Evening Post* of Eleventh month 13th reports that at their first meeting in that city the Congregational meeting-house was packed before the hour of meeting. D. L. Moody preached to Christians from Luke xv. 7. "If we are going to have a revival, it must commence in the church. What we want to-day is a revival in the pulpit, and in the pews, and of the church officers. What we want to-day is holy men and women—men and women filled with the Spirit of God. That will do more to upset infidelity than all the books that were ever written. Do not let us think that God is not ready. *God is always ready.* There are no seasons in heaven. If there is something that is keeping us back, let us ask God to put it away from us. This whole Pacific coast could be regenerated in thirty days, and a stream of salvation go out of this city that would light up the whole nation."

CYRUS H. MCCORMICK has given an additional \$100,000 to the Presbyterian Theological Seminary at Chicago.

JAMES E. BROWN has left \$340,000 to the Presbyterian Board of Domestic Missions; the same amount to the Board of Foreign Missions; \$170,000 each to the Board of Education and the Church Erecting Fund; and \$85,000 each to the Board of Publication, the Fund for Disabled Ministers, the Work among the Freedmen, and the American and Foreign Christian Union.

AT the thirteenth annual meeting of the Methodist Freedmen's Aid Society, Dr. Rust reported that "the Society had collected more money, made greater additions to its school property and accommodations, raised to a higher grade the standard of scholarship in its schools, furnished more well-trained graduates, developed a higher type of Christian character and life, and sent out a larger number of educated teachers, physicians and preachers to aid and save the neglected masses of the South, than in any previous year." The Society has 20 institutions, 2,460 pupils, 80 teachers. Receipts \$97,287.

THE West Africa Mission party of the American Board of Foreign Missions left Lisbon, Portugal, in Tenth month for Angola. The members are Walter W. Bagster, Wm. Henry Saunders, and Samuel T. Miller, all under 34 years of age. They are to make Bibé their destination. It is in Western Africa, in the Benguela country, about 200 miles nearly east of St. Philip de Benguela, a small town on the Atlantic coast.

OKRIKA is a town of 10,000 inhabitants, forty miles from Bonny, in the Igbo country, at the

mouths of the Niger. A mission agent never visited it until recently. Bishop Crowther, of the C. M. S., hearing that the people there had built a church and were holding Christian worship, sent Archdeacon Crowther to inquire and report the facts. The Archdeacon found the church as represented, and that Christian worship was held in it every Sunday, a school-boy from Brass Mission reading the service, and a congregation of five hundred persons in attendance. The people desired a regular teacher, and offered to contribute to his support. In this remarkable manner is the Niger district being Christianized.—*Independent*.

MARIA FELTHAM, of Hitchin, and Ellen Clayton, of Chelmsford, England, with the full concurrence of Friends' Syrian Mission Committee, have sailed for Beyrout, with the prospect of spending two or three months at Brumana. Their special object is quiet work among those of their own sex, with the desire to avail themselves of any opening for religious services which may present during their stay.—*London Friend*.

### AN UNENVIABLE REPUTATION.

#### A TRUE INCIDENT.

I was coming out of the Sunday-school one afternoon, when my attention was attracted by the talk of two bright boys of my acquaintance. "No!" said the one I knew best, "I shall not come to this school any more; I've told my father so, and I mean to stick to my word."

"What's the matter with the school? It's the prettiest room in the city, and the festivals are splendid. I got a pair of skates on the Christmas-tree last year."

"So did I, and a beautiful book besides. The school's all right—it's the teacher."

"The teacher! why, I love Miss B——. I go to school to please her as much as anything. Isn't your teacher kind?"

"Kind as possible—entertaining, too,—but he's just soaked in tobacco, and it makes us all sick; we boys have stood it long enough, and we're going to leave."

This was all. I repeat the very words, but I thought, as I took my homeward way, is being "soaked in tobacco" one of the things "of good report," of which a Sunday-school teacher would desire his scholars to think in reference to him? As I walked, I met three big boys, members of a class which a young lady friend of mine is laboriously and prayerfully holding together. They were coming out of a cigar shop, wide open this holy Sabbath afternoon, puffing cigarettes in careful imitation, both as to air and gesture, of the young teacher of whom the little boys had spoken. Could I blame them when I remembered the weight of the example which they followed? No; nor could I so much blame him when on Saturday evening I happened to drop in at the choir rehearsal of the beautiful music for which our church is so justly celebrated, and met the pastor and superintendent standing within the vestibule, enjoying the music, each comfortably puffing a lighted cigar.

But I "pondered these things in my heart," and when I next sat in a meeting composed of street roughs, eager and anxious to break through

the habits which chained them to a life of degradation and shame,—when I listened to their stories, and saw how almost always the first step in the downward course had been taken on tobacco,—how its mild stimulant had created a craving for a fiercer one, and how habits of Sabbath-breaking had commenced with the visitation of stores in search of "a light,"—I remembered the Sunday-school teacher "soaked in tobacco." Moreover, when I called to mind the *post-mortem* examination of a country neighbor, a boy of only thirteen, the coats of whose stomach were entirely destroyed by tobacco, and remembered the cases of sick headache, nervous prostration, and generally shattered health, arising from this one cause in the circle of my own immediate acquaintance, the sanction given to the habit by the example of the Church itself aroused in me some deep thoughts upon the text, "If meat make my brother offend," which will, I earnestly hope, suggest themselves to my readers.—*National S. S. Teacher*.

### THE INTERNATIONAL LESSON.

#### FIRST QUARTER.

LESSON 3. First month 16th, 1881.

THE PROPHECY OF ZACHARIAS. Luke 1. 67-79.

GOLDEN TEXT.—"The dayspring from on high hath visited us."—Luke 1. 78

#### CONNECTED HISTORY.

Mary staid with her cousin Elizabeth three months. The visit must have been very pleasant to both; the experience of Elizabeth would be very valuable to Mary, to whom she showed love and regard, for we read that she was filled with the Holy Spirit. The only account of the birth of John the Baptist is in Luke. Matthew, Mark and John do not refer to it, but this short narrative shows the obedience of both Zachariah and Elizabeth to that which was revealed to them. When the neighbors and cousins who had rejoiced with Elizabeth on the birth of a son came to circumcise the child, they were calling his name Zachariah, after his father, but Elizabeth would not permit this, saying, "He shall be called John," (the grace or gift of the Lord). In this she was most probably obeying the wish of her husband.

When Zachariah was asked, he called for the instrument which was commonly used for writing purposes at that time—a board covered with a thin coat of wax, on which the writing was marked by an iron pen or stylus. On this he wrote "His name is John." Immediately his power of speech, suspended for so many months, returned, and his first use of it was to praise God. His return of speech, together with the wonderful incidents about the birth of the child, caused fear to come on those around, so that all these strange occurrences were much talked about in the country where they lived.

#### THE LESSON.

Verse 67. *And his father Zacharias was filled with the Holy Ghost.* Of Elizabeth first and then of Zachariah it is said that they were "filled with the Holy Ghost." These words imply that all their powers were brought under the influence of the Holy Spirit. This may have been accompanied by exalted or ecstatic feelings, but now it should be the habitual state of Christians,

whereby they are quietly influenced to do the Divine will. Zachariah was enabled not so much to foretell events as to speak of glad tidings to those around him; and the whole hymn is one song of praise to God. This has been called "the Benedictus," from the Latin word which is the first word in the Vulgate, or translation of the Bible into Latin by Jerome.

68. *Blessed be the Lord (the) God of Israel.* See Psalm lxxii. 18, where the expression is, "Blessed be the Lord God, the God of Israel." *For he hath visited and redeemed His people,* or rather hath looked with favor on and hath wrought redemption for His people. As in Mary's hymn, so in this, the past is put for the future. The word *visited* hardly conveys the full force of the Greek, the same word being rendered in Acts vi. 2, *Seek ye out*, so that the thought of Zachariah would be that the Lord would search out His scattered people and redeem them, or pay the ransom for them. The ransom paid was the giving of His life, or the shedding of the blood of the Lord Jesus.

69. *And hath raised up a horn of salvation for us.* This is the only place in the New Testament where the word *horn* occurs, except in the Book of Revelation, where it signifies power. It is the common symbol of power. Here the "horn of salvation" is the Messiah about to be incarnate; a mighty Saviour. Hannah in the beginning of her hymn of rejoicing that a son was given to her in answer to her prayer (1 Samuel ii. 1,) says, "Mine horn is exalted in the Lord." The word *horn* occurs several times in the Psalms and in the prophets; in Psalm cxxxii. 17 we read: "There will I make the horn of David to bud," which may be considered as a prophecy to which Zachariah refers. The same expression occurs Ezekiel xxix. 21, "In that day I will cause the horn of the house of Israel to bud forth."

*In the house of His servant David.* Mary was a descendant of King David; Christ was of David's house or family.

70. *(As He spake by the mouth of His holy prophets, which have been since the world began),* or rather, which have been of old, as the word has a relative, and not an absolute meaning in many places, and is here a general expression that the prophets had so foretold. Jacob, Moses, David, Isaiah, &c., had all spoken of the coming of Christ. Zachariah's own son was only to be a forerunner of Him who should redeem Israel.

71. *That we should be saved from our enemies.* As the 70th verse is evidently in parenthesis, and ought to be enclosed in parenthetic marks, this verse belongs to the 69th, and the "horn" of salvation there spoken of will become a salvation from our enemies and from all who hate us, that is, from our sins and carnal propensities, from Satan and his angels.

72. *To perform the mercy promised to our fathers.* Literally, "to perform mercy with our fathers," in showing mercy to their descendants. *And to remember His holy covenant.* God had promised that Abraham's seed should possess that land, but they had now come under a foreign yoke for their sins as a nation. Hence the reference is to the spiritual salvation through Christ, not only to the Jews, but to "all nations," as promised to Abraham. This appears clearly from verses 77-79.

73. *The oath which he sware to our father Abraham.* This oath was the most solemn confirmation of the covenant of the previous verse, and was made with Abraham after he had offered up his son Isaac. Gen. xxii. 16, 17, 18.

*By myself have I sworn. \* \* \* I will multiply thy seed as the stars of Heaven. \* \* Thy seed shall possess the gate of his enemies, an in thy seed shall all the nations of the earth be blessed.* That "seed" eminently was Christ.

74. *That he would grant unto us.* As one who waited for the coming of the Messiah, he could rejoice that now all the promises were to be fulfilled, that they were to be delivered from their enemies, and were to enjoy that most precious privilege to a pious, believing Jew, they "might serve Him without fear." Zachariah knew how much suffering had been endured by the devout Jews on account of their faithfulness in worshipping the God of their fathers; most probably he had reference to this persecution, which had caused so much fear and distress, but his words are applicable to all time, and imply that all true believers in Christ, who are the children of Abraham, may serve God, worship and obey Him; without fear of spiritual enemies: in holiness, of heart and conduct; not only now and then, but *all the days of our lives*, until death.

75. *In holiness and righteousness before Him all the days of our life.* Holiness and righteousness include our relations to God and man, the one being the inner life, the other the outer. In this closing sentence of the first division of the hymn Zachariah sums up that which under the Jewish law would produce happiness.

76. Not as a father, but as a prophet speaking by the Spirit, Zachariah now turns to address his child, not as "the Son of the Highest," but as "*the Prophet of the Highest.*" Christ said John was "a prophet, and more than a prophet." "*Of the Highest,*" that is of God, appointed to declare His truth and will.

*For thou shalt go before.* He was the messenger (angelos, the angel).

*The face of the Lord.* That is before the face of God, but really before the Messiah just to appear; the Lord Jesus. The consequence is that Christ is God.

*To prepare His ways:* make people ready by repentance and humility to receive Him.

77. *To give knowledge of salvation unto His people.* John gave the knowledge of salvation by teaching repentance, confession of sin and faith in Him who "cometh after me."

*By the remission of their sins.* The pardon and forgiveness of sins, and treating the sinner as if he had not sinned, form a part of God's way of saving men.

78. *Through the tender mercy of our God.* Salvation and forgiveness are of free grace; have their origin in the tender mercy and pity of God towards sinful men.

*Whereby the dayspring from on high hath visited us.* Dayspring, a beautiful expression, meaning the sun-rising, or the East. The same word is used in Job xxxviii. 12. Zachariah rejoiced that through the tender mercy of God a new day was dawning over Israel and the world, and the light of the Sun of righteousness would shine forth.

79. *To give light to them that sit in darkness.* Men wandering in sin, had become overtaken

by night and darkness, and sat as it were in the shadow of death till the Sun arose and Christ gave them light.

The spiritual power of the Gospel to enlighten all nations forms the closing part of this exquisite hymn, and that their own feet would be guided in the way of peace. The whole of these last verses are in unison with the ninth of Isaiah and the latter portion of the eighth: "The people that walked in darkness have seen a great light. They that dwell in the shadow of death, upon them hath the light shined."

"The arising of the Sun of righteousness" is referred to in Mal. iv. 2.

Eight verses of this hymn relate to the Messiah, though it was given forth at the circumcision of John, six months before the birth of Christ, when the incarnation was known to very few, and to these few only through faith in the angel's word. Yet Zachariah speaks of the lifting up of a Horn of Salvation not in the future tense of ancient prophecy, but as an accomplished fact; so full is his faith *now* in the words of the angel, at first disbelieved.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. Though an active worker in the service of the sanctuary, Zachariah was not ready to receive the glad tidings of the near coming of the Messiah, and the birth of a son who should be His forerunner. But his faith so grew by exercise and discipline in his enforced silence of nearly a year, that his first use of restored speech was to praise God in this wonderful hymn. So now many times those active in the church need the discipline of the Lord's providences, and to listen more carefully to learn His perfect will and truth.

2nd. Zachariah was filled with the Spirit; a rare experience then, but one which all Christians are called to know now.

3rd. Zachariah blessed God especially for His mercy in visiting and redeeming His people; and it is when we feel God's mercy in redeeming us from sin by the Lord Jesus, that we can praise Him out of a full heart.

4th. The Lord Jesus is a horn of salvation, a mighty and all-sufficient Saviour. Do we know Him to save us from sin? Is He not both willing and able?

5th. The very spirit of the Old Testament prophecy was to testify of Christ and His spiritual kingdom. Do we enjoy all the glorious benefits of His coming and work for us? Do we allow Him to save us from all our spiritual enemies?

6th. Zachariah says God swore that He would grant that we might serve Him without fear. Do we find God's promise true to us, so that every day we live, through Christ's grace, in holiness and righteousness?

7th. A part of God's salvation is the remission of sins. Have all of our sins been forgiven through God's tender mercy to us?

8th. Although this song of praise does not show that Zachariah was able to comprehend the fulness of the Gospel plan; yet as he was under the inspiration of the Holy Spirit, the words he spoke are true for all time.

9th. What he looked for so earnestly we have; we can worship God without fear; we live in a land where every man has the privilege of worshipping God as he believes right, without

fear. Are we sufficiently thankful for this privilege?

The latter part of the hymn shows how much we are called upon to publish the glad tidings to them that are in darkness.

In this hymn of Zachariah the true spiritual Gospel is unfolded; no reference is made to types and shadows. The glory of the Gospel is revealed to him; its power to convert the world, so that all may be saved. The promises are to us if we will obey; the opportunity is for us if we will reach for it.

"As Thou hast touched our ears, and taught  
Our tongues to speak Thy praises plain,  
Quell Thou each thankless, godless thought,  
That would make fast our bonds again."

—*Kemble's Christian Year.*

For Friends' Review.

#### HOUSEHOLD LANGUAGE.

A few words may perhaps be allowed, upon the outspoken and vigorous reply of F. B. G. to remarks upon his paper on "Thou and Thee."

Without special inquiry into the *learning* of the subject, I am not prepared to meet, step by step, his argument concerning our "Middle-English" development. But I may refer to what may be obvious to other readers as well as myself.

We are asked "if the following scheme does not look reasonable:" namely, that while *yê* has (universally, and so, we may suppose, normally) become transformed into *yû* (you), it has been "harmonious" with that development, for a handful of English-speaking people to *reverse* it, and alter *thû* into *thee*! The reasonableness of this I am not able to perceive.

On the personal question I would say, as frankly as it is put, that, while extremely averse to the peculiar language of Friends being made in any manner a *shibboleth*, I have for some years been training myself (with difficulty, owing to surrounding custom) to use *thou* and *thee* altogether in household language. It will surprise me very much if the deliberate thought upon the subject of the large majority of Friends will not conclude upon this, as both a desirable and a practicable reform.

H. HARTSHORNE.

## CORRESPONDENCE.

### A SETTING APART FOR A FRESH MISSION STATION.

MATANORAS, MEXICO, Twelfth month 6th, 1898.

At our Monthly Meeting last Seventh-day night, it was thought best to recommend our friends Wm. A. Walls and Francisco

Peña to the work of the Lord at Gomez Farias, to supply the vacancy caused by the removal of our laborers Luciano Mas-corro and wife to Llera, as was deemed necessary for the health of the latter. It may be best to explain how we came to send Francisco Peña. We had thought of various plans to supply the need, but some serious objection seemed to interfere in every case. Our friend Julio Gonzalez Gea had offered himself for the work, but, having quite a large family, the expense would be heavy. Soon afterwards four of his children were taken ill with small-pox. It would seem impossible to send him under such circumstances. We had written to L. Mas-corro and W. A. Walls as to their opinion about sending him before the first child was taken ill, and strangely, both of them seemed to feel that Francisco Peña was the person best suited to the work. Meanwhile both Julio Gonzalez Gea and myself had been drawn to the same conclusion, ere we had received their answer or consulted Friend Peña. We spoke to him about it, and found that he had for some time felt drawn to the work. These three independent evidences convinced us that he should be sent. The meeting was a blessed one. Wm. A. Walls spoke of the importance of seeking the mind of the Lord, of asking the guidance of the Holy Spirit. Santiago Rodriguez requested me to read Acts xv. 22-32, and explain the practical working of the early Church in sending out missionaries. This I was enabled to do to good satisfaction, though, until requested by him, I had no thought of doing so. Full unity was expressed by the brethren, with words of Christian counsel and prayer. Yesterday, both the brethren addressed our meeting. Wm. A. Walls, in broken accents, showed how God cares for His sheep, and Francisco Pena called our attention to the excuse of Moses and the Lord's answer thereto—Exodus iv. 10th and 15th verses—and quoted the example of Jeremiah and the promise of Christ to be mouth and wisdom to the Christian pilgrim. He felt that God would be with him and bless his labors. Thy friend,

S. A. PURDIE.

#### FRANCE.

By a letter from Eliza Watson, dated Congenies, France, 11th month 25th, it appears that since returning to London from Denmark, she has had very poor health. The climate did not suit her, and she has gone to Congenies, in Southern France, accompanied by her son Barclay.

They reached Nismes on Fifth-day, 11th month 8th, and were kindly met by Jules

Paradon, who took them to a hotel where they rested till Seventh-day. Several Friends called on them while there, her certificates were read and duly interpreted. On First-day they attended the meeting at Nismes; the day was wet and the attendance small. On Third-day and Sixth-day evenings there were appointed meetings. At the time of writing, Eliza Watson was at Congenies, the guest of Lydia Majolier, who was most kind, and with whom E. Watson found a warm Christian sympathy. Eliza Watson has been cordially received by the little church there, and finds among them those who have an experience as real Christians and Friends. Beside attending meetings, our friend also visits families as opportunity offers.

CORNWALL QUARTERLY MEETING, Ulster county, N. Y., was held at the Valley on the 15th, 16th and 17th instants. On Fourth-day, at the meeting for ministers and elders, a blessed season was experienced, and though little was said, it was a season of refreshing from the presence of the Lord. Joseph Stanley, from Ohio, was present.

The next day, after the usual business, a time of prayer and praise, and holy communion with the Father of mercies was vouchsafed. Both Joseph Stanley and John P. Pennington, from Indiana, were present, and were favored in presenting the truth. On Sixth-day the General Meeting was held, was largely attended, and a blessed season, manifested by the union of thought in the vocal utterances, and also the silent worship of the people. After a prayer, that glorious hymn, "Coronation," was sung by a sister and two of the brethren. John P. Pennington then read a portion of Scripture, choosing the first twenty-one verses of the 107th Psalm. He was much favored in his remarks thereon. After an earnest petition by Joseph Stanley, and several shorter testimonies, Esther C. Weeks spoke upon the second verse of the Psalm read: "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." The truly redeemed of the Lord must not only realize the change themselves, but show it to the world by their outward walk and conversation, and by being ever ready to testify of Jesus' love. Joseph Stanley then spoke from the 24th and 25th verses of the 7th chapter, and the 1st and 2d verses of the 8th chapter of Romans. Another earnest prayer, by John P. Pennington, followed, especially pleading that all might experience the glorious deliverance from "the body of this death, through Jesus Christ, our Lord."

This was followed by a short season of

silent communion, and several testimonies of God's watchful love over us, and the necessity of yielding our wills entirely to His will, burying self in the tomb with Christ. We were then favored with a clear and practical discourse by John P. Pennington on, sin. Its introduction into the world by man's free agency (making him the one responsible for its after effects); its power over the human race; the terrible consequences thereof; and the glorious fact that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," were the principal subjects presented.

It was, indeed, a season richly blessed to many souls.

John P. Pennington is holding a series of meetings at Poughkeepsie the present week. The first week in next month he returns to the Valley to prosecute his labors for the Master. Joseph Stanley has been at Cornwall a few days, engaged in the service of Christ, and soon we hope to be favored with his services, here at Clintondale. P.

Clintondale, Twelfth month 20th, 1880.

#### NEW YORK.

A correspondent informs us that John Henry Douglass and Luke Woodard attended two sessions of the New York Representative Meeting, and also those of the Committee on General Meetings, on the 7th of Twelfth month. At the latter, a large amount of work in progress was reported, and far more as pressingly called for. A cordial invitation was extended to John Henry Douglass to labor with the Committee in conjunction with L. Woodard, John P. Pennington, Joseph Stanley and others, now so engaged. John H. Douglass attended New York Monthly Meeting, Twelfth month 1st, was at their First-day meeting on the 5th, and with Luke Woodard at Brooklyn meeting the same evening; all seasons of favor.

Luke Woodard went, after the 7th, to Purchase, to hold a series of meetings, at which S. Elizabeth Malleson and others were present. During the three weeks of its continuance, the results have been remarkable. From thirty-five to forty of all ages have given clear testimony that, although strangers to the covenant of grace before, they are now reconciled through repentance and trust in the Lord Jesus and His precious sacrifice.

John H. Douglass went to Poughkeepsie, where he was present at full meetings on First-day, the 12th, and again on the 15th. Thence, expecting to attend Cornwall Quarterly Meeting, he was called to Glens Falls by a serious accident to his wife,

by which she sustained a compound fracture<sup>e</sup> of her left limb.

**YONGE STREET QUARTERLY MEETING** was held at Mariposa, Canada, Ninth month 25th, 1880. William S. Barker and wife were present, and their services refreshing to many. He had credentials from Norwich Monthly Meeting.

Since that time they have been laboring within the limits of our Quarterly Meeting. They held a series of meetings for nearly four weeks, at a place southeast from Whitchurch meeting, where the people did not attend any place of worship.

There the power of the Lord so came down upon us that many were made to cry out for mercy, many were set free in Christ, and many tongues that have been wont to take God's name in vain are praising Him. Some have been delivered from strong drink. One was a man, over seventy years of age, once a drunkard, now rejoicing in sins forgiven. Thirteen applied for membership, and were received.

Our friends then proceeded to Collingwood, and held a series of meetings at Sydenham. The Lord was with them, and we believe much good was done; the members having been stirred up to more faithfulness, and ten or twelve persons professed conversion.

From thence they came to Uxbridge, which is a small meeting, and began a series of meetings. The Lord has blessed our brother, and the word was sealed upon the hearts of many who have been delivered from the bondage of sin. More than forty have been thus blessed or reclaimed from backsliding.

We thank our Heavenly Father for the sending of His servants, and pray that He will send more, for the fields are white. We are greatly encouraged to go on in His name. Thirteen have handed in requests for membership, which will make an important addition to our little meeting.

HENRY JAMES.

Uxbridge, Twelfth month 18th 1880.

**HONEY CREEK MONTHLY MEETING**, Indiana, was held Twelfth month 11th, 1880. Several Friends from other meetings were present. One family was received by certificate from Peace Monthly Meeting, Kansas, and one member from Union Monthly Meeting, Indiana. The minute on the state of Society issued by the Yearly Meeting was read to our edification and encouragement. The subject of Temperance was discussed in a lively manner and many important points on it brought before us. If all

would live as the Bible tells us, "Add to your faith temperance," and, as grace teaches, "deny worldly lusts," it would be a blessing to the community.

MIRA SMALL.

New London, Indiana.

#### SCHOOL.

Professor A. S. Hill has lately pointed out the defective spelling of the incoming freshmen at Harvard; and a friend a few days since called attention to the bad spelling found in the letters of three students of Haverford College. In a somewhat extended correspondence with teachers we have noticed the frequency of mis-spelled words. All which seems to point to a lack of drill in spelling at our public schools and private academies. Teachers and professors should apply a remedy.

ONE SCHOOL SESSION OR TWO.—An excellent physician of many years' experience and practice, fears that "the health of the present generation will be permanently injured by the long session from nine o'clock till two. The mid-day dinner is essential to the proper sustenance and growth of the school children, and no convenience of teachers, or any economy on account of it, can be comparable to the permanent loss of the vigor and health of the children."

WELLESLEY COLLEGE.—The beautiful grounds of Wellesley College retain their beauty even under a glaring sun; and were fair to look upon, even on the hot day when the corner-stone of the new "Stone Building" was laid. This structure—christened from the name of the donor,—is an evidence that women are at last beginning to endow institutions of learning for their own sex. It is, I believe, the first large benefaction which has come to Wellesley College from without, and it is fitting that it should come from a woman.

Wellesley College still retains its pre-eminence in visible wealth and beauty over all other colleges established for women alone. It far surpasses, in these respects, Vassar and Smith in America, Girton and Newnham in England. No college in the world, I suspect, equals it in natural beauty of position, with its lovely lake on one side and its two hundred acres of woodland on the other. Like Vassar, it consists mainly of one vast dormitory—a system, as I think, outgrown. Like Vassar, it overcrowds its pupils. At the English colleges for women it is considered essential that each pupil should have a small parlor and bedroom of her own.

The address of President Porter, of Yale College, on the occasion of this festival, was

generous and manly. He based the demand for the higher education of women largely on the fact that they are now occupying high administrative positions, in which they are proving themselves the peers of men.—*Woman's Journal*.

*Device for Crossing Rapid Streams.*—The Naga tribes, to facilitate their progress against a rapid current, take large stones in their hands. Wading in up to their necks they throw up their feet, and lowering their hands, the stones carry them to the bottom, along which they creep on all fours till they reach the shallows on the other side. The rough bottom affords them sufficient hold to withstand the modified current and resist flotation.—*Lieut. Woodthorpe*.

*The Woodpecker.*—The woodpecker does not strike his bill against tree trunks in quest of food, as many suppose, but the noise produced seems to take the place of a song. This seems to be the only case among the feathered tribe in which vocal is replaced by instrumental music. The sound is only varied by selecting similar hollow spots on different trees, to which the birds constantly return.—*Argyll*.

*Art Among the Bushmen.*—Dr. Holub shows that the faculty of design, or artistic aptitude, is still as independent of advanced or advancing civilization as it was in the time of the Cave Dwellers. The Bushmen, regarded as the lowest type of Africans, in one thing excel all other African tribes met with by Dr. Holub between the South coast and 10° south latitude. He writes, "I have with me about two hundred sketches on wood, stone and ostrich shells, by various tribes, but every one who knows anything about drawing must acknowledge that those done by Bushmen are superior to any of the others."—*Journal Anthropological Institute*.

"Not till the molten gold be purified,  
Slack Thou the flame:  
Give me but grace Thy pleasure to abide,  
To see Thy aim,  
To know that Thou art with me in the fire;  
I need no more; I nothing else desire."

#### THE OLD AND NEW YEAR.

Harp, awake! tell out the story  
Of our love and joy and praise;  
Lute, awake! awake our glory!  
Join a thankful song to raise!  
Join we, brethren faithful-hearted,  
Lift the solemn voice again  
O'er another year departed  
Of our three-score years and ten!

Lo! a theme for deepest sadness,  
In ourselves with sin defiled;

Lo! a theme for holiest gladness,  
In our Father reconciled!  
In the dust we bend before Thee,  
Lord of sinless hosts above;  
Yet in lowliest joy adore Thee,  
God of mercy, grace and love!

Gracious Saviour! Thou hast lengthened,  
And hast blest our mortal span,  
And in our weak hearts hast strengthened  
What Thy grace alone began!  
Still, when danger shall betide us,  
Be Thy warning whisper heard;  
Keep us at Thy feet, and guide us  
By Thy Spirit and Thy word!

Let Thy favor and Thy blessing  
Crown the year we now begin;  
Let us all, Thy strength possessing,  
Grow in grace and vanquish sin!  
Storms are round us, hearts are quailing,  
Signs in heaven and earth and sea;  
But when heaven and earth are failing,  
Saviour! we will trust in Thee!

HENRY DOWNTON.

—Selected.

1851.

### Quarterly Meetings in First Month, 1881.

From New York Pocket Almanac.

First mo.	1st, Honey Creek, Iowa	Yearly Meeting.
	8th, New Garden, North Carolina	" "
	" West Grove, Western	" "
	18th, Deep River, North Carolina	" "
	" New London, Western	" "
	18th, Farmington, New York	" "
	20th, Salem, New England	" "
	22nd, Dover, New Eng. and	" "
	" Contentnea, North Carolina	" "
	" Winchester, Indiana	" "
	" Sand Creek, Western	" "
	" Minneapolis, Iowa	" "
	26th, Westbury, New York	" "
	29th, Falmouth, New England	" "
	" Adrian, Ohio	" "
	" Goshen, Ohio	" "
	" Fairfield, Indiana	" "
	" Blue River, Western	" "
	" Wineshlek, Iowa	" "
	31st, Dunning's Creek, Baltimore,	" "

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 28th ult.

**GREAT BRITAIN AND IRELAND.**—The colliers of Oldham and Ashton have rejected the proposition of the masters to refer the question of advance in wages to arbitration, and it is said that 4,000 colliers will strike speedily.

A great snow-storm prevailed in the north of Scotland from the 24th to the morning of the 26th. A number of railway trains were embedded in snow-banks, and traffic was stopped.

The Irish magistrates have issued a circular, in reply to that of W. E. Forster defining their powers and duties, in which they say that they are unable to carry out the law, owing to terrorism. The Monaghan Anti-League Association has issued a manifesto calling on loyal men to combine for mutual defence, and so combat the evil teachings of the Land League. At a meeting of the Grand Orange Lodge in Dublin, applications for protection were received from persons in different places, who are persecuted for refusing to join the Land League, and arrangements were made to assist them. It was resolved to enroll persons who would, when necessary, go to any part of the country, and either enter the service of or guard "Boycotted" persons. At the weekly meeting of the Land League last week, Davitt, one of the leaders, declared that

they did not wish any one to join the League except of his own free will.

The Government is said to be making extensive military preparations. Large supplies of provisions and other requisites have been stored in the central depots, and ammunition has been dispatched to stations at Bruff, Mobill, Carrick-on-Shannon and Ballyshannon, which will be occupied by troops. These positions are the centres of disturbed districts.

Two Land League meetings, which were to have been held on the 26th, one in Ossory and the other in County Wicklow, were prohibited by the authorities.

The trial of the Land Leaguers commenced at Dublin on the 28th. A jury was impaneled without difficulty, and the Attorney General opened the case for the Crown. A large number of witnesses have been summoned.

The Home Rule members of Parliament have chosen a Parliamentary committee to act for the party, and have pledged themselves to consult together on all important questions, and abide by the decision of the majority.

The Pope has addressed a recommendation to the Irish bishops, urging them to use efforts toward the pacification of Ireland.

**FRANCE.**—In the Senate, on the 21st, a member questioned the Government respecting the removal of crucifixes from elementary schools in Paris by order of the Prefect of the Seine. It was shown that the law gave the local authorities discretion relative to the retention of such religious emblems; and the Prefect said that he had been authorized by Premier Ferry to order their removal, and had punished some of the police who had effected the removal in an irreverent manner. A declaration that the Senate regretted the act was adopted by a vote of 159 to 35. The Prefect subsequently offered his resignation.

**TURKEY.**—A Constantinople dispatch of the 26th says that the French Ambassador has informed the Porte that the Powers have accepted the arbitration proposal. The Turkish Council of Ministers was discussing a circular to be sent to the Powers to prevent them from requesting the Porte to accept arbitration. A previous dispatch from Paris to the London *Times* said that the proposition was regarded as acceptable by all the Powers, on the basis that Turkey and Greece shall be asked whether they are willing to submit to the award of the Powers, and that the Powers shall not consider unanimity in the award as a necessity, but that any resolution attained by a majority of four shall be binding on the minority.

**GREECE.**—The Government has not absolutely refused European arbitration in its dispute with Turkey, but appears to wish to know whether the Powers desire to recede from their former decision, and whether they will undertake to execute their ultimate decisions. Public sentiment is said to be strongly against arbitration.

**SOUTH AFRICA.**—A dispatch of the 18th ult. from Pretoria said that a decree of the Transvaal Republic had been issued, declaring that the Republic did not wish for war, and that it rested with the British whether it would be forced to appeal to arms in self-defence. If so, it would be done in all reverence for the Queen, and as a struggle for the sanctity of treaties which British officers had broken. Hope was expressed that an amicable arrangement might be made, so that the Republic might co-operate with England, which could only be done when its independence was acknowledged. In answer to this decree, Major Lanyon, the British commander, issued a proclamation offering pardon to all who shall immediately withdraw from the opposing camp. A detachment of British troops on the road to Pretoria was attacked and defeated, but after being disarmed, was allowed to proceed.

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For Friends' Review.

## A DAY AMONG THE KANSAS REFUGEES.

Having shared in the general interest awakened by the graphic recitals and urgent appeals of our friends Elizabeth L. Comstock and Laura S. Haviland, on behalf of the colored refugees in Kansas, we availed ourselves of the opportunity afforded by a visit to that State, in the Tenth month last, to spend a day at Topeka among them.

Driving from the railroad station of the Atchison and Santa Fe road, across the bridge, into North Topeka, where the headquarters of the Kansas Freedmen's Relief Association are located, we came upon their mission and store-house—a large frame

building, well adapted to its purpose. One side is occupied with offices and household rooms, the other divided off into apartments for receiving, storing and distributing the clothing and other supplies, as they come from the cars.

Good order and system seemed to pervade all these arrangements. As the boxes arrive they are opened, the contents assorted and registered, some placed upon the shelves for distribution, some repacked for shipment to one of the other relief stations in Kansas—according to the reports of their most pressing needs. The matron told us, thankfully, of the recent receipt of a carload of clothing from Chicago, at a time when their shelves were empty, and when a fresh arrival of destitute refugees made it especially acceptable. This supply, however, would soon be exhausted, they told us, under the continual demands.

The distribution is not made without careful discrimination; the applicants presenting themselves at a counter, having been first provided with tickets by the Inspector of the Association, who had examined their claims, and specified the supplies which they were entitled to. The matron told us that the vegetables used in the mission family were mostly furnished, at the time we were there, by those who had received aid in the way of clothing, and who thus made such return as they were able to do.

John Brown, the General Superintendent of the Association, a colored man of unusual cultivation and executive ability, accompanied us in our inspection of the "barracks," and in a drive through the quarters of the refugees, in and around the city, which occupied parts of two days.

We were favorably impressed with his earnestness and devotion to the cause of his brethren at the South; and with his efforts to elevate and assist to an independent position those who had come under his care. We learned from him, as well as from the other officers, that this great movement of

the colored people from their Southern homes, was not initiated, and has not been encouraged, by the Kansas Association; which from the first confined its efforts to the necessary relief and provision for the absolute wants, and the after independence, of the refugees arriving within their borders. We were confirmed in the judgment which they expressed to us, that these poor people had seemed to follow the leading of the Lord; and without much human advice or assistance, but with a certain divine instinct, "having no guide, overseer or ruler," they had found their way into Kansas, where the hearts of the Governor and of the people were gradually prepared to receive them, until now they are welcomed into the State, even by those who looked coldly upon them at first.

We saw that the aid extended to them in all the departments of the Association was strictly provisional in its character; just a hand of kindness, as it were, reached forth to set them upon their feet—to help each one to help himself. We realized, from the daily arrivals even while we were there, how necessary this aid has been, and how many must have been rescued from death by starvation and exposure, through its timely exercise. Yet we saw that the recipients were not permitted to settle down into a state of chronic pauperism, but that their condition was one of continual improvement under the watchful care and protection of the Association.

We were especially impressed with this fact, in driving through their various settlements in the suburbs of Topeka; "Little-town," "Redville" on the north side; Tennessee-town and others on the south side of the river.

Tracts of land had been carefully secured, divided into house-lots and sold at cost to the refugees. On these they had erected small frame houses within the past year, some, it is true, as yet hardly more than mere shelters, others evincing some skill in their construction, and even the simplest having an air of home-like comfort about them. "Tennessee-town," a settlement commenced eighteen months ago, is really a thriving place, now quite self-supporting.

Topeka, the capital of Kansas, is a city of rapid growth and Western enterprise; new buildings were going up on every side, and its streets were astir with life. As we rode through them, the colored people seemed all to be busy, some working on the buildings, some hauling boards, others digging sand; we observed no idlers. Some extraordinary cases of thrift and industry were pointed out to us.

"Do you see that colored man standing

there at the corner, superintending the erection of that brick building?" said our friend John Brown to us. "Eighteen months ago he came here a refugee, but gradually worked into the business of supplying his people with groceries and provisions at fair rates. He was honest and energetic, and secured a large trade among them. And now he is putting up that corner building himself, to open with the New Year a commodious grocery and provision store."

So on another street, he pointed out a colored man, busily at work in the erection of the third house of a row of small, two-story brick buildings. This man, after eventful experiences at the South, had reached Kansas destitute. He started a little Temperance restaurant and lodging house, and has since that time built, mostly with his own hands, these three houses which he now owns.

John Brown told us that the vote of these refugees would be "cast solid" for the Prohibition Amendment, at the coming election in Kansas, (now happily over), and that, appreciating the importance of their vote, the liquor men had placed a sum of money in the hands of an agent to buy it; but the whole amount was returned to his principals, with the report that not a colored vote was in the market to be sold or bought.

The next morning we walked out to the "Barracks," a group of five wooden buildings erected around a kind of square or court-yard, by the Association, as a temporary shelter for the refugees on their first arrival. During the winter of 1879-80 these quarters were crowded, and rations were daily issued to the destitute; but now those who lodge here are expected to go out each day and get "jobs of work," and so provide their own food and that of their families. As we passed through we saw farmers negotiating with groups of these lodgers to engage in their service.

The Barracks are divided into compartments, each containing eight double bunks and a cooking stove, so that on arrival the refugees have conveniences for sleeping and preparing their food. The buildings are well drained, ventilated and neatly whitewashed; and the space of ground which they inclose is carefully kept clean.

We passed from one compartment to another, and were deeply impressed in our conversations with their inmates, by the cheerfulness with which these poor exiles face their great hardships, and the faith with which they leave the future to the Lord; as well as the gentleness with which they would bury the unspeakable sorrows of the past. Only in response to our sympathetic inquiries did any of them allude to the suf-

ferings they had endured, and not a word of complaint or of solicitation did we hear; but their simple recitals and the facts of their condition were appeals more touching than any importunity could have been.

"I can tote as much on my head as others can on their shoulder," said "Aunt Harriet" cheerfully, as she stood before us, her strong frame bent, not from natural deformity, but from a spine broken in her early womanhood by a blow from the heavy *heel* of an angry mistress. There was no trace of bitterness on the kindly black face as she added, "God forgave and God forgot it, and why should not I?" She then went on to tell how her hands tended that missus on her dying bed, and that in response to their united prayers, she died in hope of mercy at the last.

In one of the first compartments we found, among a group around the stove, a fine-looking blind man and his wife. He did not seem to notice our entrance nor to rouse from his abstraction while his wife told us the story of their wrongs—a story which is almost too sad to repeat. Having undertaken a suit to redress his own wrongs and those of others in the settlement of wages, the testimony he had given was so clear that he won the verdict in their favor; but on his way home from the court he was waylaid, shot in the face, destroying his sight and touching his brain; so that he who had been a stalwart, vigorous man—a "*No. 1 man*," as she expressed it—was brought back to her a hopeless, helpless wreck for life.

Then she told us of the long sickness, and how his strength and life slowly returned, but his sight was gone; and how finally they gathered up their portable effects, and with \$1.60 started for their lives away from that dark neighborhood.

"But how did you get up here on a dollar and sixty cents?" we asked.

"Oh, we washed our way up. Pretty hard sometimes"—"But not when we crossed the river, there was heaps of washing then, and we got along fust rate."

"Heaps of washing," echoed a bright-eyed colored woman on the other side of the stove, who had been listening attentively. They seemed to recall this as a pleasing part of their experience.

During all this recital the husband had maintained his appearance of apathetic indifference, sitting erect and unmoved.

But when, before leaving, one of us asked, "Does he love the Lord Jesus, is his Saviour with him in his darkness?" a wondrous transformation passed like a gleam of light over the vacant, bullet-scarred face, and it kindled into glowing animation. Leaning forward, and turning his head from side to side, he asked eagerly,

"What's dat you's all talkin' about? What's dat you say, does I love de Lord Jesus—does I know my Saviour?" Then with sightless eyes uplifted, he continued. "O my Lord, He is all my joy and glory and my triumph now!" His whole heart seemed overflowing with praises to His name.

"You's started him up and he'll go on now," said his wife as we left, after telling him of the land not very far off where his eyes should see "the King in His beauty," even as in rapture he seemed to see Him now.

We found representatives from many different sections of the South as we passed from one barrack to another; Georgia, Alabama, Mississippi, Louisiana, Texas and Tennessee.

On the sunny side of the buildings stood some who had just arrived. Among them two little boys, clad literally in rags, sent forward by their poor mother with some old people from Kansas City by the cars, while she was toiling over the same route on foot. We were told that some parties walked the whole distance from the Gulf States, taking a year on the journey; "working and scuffling" their way through to Kansas and freedom.

The tattered garments of these new comers, hardly holding together, made us renewedly thankful for the decent clothing ready and waiting for them at the Mission House.

Another group from Mississippi gave us a wonderful account of the Lord's interposition on their behalf. Their tale was the same; of robbery and oppression, the long years of toil, the disappointed hope of any return, all swallowed up by charges against them; their final resolve to leave everything they could not bring away, and come North for life.

They drew a vivid picture of the colored people collecting together with their boxes and bundles, two horses and a wagon and a few cows, waiting to embark on the Mississippi River steamer; of a body of horsemen, "gemmen whom we never had seed before," who gathered in ominous silence around them, and at whose dictation the captain of the regular steamer had swung off, without taking them on board. "But the Lord helped us, just as we give up," they said, and a new Ohio steamer which had never stopped before came by and took them all on board, defying the threats of the "gemmen on horseback," and they were saved.

We had held a meeting with some of the refugees in one of their churches the evening before; but at the close of our visit to the Barracks we invited those who were there to an open-air meeting in the court yard. A motley company indeed gathered in the

warm, bright autumn sunshine, old and young, the halt, the maimed and the blind were among them. Every man reverently bared his head as he stood; and as they were reminded of that heavenly home where "the wicked cease from troubling and the weary are at rest," where there shall be no hunger or thirst or sorrow—the tears stole down their cheeks, and sobs and ejaculations of praise, and hearty nods of assent, told of their sympathy and appreciation.

And when, at last, we knelt down on the bare ground, in a double circle as they all knelt around us, we felt indeed that the Lord Jesus was in our midst; and that in His dear name living petitions ascended acceptably to our Father in heaven for a blessing upon us all.

As we rose from our knees, "Uncle Pete" (a leader among them) gave out, line by line, from memory, a hymn, which the little company of worshippers assembled from so many different sections of the South, most of them for the first and probably the last time together, caught up with wondrous accuracy and sang with real pathos and sweetness.

And what was the theme which these poor refugees selected for their parting melody—exiles from their home and friends, down-trodden and bereft of everything but the direst necessities of this life and the bright hope of the life to come?

Was it an invocation of judgment on their oppressors, like the mighty sonnet of Milton, calling on the Lord to "avenge His slaughtered saints?" Was it a "doleful sound from the tombs" which they mournfully echoed?

"Come ye that love the Lord  
And let *your joys* be known"

were the first lines of their cheerful song of praise; and the last words that died away on the soft autumn wind were

"Religion sure was never meant  
To make our pleasures less;"

chanted, with swaying forms, to one of their old plantation tunes, that seemed to be understood equally by the fugitives from the cane-brakes of Alabama or Mississippi and from the sugar plantations of Louisiana.

"Farewell, dear friends and fellow-worshippers," we thought as we left them—"farewell, till we meet again in that bright happy home where all will be made right that seems so wrong here; farewell till once more we shall stand together, singing the praises of our Lord and King, before His great white throne; with that innumerable company out of every nation and kindred and tongue and people—who have come out of great tribulation and have washed their

robes and made them white in the blood of the Lamb."

T. AND M. S. K.

Richmond Hill, L. I., Twelfth mo. 18th, 1880.

JOHN M. WHITALL.

(Continued from page 324).

*To a Friend, 1st month, 1867.*

"In relation to a more inward acquaintance with our Heavenly Father, I find it my place to call the attention of my friends to the fact that if we draw nigh to God He will draw nigh to us, and that what may be known of Him to us individually, is revealed within, and that there we are to look for and know the Lord for ourselves, and then shall we have bread in our own houses, and shall understand the meaning of our Lord, 'The kingdom of God cometh not with observation, neither shall ye say, Lo here! or Lo there! for the kingdom of God is within you.'"

*Tenth mo. 5th, 1872.*

DEAREST HANNAH:—"It is a great trial to us your being away so far in case of sickness; but we hope it is all for the best, and that our good Lord will bless the occasion to the invalid. Whether you go or stay, let us realize that there is no real joy but in the smiles of our Saviour, and if favored with these, it is no matter where we are, for, 'with a God to guide the way, it is equal joy to go or stay.' Therefore, do not fail to seek His favor; and I know of no more certain way than to daily wait upon Him in the spirit of our minds, looking for His appearing there, which He undoubtedly *will do* as we patiently persevere and humbly look to Him. Sooner shall the sun forget to rise, than that the Lord will fail to draw nigh and comfort the waiting soul. Oh, the joys of God's salvation! May we be in earnest to enjoy them. They are not far from us, but nigh, very nigh the humble soul. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'"

His last letter was written Third mo. 8th, 1874, and closes with these characteristic words:—"If preachers do not bring their hearers to an acquaintance with their Lord and Saviour, it appears to me they spend their breath for very little purpose. Job says, 'Acquaint thyself with Him and be at peace,' and I believe this knowledge is the true and only source of real peace and happiness."

From this time until his death, in 1877, failing sight prevented him from writing, but by word and life he continued to preach the same blessed truths, to which his pen had so often borne witness.

It may be asked by the readers of the foregoing extracts what sort of an outward life resulted from the religious experience therein described. And the answer can be emphatically given that it would be hard to meet

with a happier or a truer man, or with one whose every day walk and conversation more abundantly testified to the reality of his inward conformity to the image of Christ.

The great simplicity of his trust in the Lord and the directness of all his dealings with Him, seemed to surround him with an atmosphere of peace and rest that was soothing to many a troubled soul who came into his presence. He possessed that blessed characteristic of greatness which George MacDonald calls "*childness*," and which means having the guileless, impulsive, tender, trustful, self-forgetting heart of a child. This delivered him from the restraints of foolish conventionalities, and gave to the very atmosphere around him a hearty freedom and ease, that made every one feel happier and more comfortable because of his presence. His very hand-shake was a blessing, and seemed somehow to put you in a better humor with yourself than you had been before, and to make the world brighter. I remember perfectly sometimes, when my childhood's sky would be all darkened by a heavy, childish affliction, how a cheery—"Well, Broadie," from my father, or some little passing joke in his hearty tone of fun, would clear the sky in a moment, and make life full of sunshine again. Until at last it got to be quite a habit with me, whenever I found I was down in the depths, to put myself right in his way, with the full expectation that somehow he would lift me out.

The secret of this power to cheer and brighten lay in the fact that his heart was at "leisure from itself." His Christian faith was so simple that his soul might truly be said to "dwell at ease," in the presence of the Lord, and this inward ease spread outward, and made every one else at ease in his presence. He believed a Christian ought to be a happy man, and he himself was happy. I remember very well one evening he and I had been having some sweet religious talk, and had afterward begun to laugh heartily together over a piece of his fun, when the remark was made that we seemed very light for Christians, and he turned to me with such a look of joyous confidence, and said so cheerily: "Han, if a Christian who knows his sins are forgiven can't laugh, I don't think anybody in the world ought to!" And this spirit pervaded his whole Christian life, and was the secret, I am sure, of his contagious joyousness. So that while there was plenty of fun, and often most inconvenient jokes that would set us laughing at exactly the wrong times, there was always a most distinct and all-pervading sense of the Lord's presence, and of His will as being the spring of every word and thought, that made even his jokes an influence for good.

(To be continued.)

For Friends' Review.

## HOW TO MAKE THE BEST USE OF BIBLE CLASSES.

BY MARY E. BECK.

Now that Bible teaching, both in America and England, has become, in the original meaning of the word, a most important kind of ministry, exercising influence over untold masses of the rising generation, it is a question of no light significance how best to use this mighty instrumentality, so as to make it most efficient in bringing souls to Christ, and in building up and strengthening those who have already been brought into the fold. In offering a few practical hints on this subject, the writer freely acknowledges her indebtedness to some remarks gathered from one of much experience; and having herself had the privilege of visiting Bible lands, and of seeing schools in which Scriptural instruction was given, in the four quarters of the world, she feels that it would be almost impossible to overrate the importance of the work, to which so many Christians in all parts of the globe are dedicating the strength of their life and the freshness of their powers. Yet, notwithstanding these patient efforts, there are many who feel at times painfully sensible that no tangible result, proportionate to their labors, is apparent, and it is with the desire of helping these devoted workers that the following suggestions are offered:

1st. If you would be a successful teacher in the highest sense of the word, you must begin at home. Be real and true yourself. Open your whole heart to God as a flower unfolds to the sun. Let Him search you thoroughly, and reveal to you anything which is keeping you back from the fulness of the blessing in your own soul. Let the prayer of your heart be for perfect cleansing through the blood of the Lord Jesus, and then in confidence say,

"I accept the full forgiveness  
His atoning death hath won."

So, with a soul at peace with God, you can give your whole renewed powers to work for Him, and the holy rest and joy of your spirit shining through your outward life, will impart to your very tone and gesture that most persuasive eloquence which will powerfully strengthen your words, for where words and life disagree, the most able address will lose its effect on the quick eyes and true hearts of the young.

If they see that your religion does not make you happy, they will not care for it; if they see that you teach them more from duty than from love, they will not glow with love to you, and your influence is lost; therefore,

2d. Love your pupils, and show them that you do by the beaming smile, by the cordial hand-shake, by the interest shown in all that relates to them in their daily life as well as in the Bible school. Come heart to heart with them, let them always feel they have a friend and confidant in you. This was one secret of the power of Christ over His disciples before they could understand His divine character and work.

3d. Study the character of your scholars individually, now and then taking one aside for personal intercourse, inviting, if you can, one whose heart is hard to reach, to your house to tea, or showing, in some other way, your personal interest in his well-being.\*

Always remember that "like produces like," and that your manner of treating your class will, in all probability, be returned in their conduct toward you. Pray for them separately, and with them separately, if possible, and always treat them, even the most unruly, with respect. Show them that, for Christ's sake, you are yearning for their souls, and that you are hoping for a brighter future for the most unpromising. Never give up this hope. A class of very rough boys, about to be abandoned in despair by their ordinary teacher, who felt as if he could do no more for them, were won back to obedience and order by the tears of the young lady who volunteered her services, and touched their hearts by her irrepressible sorrow at the seeming failure of her attempts to do them good.

First and last, let each of your scholars feel that your great object is his soul's salvation, and that you *will* not give him up till he has decided for Christ.

And now a few words on the best method of teaching the lesson for the day. First, give as much time as possible to preparation, and let half the time you can command for this object be spent in communion with God and prayer for the enlightening of His Holy Spirit, and for His blessing on the class. Do not drive off this time of preparation till the evening before you give the lesson, but read over the passage daily in the previous week till your mind is *filled* with it, and seek for illustrations in the common incidents of life passing around you. Boys and girls, and even older people, will listen to a story, when they will yawn over a discourse, and they will remember it, too, and be quick to apply it. Take Christ as your model. It is mentioned as characteristic of His teaching that "He spake through parables." Many a hard and careless heart, riveted by the touching pathos of the Prodigal Son, has been led by it to adopt the resolution, "*I will arise and go to my Father.*"

In preparing the lesson, first aim at getting the general sense and intent of the passage, then read critically every word, and new light will spring up unawares. For instance, in the parable of the Good Samaritan, where it speaks of going down from Jerusalem to Jericho, the writer would state from personal observation that the word "*down*" is literally correct, for the whole road is a steep descent, and forcibly illustrates the downward course of the sinner:

Then read it analytically, referring to the Concordance and marginal references to see its bearing in connection with other passages.

Aim at bringing out the salient points, and let these be as it were the foci, (one or two at most), towards which all the other remarks tend.

In winding up the lesson, try rather to draw these out from your class than to put them in, and let the leading idea be repeated again and again, till it has found a lodgement in the memory.

In order to impress it more firmly, let the scholars be asked to look up texts at home conveying the same thought, and to bring them to you the next week. For instance, in the parable of the Prodigal Son. Such texts as these will readily present. "The Son of Man is come to seek and to save that which was lost." "Let the wicked forsake his way. . . . And let him return unto the Lord, and He will have mercy upon him," etc., etc.

Teach so as to reach the intellect, so as to be retained in the memory, but principally so as to affect the heart and emotions.

Encourage your class to ask questions, and endeavor to excite their curiosity. Sometimes it is well not to be too ready with an explanation. Let one or other among them attempt an answer to a difficulty, and give your own opinion as one of themselves, more as a conjecture than as authoritatively settling the matter. This is especially to be borne in mind when leading adult classes.

Above all, be in earnest to win souls. A friend of mine once told me that, when visiting the great Dr. Chalmers, he pointed to the portrait of the devoted Henry Martyn, which hung in his room, and said, "Look at him; is he not saying, 'Be earnest, be earnest.'"

Speak as if it were to be your last opportunity. Never let a lesson pass without bringing out the reality of sin. (Illustrate the fearful consequences of *one* sin in Moses, Achan, David, Ananias, etc.) Then bring home personal sin and the personal need of a Saviour.

Show His willingness to save, and speak of His glorious Gospel, as "good news" for all.

Lastly, sow in hope. Be not discouraged, if, after all your efforts, you see no immediate result. "One soweth and another reapeth," and at the day of ingathering, "he that soweth and he that reapeth shall rejoice together."

Thou canst not toil in vain.  
Cold, heat, and wet and dry,  
Shall nurture and mature the grain  
For garnerers in the sky.

Then when the glorious end,  
The day of God is come,  
The angel reapers shall descend  
And Heaven cry, "Harvest Home!"

#### DISCOURAGED.

One of the most fatal things in the Christian life is discouragement. A very wise man said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of servants to consult how they might make a good man sin. One evil spirit sprang up and said,

"I will make him sin."

"How will you do it?" said Satan.

"I will set before him all the pleasures of sin," was the reply. "I will tell him of its delights and the rich rewards it brings."

"Ah," said Satan, "that will not do; he has tried it, and knows better than that."

Then another spirit started up and said, "I will make him sin."

"What will you do?" asked Satan.

"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights, and brings no rewards."

"Ah, no!" exclaimed Satan, "that will not do at all; for he has tried it, and knows that wisdom's ways are ways of pleasantness, and all her paths are peace."

"Well," said another imp, starting up, "I will undertake to make him sin."

"And what will you do?" asked Satan.

"I will discourage his soul!" was the short reply.

"Ah, that will do!" cried Satan. "That will do! We shall conquer him now!" and they did.

An old writer says, "All discouragement is from the devil." I wish every Christian would take this to heart, and never forget it.

We must fly from discouragement as we would from sin.—*H. W. S., in Words of Faith.*

PREACHING IN DEPENDENCE ON GOD.—One day, a friend with whom I was staying was very late in coming down to breakfast; so, while I was waiting, I employed myself reading the life of Bishop Shirley, of Sodor and Man. My eyes happened to fall on a passage, describing a difficulty into which he fell by losing his sermon on his way to church. When the prayers were over, and the psalm was nearly sung, he put his hand into his pocket for his manuscript, and, to his dismay, it was gone. There was no time to continue his search; so he gave out a text, and preached, as he said, in dependence upon God, and never wrote a sermon afterwards.—*From Death unto Life. By W. Haslam.*

For Friends' Review.

1881.

A new decade begins to day

Of time, as counted since the birth

Of Him whose universal sway

Must sometime spread through all the earth.

Full eighteen hundred eighty-one

Of years commenced since that event

So long foretold, when God's own Son

In mercy to our earth was sent.

When angels sung at Bethlehem

Ascribing praise to God on high,

To all men Peace, Good Will to Men;

For by His blood are all "made nigh."

For now the Lord of all was seen

To dwell with men in human form;

The veil that interposed between

Was rent as clouds at close of storm.

But has that Presence yet prevailed

To bend the stubborn heart of man,

While Truth is wickedly assailed

And many scoff at God's own plan?

The wicked still do wickedly,

The Pearl of greatest price despise;

The ways of Peace they will not see,

So wise are they in their own eyes.

But millions notwithstanding drink

The living waters ever flowing,

(Whatever multitudes may think),

And eat that Bread forever growing

As sown by Him, the Bread of Life,

Upon the field of all the world,

E'en on the thorny ways of strife

As by the flag of Peace unfurled.

O! may the sons of men take heed,

And let the word take root and grow;

For He that sows the precious seed

All needed power will bestow.

But hearts made hard as traveled roads,

By sins allowed to have their sway,

Pressed down by Satan's heavy loads,

Let all the seed unsprouted lay,

Until the skeptic fowls devour

What was intended to sustain

The soul in its probation hour,

And make the sowing all in vain. G. W. T.

First mo. 1st, 1881.

## FRIENDS' REVIEW.

PHILADELPHIA, FIRST MO. 8, 1881.

THE Committee of Indiana Yearly Meeting on evangelistic work have visited the Quarterly Meetings and inquired carefully into the condition of the subordinate meetings. All the Quarterly Meetings have co-operated with them. Meetings are being held in all parts of the Yearly Meeting, and in some cases already souls have been converted and members added to the church. Ministers, with earnest concern for the Lord's service, are no longer deterred from labor by the lack of proper aid. Meanwhile the Committee endeavor to keep the whole movement on apostolic grounds, such as Friends have advocated, and it looks as if, in a more effective way than for a very long time past, an opportunity was given to demonstrate the practical, working character of the Christianity we profess. We regard the appointment of this Committee and its earnest labor as among the most important movements in the Society in modern times.

THE Protestant pastors in Ottawa, Canada, issued a card, asking the ladies of that city not to offer wine or spirituous drink of any kind to their visitors on New Year's day, and thus gave another testimony to the dangers of social wine-drinking, to the inability of men generally to avoid excess in drink whenever circumstances favor it, and also to the growing condemnation of all use of intoxicants, by the enlightened Christian conscience of our age.

In his annual report Secretary Schurz refers with pardonable complacency to the almost complete pacification of the great Sioux nation of Indians, which numbered last year 22,528, omitting, it must be supposed, those who had gone into Canada, and many of whom have now returned. Two years since many of the bands were hostile or very restive, and certain persons "thought they could never be depended upon as peaceable Indians 'unless they received another thorough whipping.'" Now, except a few lodges who are with Sitting Bull, all are peaceable, and he is expected soon to come to terms and submit to the government.

Many of the Sioux children are in schools, and this with the success of the missionaries of the American Board and of the Protestant Episcopal Church, have been important factors in bringing about this good end. But had military counsels, or that impatient disregard of Indian rights felt by too many white citizens, ruled the Department, cruel and decimating war would have been resorted to instead of wise, just and

humane measures for bringing these Indians under the sway of law and civilization.

RECENTLY six young men of the Brulé Sioux stole some horses and shot a white man in Nebraska. Although these young warriors were great favorites with the chiefs and headmen, they were arrested by the Indian police without resistance and turned over to the civil authorities for trial. Chief Spotted Tail sent a check for \$332.80 to Secretary Schurz, collected from the Indians themselves, to be used for defending the young men at law, so that they might be cleared if not guilty, but if guilty be punished.

THE *Cynosure* asks that the little United States Army may be made by law what it really is, "the national police force," to which we heartily respond, Amen.

At least 315,000 immigrants have landed the past year at New York alone. The whole number entering the country has been much larger. Many of these are people of steady, industrious habits, and have good moral and religious character. But on the contrary, many are ignorant, sore from the hardships of European life, disposed to regard all government with aversion and opposition. One company of 300 from Hamburg were expatriated as socialists, and among them are men of intelligence and power to influence others. To leaven all this mass of ignorance there must be school education; to convert the immoral there must be Christian teaching and a welcome into the churches of those ready and willing to come; to counteract the deadly influence of socialism, Sabbath-despising, beer-drinking and active infidelity, there must be steadfastness on the part of Christians here in holding fast the great truths of the Bible, and firmness in the practice of the precepts of the New Testament.

REPORT OF THE MANAGERS OF HAVERFORD COLLEGE FOR 1879-80.—This interesting report gives evidence of life and vigor in the management of the College, and a right disposition to *magnify the calling* of our institutions for the higher learning. It dwells on the value of well-trained powers of observation, and the importance of the Museum of Natural History. Suggestions are offered in regard to the best provision to be made for the liberal education of persons intended for business, and the establishment of post-graduate courses. Among new features, we notice that regular instruction is given in Hebrew, and that the opportunity will be offered for systematic physical culture, under the care of a skilful director of the gymnasium, a graduate at Bowdoin both in Arts and Medicine. We give below some extracts from the annual report of the President:

"When we look at the graduates we send

forth year by year—each, as we hope, to be the centre of great and beneficent influence—and at the young men of high aims and noble purpose who frequent our halls, I think we may rightly feel a little complacency in the usefulness of our work. Nor is the influence of Haverford likely to decrease. The fruit of the handful of corn sown here by the founders, in faith and prayer, shall shake like Lebanon. A solemn charge is given us, a sacred trust; may we and our successors fulfil it, to the honor of our holy Head!" "The work done in the advanced elective courses in the higher classes, as shown both in the recitation-rooms and in the laboratories and observatory, has been of such quality as to justify the expectations with which those courses were established. At the same time all our experience confirms us in the opinion that the greatest merit of a college is in the breadth and solidity of the *foundation* which it lays of mental discipline and culture, upon which special attainments in any direction may securely rest. In these days there are great temptations to unduly widening the curriculum and opening the door for showy but superficial attainments, in place of the thorough mastery of a few standard and universally essential studies. We are also confirmed in the belief that we were wise in making the differences between our courses for the degrees in Arts and in Science as few as possible. The time may come when a still further identification of the two will be deemed desirable. We hope always to meet, as far as is practicable, the wishes of judicious parents and the demands of the times. If any third course of thorough and generous training can be devised, better fitted for young men who intend to pursue a business life, we trust that we shall not be slow to adopt it. It would not be difficult to make a selection from the studies at present pursued here, for the benefit of such students, on the satisfactory completion of which they would be entitled to receive certificates of proficiency, or perhaps the degree of Bachelor of Letters.

"Nor is it impossible that some post-graduate courses could be established here with advantage, especially in the criticism and interpretation of the Old and New Testaments in their original languages, together with biblical antiquities and geography, Christian evidences, the history of the church, the history of Friends, and Christian doctrine. There is no other institution in the country \*in which these studies could be pursued under influences which we should entirely approve. In astronomy also, in chemistry and physics, and in some philosophical and literary departments, we should need little addition to our teaching force to enable us to give instruction to post-graduate classes. Our first essays in this direction, however, should be cautious and tentative, and wisely proportioned to our ability.

"In proportion as we feel a deep and, let me say, a religious interest in our calling, I believe that those who conduct all our institutions of education, from the infant-school to the college, will feel more and more drawn together in sympathy, as co-workers in the same great cause. The late Conference did much to widen our conception of the magnitude of the work before us

all in the field of education, and its vital importance both to our interests as a Society and to the general welfare of mankind. A goodly number of teachers of the highest order of excellence, now laboring in this field, are graduates of Haverford,—a fact which should be peculiarly satisfactory to the generous friends who have sustained and cherished this institution. It is becoming every day more and more evident that the work of Education, in all its departments, is a prominent part of the mission entrusted to our Society."

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#### DIED.

BEESON.—Eleventh month 20th, 1880, Florin M. Beeson, aged 13 years, son of John W. and Martha Beeson. This dear child had joined the Society of Friends about one year before his death, and was a regular attender of meeting and Bible-school. He was kind and affectionate to his playmates, and was dearly beloved by all of his associates; and would always submit to them rather than contend and thereby cause angry feelings. During his illness of about three weeks he suffered much, which he bore with Christian fortitude. He left the bright evidence behind that he has gone to glory.

LAMAR.—Twelfth month 1st, 1880, Wm. Lamar, in the 25th year of his age, son of Samuel and Eunice Lamar, both deceased. This young man was trained up by a Christian mother, (his father died when he was quite small). His sickness lasted several months, during which the Bible was his constant companion. He spent much of his time in searching the Bible and comparing with it the doctrines of the Society of Friends, in which he was a full believer. He often expressed his faith and hope in his blessed Master, being fully resigned to His will. He often said, "O, how I value the teaching, counsels and prayers of my precious mother. I never valued them so much as since she has been taken away."

These two Friends were members of Springfield Monthly Meeting, Wayne Co., Ind.

(*Christian Worker* please copy.)

STANLEY.—Twelfth mo. 4th, 1880, of consumption, Eliza Stanley, aged 75 years, a minister of Pipe Creek Monthly Meeting. She was a very exemplary Christian in all the departments of life. She gave a clear testimony of her acceptance with the Lord Jesus. A few moments before she expired, she asked her daughter in law if the angels would not soon come to take her home. At the funeral, Benjamin F. Morris preached from the text our sister desired should be spoken from at her funeral, "The blood of Christ cleanseth from all sin."

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#### RELIGIOUS INTELLIGENCE.

THE Protestant Episcopal Church has gained the past year 20,846 communicants, and 177 ministers. The whole number of the latter is 3,435, and of communicants 345,841.

THE New York Bible Society continues its good work of distributing Bibles and Testaments to immigrants and to the floating population of the city. It also supplies immigrants and the officers and crews of vessels trading to and from distant ports. There were 40,277 volumes supplied to 3,128 vessels. Friendly officers and seamen also distribute largely of Scripture portions and the issues of the American Tract Society, in distant countries.

\* Without our own Society.

Facts are mentioned in the report of the Society showing good fruits from its labors.

THE American Board of Commissioners of Foreign Missions, which has done such great things for our Indian population, has a Normal Training School at the Santee Agency, Nebraska, for the Sioux. The object is to "raise up preachers, teachers, interpreters, business men, and model mothers for the Dakota Nation." It had during the year ending Sixth mo. 30th, 1880, 32 girls and 35 boys in the Home, and 22 pupils from the town. These were under the care of five teachers.

The pupils are taught in the Dakota tongue, and are also instructed in English. Nine pupils have been sent to Eastern schools to be perfected in English, and to learn more of our civilization. The success of the school has been very marked.

THE two native Protestant churches of Italy are the Waldensian and the Free Church. The Waldensians, shut up to the three secluded valleys of Lucerna, Peroso and San Martino, have a long and bright record of faithful adhesion to their religious convictions. Although their claim never to have been identified with the Church of Rome is not found to bear the test of critical examination, yet as far back as 1179 Peter Waldo became a leader among them against the corruptions of the clergy, and advocated the reading of the Bible to the people by laymen. At the time of the Reformation they became more distinctly Protestant, and since the establishment of the kingdom of Italy have become active in the evangelizing of their fellow Italians.

Their Synod, held at La Tour in Ninth month, received reports that there are now 40 churches; 34 stations, a gain of 24 in four years; 100 places occasionally visited, a gain of 50 in the same period. The Presbyterians of Europe and America aid them, but the pastors receive but small sums.

The Free Church of Italy was organized in 1870, and has been represented twice in this country by Pastor Gavazzi, who is now here. It also receives aid from abroad. Its size and increase were reported in this column recently.

#### TEMPERANCE NOTES.

THE Temperance Hospital of London was opened in 1873, and its success has been noted in this column. The rules of the institution provided that in the treatment either of medical or surgical cases, alcohol might be used in extraordinary instances at the discretion of the medical officers. During the seven years ending Eleventh mo. 10th, 1880, the number of patients treated was 9,239, and in only one of these did the medical officers think it advisable to use alcohol. In that case the result was not thought to be beneficial. The increase of applicants for admission to this hospital has been so great that it has recently been found necessary to erect new buildings to accommodate them. A solution of glycerine in water is found to answer the purpose of diluted alcohol in tinctures, and to cost one-fifth as much.

GOVERNOR ST. JOHN, of Kansas, in his recent addresses in New York, has dared to predict that within twenty-five years the majority of the Northern States will enact prohibitory liquor

laws. The Legislature of Vermont has very recently passed a bill "declaring any place where liquor is sold or given away, or where gambling is allowed, a nuisance, to be shut by law, and the keeper to be fined and imprisoned."

THE Tennessee law which forbids the licensing of a drinking-saloon within four miles of any chartered academy, is likely greatly to curtail the liquor traffic in that improving Southern State. An interesting feature in connection with this chartering of new academies is, that it is largely taking place in localities where "moonshining" has been very common. The law is quickly operative in its effects, inasmuch as, according to a decision of the Supreme Court of the State, all licenses for the sale of liquors within the forbidden four miles become void at once. The penalty for violating the law is a fine of one hundred dollars and three months' duration in the work-house or jail. Whisky sympathizers have recently shown their opposition to the law by burning four school-houses.

As appears by the late report of the Secretary of the Interior, the experiment of an Indian police force promises to result satisfactorily. An instance of its value is given by the *Deadwood (Dakota) Times*, which states that a body of twenty Indian police belonging to the neighboring Reservation demolished a liquor-shop, where illegal whisky-selling had been carried on greatly to the detriment of the Indians, and the good order of the settlement. The proprietor was summarily turned off the Reservation, having seen his miserable stock poured out, as well as his shop torn down. The chief inspector of Indian agencies gave his personal attention to the matter.

A WALL OF FIRE.—F. A. Klein, in a journey to Moab, some time ago, was afforded what seemed to him a vivid illustration of the words, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about." (Zech. ii. 4, 5.) When passing through the profound valley, Ghaur-es-Safeyeh, at the southern end of the Dead Sea, it became necessary to camp for the night in the midst of dangers from hostile Arab bands. His guides, "the Jelahin," he relates, "kept up watch-fires round our camp all night, shouting at intervals to protect us from robbery. It was 'a wall of fire round about.'"—*Independent*.

#### THE INTERNATIONAL LESSON.

##### FIRST QUARTER.

##### LESSON 4.

First month 23rd, 1881.

##### THE BIRTH OF CHRIST.

Luke ii. 8-20.

GOLDEN TEXT.—"Glory to God in the highest, and on earth peace, good will toward men."—Luke ii. 14.

Luke, in his history, explains the reason why Joseph and Mary were at Bethlehem when Christ was born, instead of being at Nazareth, their place of residence. The account of the taxing or enrollment decreed by Augustus was given to show that Joseph and Mary, as belonging to the royal house and family of David, went up to Bethlehem, the city of David, to be registered or enrolled. The enrollments of all the people

in the Roman Empire in the reign of Augustus Cæsar were made either to find out the number of inhabitants, so that the number fit for military duty might be known, or that the amount of tax that could be collected might be estimated. The enrollment or census was taken every ten years, as nearly as the difficulties of communication would permit; but, considering the size of the empire, the work could not be finished till long after the decree was made. The question as to whether Cyrenius (Quirinius) was governor at the time of the birth of Christ has been very much discussed. Many attempts have been made to render a different construction of the meaning of the words of Luke to suit our present knowledge of the history of Palestine, but any attempt to explain away the difficulties connected with the second verse cannot be satisfactory, and there seems much probability that a better knowledge of the history of the time will show that Quirinius was twice governor. The same difficulty existed for many years in regard to Sergius Paulus being deputy on the island of Cyprus (Acts xiii. 7), as the word deputy was considered incorrect, but the whole matter is now cleared up by an examination of the coins of the island and a better acquaintance with its history.

So many being at a village like Bethlehem, would cause the khans or caravansaries to be very much crowded. This explains why Joseph and Mary took up their quarters in the portion of the *Ahan* where the beasts of burden were kept, and could find no better place than a manger in which to lay her little babe. Coming from the obscure village of Nazareth, she would not be recognized as a person of any importance, and the birth of Christ might have passed unnoticed by the crowds but for the coming of the shepherds.

## THE LESSON.

Verse 8. *And there were in the same country shepherds abiding in the field.* Many persons have thought that this expression would explain the time of year when our Lord was born, and that Christmas day could not be the time, for that was the rainy season in Palestine; but this does not conclusively prove anything, for others suppose that at this time of year shepherds were with their flocks.

*Keeping watch over their flocks by night.* There is every reason to suppose that these were poor men, for the occupation of shepherds was not considered respectable by the Jews at this time. They were the very class who would rejoice at the words spoken by an angel of the Lord.

9. *And, lo, the (rather an) angel of the Lord came upon them; or stood by them.* Unexpected and suddenly an angel appeared to them, and the glory of the Lord shone round about them. This glorious light proved that the whole was a reality, and not a vision. The shepherds were filled with fear.

10. The gentle, reassuring message of the angel to Mary, was also spoken to the shepherds: *Fear not. For behold I bring you good tidings, or the Gospel, for the word Gospel means glad tidings, of great joy.* No expression could be more replete with comfort and cheer. *Which shall be to all (the) people.* This they would

understand as referring to Jewish people, but it really was all-embracing in its meaning.

11. This is the central thought of this lesson; in this verse the reason for such great joy is given. The words, city of David, would have peculiar significance to shepherds.

*For unto you is born this day.* To them, as inhabitants of that country, was announced the honor that the Saviour was born there. The verb in the past tense gave the idea that this Saviour was already born. The child has the three titles—he is the Saviour, the Anointed One, and the Lord, or the anointed Lord. The fulfilment of their highest hopes of a Messiah was conveyed in this glorious message.

12. *And this shall be a sign unto you, rather the sign to you.* This shall be the mark by which you shall know Him, and that my words are true. *You will find a babe swathed lying in a manger.* Many attempts have been made to show that our Lord was not born in what we would understand by a stall, but the expression of the angel shows very clearly that the babe was in an unusual place, or that would not have been a sign. The lowliness of the place where our Lord was born was a part of His humiliation. The same word is used by Luke xiii. 15, and is there translated *stall*, as being the place where oxen and asses were kept.

13. This is the only place where "a multitude of the heavenly host" are mentioned as being heard by mortal man, singing praises to God. They appeared *suddenly* with the angel, and repeated that anthem of praise,

"Glory to God in the highest,  
And on earth peace.  
Good will toward men."

The first line may signify that in the highest heaven they are glorifying God for the gift of His Son; or that the highest praise from all is to be given to God; or that the praise and glory is to God who is the highest. But we may consider that the true rendering would be, the highest praise from the highest heaven.

*On earth peace.* This host announces peace; in distinction, the church triumphant would give glory,—the church militant would enjoy peace. God's good will is toward men. The last line has been the subject of much discussion. Most scholars of the present day decide that the passage should read, "And on earth peace among men in whom He is well pleased." Peace spiritual, "from reconciliation with God, walking in His ways, and enjoying His favor." Men in whom God is well pleased, and who enjoy peace with Him, are not likely to war with their fellow-men.

15. The heavenly host withdrew, and the shepherds, believing the angel's words, left their flocks and went to Bethlehem (*the house of bread*) to see the infant Messiah.

16. *They went in haste, and found it even as the angels had said.* The babe was seen lying in a manger.

17. They spread abroad the news, proclaimed the glad tidings, concerning the child, which had been told to them by the angel.

18. Those who heard the glad tidings from the shepherds wondered; perhaps made it the subject of empty talk for a while. Did they believe it?

19. Mary said nothing, but weighed all these sayings in her heart. The word translated *pondered* gives the idea of having conflicting emotions.

20. The shepherds returned to their flocks, praising the Lord for the glorious news which they had heard, and which had been verified to them by the sight of the babe in the manger.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. That the grand truths of God's mercy are revealed to the lowly-minded, and often to those whose occupations give opportunity for communing with God.

2nd. In God's due time Christ was born, and there were to be chosen witnesses. The shepherds were among these, and to them the angel brought the good tidings.

3rd. The ushering in of the Gospel was with a bright shining in the night,—a fit symbol of the light of the Gospel shining in the dark places of the earth.

4th. The glad tidings includes a Messiah born, or the Word made flesh; who is a Saviour from the punishment and power of sin; who is the Anointed of God, and is The Lord: "He is Lord of all."

5th. This good news was not for the shepherds only, but all the people.

6th. That the Messiah was born in a stable, was not only proof of the truth of the angel's words, but also of God's wonderful condescension to the low estate of man.

7th. A multitude of angels rejoiced over the birth of Christ; has it given us any true joy? Do we praise God above all for the coming of Christ?

8th. This army of angels proclaimed peace on earth in connection with Christ's coming. Has it brought peace to our hearts? Has His kingdom been set up there so that we live peaceably with all so far as lies in us?

9th. The shepherds could not rest till they had seen the babe; so when the glad tidings are brought to us we should not allow our earthly cares to prevent us from seeking to know the truth for ourselves. They found Him who was Christ the Lord, a babe in a manger!

10th. The Lord's work must have precedence. Those who would know the truth must seek it earnestly, and not lag by the way.

11. The shepherds did not return to their sheep till they had told others what they had heard and seen. So the child of God is a "witness" to the truth, and should let others know of the good news of salvation.

12th. Mary added the testimony of the shepherds to all the wonderful things said before about her child, and thought deeply upon them. So we should receive all new divine truth, ponder it, and store it in the heart.

The whole lesson teaches that "Not many wise men after the flesh, not many mighty, not many noble are called;" but "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty." 1 Cor. i. 26-27.

LOWELL says, "People are apt to confound mere alertness of mind with attention. The one is but the flying abroad of all the faculties to the open doors and windows of every passing rumor.

The other is the concentration of every one of them in a single focus, as the alchemist over his alembic at the moment of expected projection. Attention is the stuff that memory is made of, and memory is accumulated genius."

For Friends' Review.

#### SOUTHLAND COLLEGE.

Southland Monthly Meeting was held on the 17th inst. The day was but a continuation of two weeks' rainy, cloudy weather; it sleeted and began snowing, while a north wind blew piercingly. Mercury fell to 17° only above zero—an unprecedented thing here so early in the season. The meeting was small. One of our faithful members, M. B., rode fifteen miles, and swam his mule in crossing streams and bayous to get here. We had the precious company of our dear English friends, S. B. Satterthwaite and Mary White, who had been here since the 11th, most acceptably engaged in holding religious meetings every evening. They have embraced every opportunity for giving instruction in the family. In our dining room we had some memorable seasons of devotion, and happy lessons of usefulness were given us after the morning Bible reading. On one occasion, at the close of the dinner hour, the interest turned upon temperance, and our dear friends spoke some striking words. Teachers and students sang them some as *striking hymns* on the same subject. The child and stammering youth, who could not find words to say of their own, could, in the words of others, respond to the same sentiments. Our friends attended the morning religious openings of our school, and there had service, so that believers have been set all aglow with renewed kindlings of the Lord's fire on the heart's altar. Four dear girls were happily converted, who had only been here a few weeks. Our meeting house at Hickory Ridge that was blown down last 2nd mo., still lies in ruins, and as there was not any suitable place for them to hold meetings, they did not visit that place. This is to us a very sad thing—we cannot possibly raise the money here to repair that house, the people are out of doors for a place to worship and hold Bible school, temperance meetings, etc., and we are now applied to for the sale of the old lumber and remains, but cannot get the consent of our own minds to do any such thing—though it is damaging very much, and soon will be worthless. Our only hope has been, that in some way, money could be secured to rebuild the broken down walls, and I hope some of the readers of *Friends' Review* may become inspired as they read this, notwithstanding the many

other appeals made on the same pages, with a willingness to contribute to this, so that we may proceed at once to get it enclosed before mid-winter. It is supposed that \$300 would be sufficient, at any rate it would make it fit for use and safe from damage. The long continued rains and cold have damaged crops, delayed the cotton picking, destroyed the sweet potato crop, and injured the fall crop of white potatoes. Rents in many cases and supply bills cannot be paid by the colored people; much less to have anything left over for winter supplies, clothing, etc. The "exodus" has perceptibly lessened the number of hands, and the "bulldozers" begin to feel and see this, consequently such men as my husband, and Amasa Chace, and other white and colored Republicans were allowed to go to the polls peaceably and deposit without challenge their votes,—a privilege not allowed them before for three years. Our school opened as usual in Tenth mo. rather smaller than we like, but with more boarders than ever before so early. It is progressing satisfactorily. Quite as many applications for admittance on my "charity fund" as usual, so I have taken in many more than I have the money in hand to pay for, but I trust it will be forthcoming. They are all girls—helpless orphan girls. Such as these are the best dependence for genuine success, we take them in and nobody has any claim or control over them. We can drill and train without hindrance. Several that went out last summer and taught their first school, have returned bringing their savings, and have entered school on their own money. But it is sad to see how few competent teachers are employed in the free-schools of the State, and unless aid is given outside these slave States, very few competent ones will be found for years to come. They are too poor and cannot spare the time.

Very truly,

ALIDA CLARK.

Helena, Ark., Eleventh mo. 19th, 1880.

## CORRESPONDENCE.

THE Committee of Indiana Yearly Meeting to have care of subordinate meetings, has been visiting the Quarterly Meetings as they have occurred in course. They have been everywhere cordially received, and are becoming well informed as to the state of all the meetings.

DUNNING'S CREEK MEETING, Bedford Co., Penna., shares the increased life and interest of almost all the meetings of Baltimore Yearly Meeting, and often fourteen or

fifteen of the neighbors are present with them.

THE school at Glen Elder, Kansas, was opened about Twelfth mo. 1st, and has made a good start, although the number of scholars is as yet small. The Committee need \$60 more to pay for lumber and stove, and much desire means early in the coming spring to buy or erect a boarding-home for scholars. By this means they could accommodate eighty pupils. Hardly could there be any project which should appeal more strongly to liberal givers than this opportunity to plant a good school in a region needing it so urgently. Friends on the spot have made a noble effort for education themselves, and are grateful for help received.

John M. Watson and wife, of Ohio, in connection with the Friends of the Quapaw Agency, have held a series of meetings during the first week of the year 1881. The meetings were held on the Ottawa Reserve.

### OSAGE AGENCY.

TWELFTH month 23d, 1880.

During the last month we have been very closely occupied in holding and attending meetings. Having had payment of annuities, with both tribes, gave us good chance to work.

Daniel McPherson came about the time of my last report, and held sixteen meetings at this place, which were well attended by the "workers" and "half-breeds," and the largest children. A number of the Christians renewed their covenants, and the "half-breeds" seemed very much interested, but none of them came out publicly on the Lord's side. Some eight or ten of the largest pupils gave public testimony that they loved the Saviour and wanted to live Christian lives.

D. McPherson then went to the Kaw Agency (my wife and I going with him), and held nine meetings to good satisfaction, but did not accomplish all that we hoped to have done. A number of them seem to want to live right, but we have not yet formed an organization there.

D. McPherson, not feeling quite clear, came back here, and held two more meetings, which were well attended. We think his labor here was very much blessed, and will ultimately bring forth more fruit than has yet appeared. We continue to keep up two religious services at each Agency, on the first day of the week, and a meeting for worship in the middle of the week, in the evening.

Scripture schools are increasing in size and interest. Susan Longstreth wrote

that on behalf of the committee she had been instructed to send us some supplies for Bible-schools. She sent samples, and I have ordered such as we thought would suit. We feel thankful that Friends are so deeply interested in the work. It seems we make very slow progress when we view the much that needs to be accomplished among these people. JONATHAN OZBUN.

SENECA, MISSOURI, Twelfth mo. 26th, 1880.

I HAVE just been summoned to this place to attend the funeral of an aged Friend, Calvin Davis, formerly of Wisconsin, and a member of State Line Meeting, who was staying here with his son. He died suddenly at the railroad station. I consider it a providential opening for a solemn message to the people here, who have no stated religious service, and live too thoughtlessly. The meeting at the school-house was largely attended, and the importance of having our houses set in order was set forth from the words, "Let me die the death of the righteous and let my last end be like his." All was in accordance with the oft-expressed wish of the deceased for the people of this place.

His unlooked-for death drew the people together, and a solemn awe overspread the assembly as the great fact was presented that "It is appointed unto men once to die, and after that the judgment." God grant that His word may be as a fire to burn up the dross from hearts and bring forth the pure gold. ASA C. TUTTLE.

#### GIFTS TO EDUCATIONAL AND RELIGIOUS INSTITUTIONS.

The following are the gifts which have thus far been made by Valeria G. Stone from the estate left by her husband. Quite a large sum, it is understood, is yet remaining to be distributed, which will be done in accordance with the advice of the gentlemen whom she has selected as her counselors in the disbursement of this large trust: To Bowdoin College, to finish Memorial Hall, \$20,000; to Bowdoin College, to endow a professorship of intellectual and moral philosophy, \$50,000; to the Hallowell Classical School, \$1,000; to the Fryeburg Academy, Me., \$10,000; to Dartmouth College, to endow the Stone professorship of intellectual and moral philosophy, \$35,000; Andover Theological Seminary, to endow the professorship of the relations of Christianity to secular science, \$5,000; on condition that a subscription of \$100,000 for the Phillips Academy be completed, \$100,000; Amherst College, to endow the Stone professorship of

theology, on condition of the college raising \$25,000, \$50,000; Wellesley College, to construct and furnish Stone Hall, \$100,000; Woman's Board of Missions for Harpover College, Turkey, \$25,000; Young Men's Christian Association, of Boston, toward a new building, \$25,000; Hamilton College, New York, to endow the professorship of natural history, \$30,000; Chicago Theological Seminary, for the professorship of practical theology and special studies, \$50,000; American Missionary Association, for institutions at Nashville, Atlanta, Talladega, Tougaloo and New Orleans, \$150,000; Oberlin College, Ohio, for endowments, \$50,000; Drury College, Springfield, Mo., \$50,000; Iowa College, \$22,500; Charleston College, Northfield, Min., \$10,000. She has also given \$600,000 to relatives and friends, and \$100,000 to churches and needy students, and for the redemption of mortgaged homes.

*Petroleum as Fuel.*—The English-built steamer Cesarawich is the swiftest mail steamer on the Caspian, being only surpassed in speed by the Nasr Eddin Shah war steamer. To convey it from the Baltic to the Caspian, her present chief engineer cut her in two amidships, her great length not allowing her to pass undivided through the fifty-four locks of the Neva canal. Iron bulkheads were made for the open ends thus exposed. Her boilers are heated by petroleum refuse instead of coal, a system which effects an enormous saving of expense and labor, the heating apparatus being as thoroughly under control as a gas jet, and requiring but one man to manipulate it. It consists of two tubes, about an inch in diameter, terminating at the same point in a small oblong box. Through one of these tubes the black residual naphtha drops slowly, being blown into spray by a jet of steam from the boiler, conveyed through the second tube. This spray, when ignited forms a great sheet of flame, which is projected into the hollow of the boiler. It has the immense advantage of requiring no stopping, as no ashes are produced; and by turning down the flame to the required degree, the steam can always be kept up to the pressure required for immediate starting without the tedious and more or less wasteful process of "banking" the fires. It is intended to apply the same system of heating to the locomotives on the Sifless Baku Railway, when completed, and it will, doubtless, play an important part in the steam communications destined at no distant period to traverse the steppes to Khiva and Samarand.

*An Anomaly.*—York Museum, England, has a stuffed specimen of a perfectly white blackbird.—*Natural History Journal.*

*Ancient Butter.* Fresh butter has been unearthed from an Egyptian tomb, dating 400 or 600 years B. C. So far as analytical evidence goes, Professor Church would not have been able to tell that it was even 100 years old, for this sample had not undergone any notable decomposition during twenty-five centuries. This is accounted for by the fact that the butter had been securely sealed from the effects of the atmosphere after it had been poured in a melted condition into the alabaster vase, the opening of which was witnessed by two or three gentlemen not long ago. Butter has also been found in an Irish peat bog, supposed to be a thousand years old. This has been changed into something of the nature of both cheese and tallow, by the action of the vegetable matter surrounding it.—*Natural History Journal.*

#### THE KING'S MISSIVE, 1661.

Under the great hill sloping bare

To cove and meadow and Common lot,

In his council chamber and oaken chair,

Sat the worshipful Governor Endicott.

A grave, strong man, who knew no peer

In the pilgrim land, where he ruled in fear

Of God, not man, and for good or ill

Held his trust with an iron will.

He had shorn with his sword the cross from out

The flag, and cloven the May-pole down,

Harried the heathen round about,

And whipped the Quakers from town to town.

Earnest and honest, a man at need

To burn like a torch for his own harsh creed,

He kept with the flaming brand of his zeal

The gate of the holy commonweal.

His brow was clouded, his eye was stern,

With a look of mingled sorrow and wrath;

"Woe's me!" he murmured, "at every turn

The pestilent Quakers are in my path!

Some we have scourged, and banished some,

Some hanged, more doomed, and still they come,

Fast as the tide of yon bay sets in,

Sowing their heresy's seed of sin.

"Did we count on this? Did we leave behind

The graves of our kin, the comfort and ease

Of our English hearths and homes, to find

Troublers of Israel such as these?

Shall I spare? Shall I pity them? God forbid!

I will do as the prophet to Agag did;

They come to poison the wells of the word,

I will hew them to pieces before the Lord!"

The door swung open, and Rawdon, the clerk,

Entered, and whispered under breath,

"There awaits below, for the hangman's work,

A fellow banished on pain of death,—

Shattuck, of Salem, unhealed of the whip,

Brought over in Master Goldsmith's ship,

At anchor here in a Christian port,

With freight of the devil and all his sort!"

Twice and thrice on his chamber floor

Striding fiercely from wall to wall,

"The Lord do so to me and more,"

The Governor cried, "if I hang not all!

Bring hither the Quaker." Calm, sedate,

With the look of a man at ease with fate,

Into that presence grim and dread

Came Samuel Shattuck, with hat on head.

"Off with the knave's hat!" An angry hand

Smote down the offence; but the wearer said,

With a quiet smile, "By the King's command,

I bear his message and stand in his stead."

In the Governor's hand a missive he laid,

With the royal arms on its seal displayed;

And the proud man spake, as he gazed thereat,

Uncovering, "Give Mr. Shattuck his hat."

He turned to the Quaker, bowing low,

"The King commandeth your friends' release.

Doubt not he shall be obeyed, although

To his subjects' sorrow and sin's increase.

What he here enjoineeth, John Endicott,

His loyal servant, questioneth not.

You are free! God grant the spirit you own

May take you from us to parts unknown."

So the door of the jail was open cast,

And like Daniel out of the lion's den,

Tender youth and girlhood passed,

With age-bowed women and gray-locked men.

And the voice of one appointed to die

Was lifted in praise and thanks on high,

And the little maid from New Netherlands

Kissed, in her joy, the doomed man's hands.

And one, whose call was to minister

To the souls in prison, beside him went,

An ancient woman, bearing with her

The linen shroud for his burial meant.

For she, not counting her own life dear,

In the strength of a love that cast out fear,

Had watched and served where her brethren died,

Like those who waited the Cross beside.

One moment they paused on their way to look

On the martyr graves by the Common side,

And much-scourged Wharton of Salem took

His burden of prophecy up, and cried—

"Rest, souls of the valiant! Not in vain

Have ye borne the Master's cross of pain;

Ye have fought the fight, ye are victors crowned,

With a four-fold chain ye have Satan bound!"

The autumn haze lay soft and still

On wood and meadow and upland farms;

On the brow of Snow Hill the great windmill

Slowly and lazily swung its arms:

Broad in the sunshine stretched away,

With its capes and islands, the turquoise bay,

And over water and dusk of pines

Blue hills lifted their faint outlines.

The topaz leaves of the walnut glowed,

The sumach added its crimson fleck,

And double in air and water showed

The tinted maples along the Neck;

Through frost-flower clusters of pale star-mist,

And gentian fringes of amethyst,

And royal plumes of the golden-rod,

The grazing cattle on Centry trod.

But as they who see not, the Quakers saw

The world about them; they only thought,

With deep thanksgiving and pious awe,

Of the great deliverance God had wrought.

Through lane and alley the gazing town

Noisily followed them up and down;

Some with scoffing and brutal jeer,

Some with pity and words of cheer.

One brave voice rose above the din;

Upsall, grey with his length of days,

Cried from the door of his Red Lion inn,—

"Men of Boston, give God the praise!

No more shall innocent blood call down

The bolts of wrath on your guilty town,

The freedom of worship, dear to you,

Is dear to all, and to all is due.

"I see the vision of days to come,  
 When your beautiful City of the Bay  
 Shall be Christian liberty's chosen home,  
 And none shall his neighbor's rights gainssay.  
 The varying notes of worship shall blend,  
 And as one great prayer to God ascend,  
 And hands of mutual charity raise  
 Walls of salvation and gates of praise."

So passed the Quakers through Boston town,  
 Whose painful ministers sighed to see  
 The walls of their sheep fold falling down,  
 And wolves of heresy prowling free.  
 But the years went on, and brought no wrong;  
 With milder counsels the State grew strong,  
 And outward letter and inward light  
 Kept the balance of truth aright.

The Puritan spirit, perishing not,  
 To Concord's yeomen the signal sent,  
 And spake in the voice of the cannon-shot  
 That severed the chains of a continent.  
 With its gentler mission of peace and good will,  
 The thought of the Quaker is living still,  
 And the freedom of soul he prophesied  
 Is gospel and law where its martyrs died.

—Selected. J. G. WHITTIER.

#### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 4th inst.

**GREAT BRITAIN AND IRELAND.**—The Yorkshire miners' association, on behalf of 20,000 miners, have resolved to give notice to the masters with a view to obtaining an advance of 10 per cent. in wages.

Official returns show that the "foot and mouth disease" is seriously spreading among the cattle in all the large counties of England; 6,754 cases are reported in Norfolk, and 2,376 in London.

All prisoners for debt in Scotland were released at midnight on the 1st inst., in pursuance of an act passed at the last session of Parliament.

A deputation of the corporation of Dublin, at a recent interview with Chief Secretary Forster, urged that the Government introduce a measure in Parliament to assimilate the franchises of Ireland to those of England. W. E. Forster said that the Government intended that the borough franchise be made alike in the two countries, but it would be well not to meddle with the county franchises at present, as they anticipated a change in the county franchise of England and Scotland, and perhaps that of Ireland might be dealt with at the same time. The Government thought the municipal franchise ought to be like that of England, but they could not promise to take up the matter immediately, as other Irish business was very pressing.

The trials of the indicted Land Leaguers are proceeding at Dublin. Contrary to general expectation, very little public interest is manifested, and no excitement appears in the city. The opening speech of the Attorney General occupied the sittings of four days, concluding on the 31st ult.

A large meeting of land-owners and tenant farmers, held at Enniskillen on the 31st, adopted resolutions denouncing the Land League and calling upon the Government to preserve order.

A monster land meeting which was intended to be held at Clare on the 29th, was prohibited by the authorities, and a thousand persons who had assembled were quietly dispersed by the police. Another meeting, which had been called at Drogheda for the 2nd inst. and forbidden, was held on the 1st, 10,000 persons being present. After two speeches had been made, two magistrates summoned the chairman to stop the meeting, and the Riot Act was read, when the people quietly dispersed. Meetings were held on the

same day at Ballycastle and Killalla. A collision between soldiers and the crowd is reported at Tuam, stones being freely thrown.

The gross public revenue of the United Kingdom for 1880 was £83,290,390. The receipts from customs decreased £482,000, and from excise duties £507,000. The receipts from stamps increased £946,000, the post-office revenues £251,000, and the receipts from telegraphs £195,000.

**FRANCE.**—It has been announced from Paris that the first detachment of engineers and workmen were to start on the 5th inst. to prepare for the commencement of the Panama Canal.

**SPAIN.**—The King's speech at the opening of the Cortes on the 30th ult. urged that body to consider the expediency of putting the naval and military resources of the country, principally the Asiatic and American stations, on a footing more adequate to the necessities of modern armaments. He said that it did not appear impossible that Spain should once more occupy the position in the world which she occupied until this century. He also said: "Actuated by no ambition abroad, and fettered by no fears at home, Spanish diplomacy is trying to extend commercial relations with America and Europe, and will neglect no effort to obtain from foreign nations equal advantages with those which Spain grants them by treaties of commerce."

**RUSSIA.**—German colonists on the Volga, usually the most thriving agriculturists in Russia, are represented as being now in a half starving condition. In one settlement of 7,000 persons, there are only about six families which are not obliged to ask alms.

**TURKEY.**—The Porte has dispatched a note to the Powers, setting forth arguments against arbitration, and proposing that a meeting of delegates of the Powers, including Turkey and Greece, be held at Constantinople to fix the Greek boundary.

The Porte is said to have resolved to mass 100,000 men on the Greek frontier, and to concentrate forces at other points. The Governors of provinces have been instructed to forward half the gross receipts of revenue to the capital, to defray the cost of these military preparations.

The drought is becoming very serious in some parts of the country. On the 2nd inst. it was asserted that the reservoirs of Pera, the suburb of Constantinople chiefly occupied by foreigners, contained only a few days' supply of water, and those of Stamboul, the Turkish city, not more than enough for a fortnight.

**GREECE.**—The warlike feeling appears to be strong both in the Chamber of Deputies and in the country. Nevertheless, it is stated that the Powers have not abandoned negotiations for a compromise between Turkey and Greece.

**SOUTH AFRICA.**—The Boers of the Transvaal were reported last week as holding the towns of Pretoria and Urecht, but they afterward abandoned the latter. An unsuccessful attack was made on the 20th ult. on a fort at Potchefstroom occupied by British troops, which has since been closely besieged. The Triumvirate of the Transvaal have issued a proclamation defending their action and offering pardon to all opponents. They agree to retain the present officers, to admit a British Consul, and to indemnify Great Britain for her expenditure on behalf of the Transvaal. Col. Lanyon, the British Administrator for the Transvaal, is still at Pretoria, and has been summoned to surrender. Communication between Cape Colony and the Transvaal, except through the Orange Free State, is completely interrupted.

**DOMESTIC.**—The approximate statement of the total population of the United States, made by the Census Office last week, is 50,152,559; and it is believed that the complete returns when finally verified will not differ materially from this estimate.

# Friends' Review.

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For Friends' Review.

## PROTESTANT FOREIGN MISSIONS.

At the meeting of the Evangelical Alliance at Basle, in 1879, Professor Th. Christlieb made a report on "Protestant Foreign Missions."\* In this he gave a general survey of the Missionary movement of modern times, and especially in the last thirty years.

The primitive church evangelized first the regions, for the most part civilized, on the shores of the Mediterranean, and within a century from the death of Christ studied

the Roman Empire with a network of mission stations.

Later the mediæval missions Christianized the barbarous peoples of Europe, and in the sixteenth century Christianity advanced into some of the colonies of Eastern Asia and America. Since then the age of *universal missions* has been dawning with ever increasing clearness, and not only the regions snatched by Islam from Christianity are being, to some extent reclaimed, but every part of the globe is looked towards as a field for the Gospel.

In 1800, there were one or two feeble Dutch missions in Ceylon and the Moluccas; those of the Halle-Danish Society in a few districts of East India; those of the Norwegian-Swedish Society in Lapland; the flourishing stations of the Moravians and the Wesleyans in the West Indies and Surinam; one or two in Greenland and Labrador, and those of individual Americans and of the Moravians among the Indians of North America. Then there were only seven Protestant Missionary Societies; now there are seventy in Europe and America alone; to which must be added smaller ones just rising into notice, and those which have sprung up from among native converts in Madagascar, Hawaii and elsewhere. At the beginning of this century there were but about one hundred and seventy male missionaries in the field, supported by these seven societies, of which about one hundred were Moravians. Now the seventy societies sustain more than twenty-four hundred ordained Europeans and Americans, while of ordained native preachers there are sixteen hundred in the East Indies, and about as many in the South Seas, besides others in other parts. Upwards of twenty-three thousand native assistants, catechists, evangelists and teachers, are reinforced by unnumbered female missionaries, private missionaries, lay-helpers, colporteurs and unpaid Bible-school teachers.

It is estimated that eighty years ago the heathen converts under Protestant care did

\*Protestant Foreign Missions: Their Present State. By Theodore Christlieb. London, James Nisbet & Co., 21 Berners Street.

not exceed 50,000. Now the estimated number is not less than 1,650,000, of whom 60,000 were added in 1878, a number greater than the gross total in 1800. The Moravians had in 1809 at 26 stations 161 brothers and sisters, with some 20,000 converts; now they have 327 brothers and sisters in 95 stations, with 73,170 converts. The English "Church Missionary Society" now 81 years old, had in 1819 only 26 ordained European missionaries; in 1879 she had 177, and 200 native preachers, 2740 teachers and evangelists at 185 stations, with 124,794 native Christians. Similar progress is to be noted in almost all the larger societies. Contributions have increased. Eighty years ago the total sum contributed for Protestant missions hardly amounted to \$250,000; now it is from 6,000,000 to \$7,130,000, or almost five times as much as that of the whole Romish Propaganda. Of this America contributes \$1,500,000. Eighty years ago the Protestant mission schools did not exceed 70; now there are 12,000, with far beyond 400,000 scholars. In 1800 the Scriptures existed in some fifty translations; now there are copies in 226 languages and dialects. In 1843 all the American and English missionaries met at Hong Kong, and there were only twelve of them, with six converts on that Island, the only part of China then open to them. Now all China is open, and 240 male missionaries from Europe and America labor at 90 principal stations, and over 500 out-stations, and the converts are not less than 24,000, yet a mere handful among the millions of that populous Empire.

But the moral influences of Christianity have extended far beyond the limits of its actual converts. Social life, family relations, marriage, education and civil order, respect for human life, and a sense of the dignity of man, and more especially of woman, are rapidly gaining in whole races.

Christians have more sympathy with and hope for inferior races of men. Thirty years ago the Portuguese called Hottentots a race of apes, and on the church doors in Cape Colony might be seen, "Dogs and Hottentots not admitted," and Australians were considered almost brutes. Now there are two Moravian missionary communities in Gippsland, Australia, with pretty church buildings, cleanly houses, and 125 converts. It has been *proved* that the most degraded peoples of the earth can be brought to listen to the Gospel and show its transforming power. No heathen soul is so sunk in ignorance and sensuality, that it cannot become a new creature in Christ.

*But to this bright picture there is a reverse. God has opened the whole world almost, to*

missionary enterprise, but the little done is but a thousandth part of what awaits to be done. There are still 1,000,000,000 non-Christian people. Wherever too, the missionary goes, there comes sooner or later, the whisky-seller, the gold-digger, the vicious trader, the avaricious, race-despising white man. In India and Japan, infidelity, rationalism and scientific materialism spread. Many heathen drop superstition to live only in indifference to all religion. Mohammedanism, instead of yielding, is actually spreading in Africa and Malaysia, and wherever Protestant missions go there follows Rome with its assumptions and perversions of truth. When Christian truth has become familiar, it seems at times to lose something of its power, and the children of converts are sometimes less devout than their parents. There are some evidences of decline in missionary zeal at home, and the need for intense and holy earnestness is great. Wherever rationalism comes in, the missionary spirit declines; and where intense devotion to doctrinal niceties withdraws attention from a rich personal experience and the organization of congregations, the same result appears.

In speaking of the lack of missionary zeal in Germany, Professor Christlieb states that the "liberal press, which is still the greatest power in forming public opinion, is, for the most part, in the hands of the reform Jews, the bitterest of all the opponents of missions."

But the Professor points to hopeful signs in Germany, and lays down the truth that, "*It is not the world (even within the pale of the church), but the true believers in the church, who must carry on missions,*" and that, too, by an inward life of faith in the Son of God, drinking of His spirit who came to save the lost.

*Character of Missionaries.*—Only truly pious men are fit for mission labor, but not every pious man is fit for it. It has been proved "that it is better to send a few thoroughly capable missionaries than many mediocre ones." Livingstone asks whether an army requires to be better led in peace than in war, and says, "The Church must send her ablest, most highly-educated, and best men to the heathen, for the work in the foreign field is more difficult than at home." Reference is also made to the value of medical missionaries, "preaching the gospel and healing everywhere" (Luke ix. 6). Between ninety and one hundred of them are engaged in different stations. In China alone there are sixteen missionary hospitals; and medical education, like all other education, should be so in harmony with the religion of the Lord Jesus, that from the ranks

of the profession there should be those pressing into mission fields.

As far as possible there should be co-operation and avoidance of clashing in the missionary operations of the various denominations and the effort to develop a Christian church in the country or race which shall stand by its own hold upon the Divine Head, and not be forever dependent on outside assistance and direction. Yet independence must not be fostered too early, and the influence of the home church should be felt till *character* and ability to direct affairs have been educated.

*An overcoming Christianity is its own best apology*, and the vastness of the work to be accomplished should stimulate to prayer and greater zeal. The very decline of faith in some parts of Christendom should be an incentive to preaching the kingdom to the heathen. If those who have the light turn from it and despise it, the more reason for carrying it to those who sit in comparative darkness, and who have shown themselves so ready to welcome divine truth.

As the long process of undermining the chief strongholds of heathenism goes on, it may "one day be followed by a great crash," and perseverance may yet reap a great harvest.

To hold fast the truth of God, to seek to season our own communities by the salt of a life of practical faith in His Son, and to hold forth the word of life to the heathen, are the pressing duties of the hour, to do which we have the gracious pledge of Christ's almighty power and perpetual presence.

JOHN M. WHITALL.

(Continued from page 341).

As early as in his 22d year his mind was finally settled as to the church of his choice, and he became by conviction, as he had before been by birthright, a Friend. When quite a little boy, at a Quarterly Meeting held in Woodbury, during the business meeting his heart had been touched by the Holy Spirit, and a very sweet sense of the love of God, and the joys of serving Him, had been impressed upon him, the recollection of which he said had acted as an anchor to his soul from that time, and had drawn his heart very especially towards Friends. While spending a few weeks at Calcutta in the year 1821, he one First-day morning attended a Baptist place of worship, but found that he could not enjoy a meeting where there was no opportunity given for silent waiting upon the Lord, and for that inward communion of the heart with Him, which was to our dear father the marrow and fatness of all worship. And he

records in his reminiscences, that from that time he never attended any other place of worship but those of Friends. He was a staunch Friend in every particular, one of the sort that belonged to the generation now apparently passing away, not only loyal to the particular testimonies and doctrines of the Society, but also advocating a strict adherence to all the details of "plainness of speech, behavior and apparel," which were so characteristic of the Friends of his generation. I wish I could reproduce him, as he was in these respects, for his grand-children, for they were hardly old enough to know this side of his character, and yet it was so essential a part of him, that no picture of our father would be complete without it. To some perhaps his adherence to the peculiarities of dress and address might have seemed narrow, but there was nothing narrow in his heart. His sympathies with all forms of Christian life were very deep and warm, and after he had fully and emphatically expressed his own views on the subject, he would sympathize heartily with the Christian work of those who remained unconvinced, and would welcome them as warmly as ever to his heart and his home. His decided preference for the forms of his choice arose simply from the fact that he had found in them so much joy and comfort to his own soul, that he could not but long for others to try the paths that had led him to such blessed pastures. And there was something so genial and often quaint in his advocacy of these paths, that no one could fail to recognize the tender spirit of the man through it all, nor feel anything but love and admiration for the whole-souled earnestness that would fain carry all before it.

It is something in this world of doubt and questioning to see any one who is *sure* of the path in which he ought to walk, and this he was. The utter simplicity of his faith made him often sure in places where others of more reasoning natures would have found great uncertainties. He believed the Lord's promise that He would direct the steps of His people, and that they should know His voice, to be literally true, and he committed the guidance of his life to Him, *expecting* the Holy Spirit to show him from day to day the paths in which he ought to walk. And following this blessed leadership, he made unusually straight paths to his feet, although naturally of an impulsive and enthusiastic character. In obedience, as he believed, to the voice of this indwelling Teacher, he was led in the early part of 1823, while still only twenty-two years old, to adopt the Friends' peculiar style of dress and address. He thus writes concerning this change:

"While at home, after my fifth voyage, I believed it right to adopt the plain dress and

language of Friends. While under the conviction of its being right, and fearing I should lose my employment if I did so, I met with Samuel Bettle, Sr., who without knowing the distressed state of my mind, told me if I was faithful to what I felt to be right, the Lord would make a way for me where there seemed no way; which indeed He did, giving me favor in the sight of my employers, much to my comfort. Hearing of the ship "America," Captain Isaiah Eldridge, Whitton Evans owner, as needing a chief mate, I borrowed a plain coat of my friend, James Cox, my own not being ready, and called to see Captain Eldridge, telling him I could not 'Mr.' and 'Sir' him, as was common. To which he kindly replied that it would only be a nine days' wonder, and at once engaged me as first mate. Thus my prayer was answered, and a way made for me where I saw no way; praised forever be the name of the Lord."

But it was not only the outward testimonies of the Society of Friends which had convinced his judgment and enlisted his heart; he was an equally earnest advocate of all their more vital and deeper views. We have seen how fully and experimentally he entered into their principles and practices as to the spirituality of true worship, and how impossible he found it to enjoy any other kind. He highly valued the privilege of attending meetings, and would never allow any thing to interfere with this, either for himself or those under his control. When in business, he made it a rule that every clerk or employee who was a member of the Society of Friends, should attend the week-day meetings, no matter how great the stress of business, and often said he felt sure no business would suffer because of taking this weekly hour and a half out of the midst of the busy days, to draw nigh unto the Lord, and to wait upon Him for His help. When he first had a cottage at Atlantic City, there was no Friends' meeting held in the place, and he opened his parlors for the purpose on First and Fifth-day mornings, content to sit down and worship the Lord in silence with only his own family and the "two or three," if no more came, but glad to welcome all who felt like joining in this mode of worship. Some of these meetings were quite largely attended by visitors on the island, both Friends and others, and were very precious seasons to our father and to many. They were kept up every summer for several years until the cottage was given up, when his dear friend, Eliza P. Gurney, opened her house for them, and there they were continued for many years with great blessing, until finally a meeting-house was built and a regular meeting established.

He held very strongly and fully the views of Friends in reference to a free and unpaid

ministry, and to a worship conducted in the liberty of the Spirit, untrammelled by forms, believing there were none prescribed in the Scriptures, but that wherever two or three were gathered together to wait on the Lord, there He would always be in their midst. He united most warmly with their grand protest against war, and oaths, and slavery, and oppression and wrong of every kind, as also with their strict principles of commercial integrity, and of honorable dealings between man and man. He sympathized deeply with all the advanced truths held by them on every subject, and fully believed that Quakerism was, as a late writer has said, "nothing less than broad, unfettered, and developed Christianity," giving it in every way his warmest support.

(To be continued.)

#### OUR LONDON LETTER.

A lecture was delivered at Devonshire House, London, on the 29th of last month, by Fielden Thorp, of York, upon the earlier years of George Fox's ministry, with sketches of some contemporary laborers. F. Thorp's delineation of the character of George Fox was instructive. With regard to a few extreme actions to which his zeal at times led him, it was pointed out that these were much exceeded by his contemporaries, and that he was himself comparatively sober in an age of religious extravagance. Moreover, things which are now indecorous were then common and approved. In the matter of doctrine, it is important to remember that G. Fox was quite clear and full in his testimony to the Atonement, as the means of "reconciliation between God offended and us offending;" that he esteemed the Holy Scriptures to be the words of God, and was himself a constant student of them; and that he owned the offices of the Holy Spirit in the true Scriptural sense. But he used language in writing on these subjects, which might be misinterpreted into unsound doctrine, and in fact some Friends who lived later did carry his peculiarity of expression farther, until in their belief in the "inward light" they came almost to ignore the Scriptures.

Although we may not regard all the theological conclusions of the Early Friends as infallible, yet the spectacle of their constant lives and labors cannot fail to arouse our sympathy and admiration. There may be misapprehension of the meaning of the expression "hireling ministry," against which the Early Friends were so often moved to protest. A man who has a call to the ministry, and is believed by his fellows to be so called, who gives up all his time to the work,

and receives a maintenance freely given from the hands of others, is not a hireling. Some of the above remarks may not find acceptance with all, and the lecture from which the foregoing are gleaned only expressed an individual view. One thing is certain about the Early Friends; they were gifted *with a power and zeal* such as we seldom see at this day—a *power which reached men's souls*, and tendered their hearts—and which was used by the Lord to His praise in *turning many to righteousness* and to the knowledge of Christ our Lord.

The Baptist Missions are finding it to be slow work advancing on the Congo (or Livingstone) River, West Africa. The depot of the mission is at Boma, sixty miles up the stream; so far as this the course of the huge river is nearly straight, banked with mangrove trees, and navigable for small steamers or strong sailing vessels. At Boma, there are also factories of the Dutch, French, and Portuguese, trading in palm oil and ground nuts. Above this town the Congo begins to wind, and there are numerous falls which render it of course quite unnavigable, until some two hundred miles further up, there is a sudden expansion into a small lake, Stanley Pool; above this again the stream pursues a clear course free from rapids. The aim therefore is to proceed by land from Boma to Stanley Pool, carrying a small steamer in pieces; and to set this up on the river above the latter point. The Baptist Mission has established a station at San Salvador, where the Portuguese have long traded, eighty miles further east than Boma, and southeast of the course of the Congo. From this base the missionaries have made numerous attempts to push on to Stanley Pool, but hitherto without success. In their last essay Mr. Comber and companion reached a place called Makuta, about one-third of the distance to the Pool. Here the natives had seldom seen white men, and unhappily the idea was associated in their minds with annexation and slaughter, owing to the cruelty of the Portuguese many years ago. The missionaries were therefore attacked immediately on arrival in the town, and only saved their lives by a precipitate flight—Mr. Comber receiving a shot in the back. It is needful in this part of Africa to "make haste slowly;" in the east of the continent it may perhaps be possible to make long marches into the interior, but in the Congo region the natives are unaccustomed to white men, and cannot for a long time get rid of the idea that they are come for some purpose prejudicial to themselves. The Baptist missionaries go unprotected amongst them—not with the large escort and arms of some explorers, and doubtless

the people will learn in time that they are come on an errand of good will.

London, Twelfth month 23d.

**EDUCATE THE NATION.**—For several years there have been on the calendar of Congress, bills to apply the proceeds of the sale of public lands to the purposes of education, with special reference to the wants of the States devastated by the late civil war. The passage of such a bill has been advocated by the Secretary of the Interior, and by some leading members of Congress. Petitions for its passage have been offered by citizens of the South, and also, if we remember aright, from others at the North. Out of a school population in the South in 1878, of 3,608,654 white children, only 2,034,946 were enrolled in schools, leaving 1,573,508 without any school. And of 1,578,930 colored children, only 675,150 were enrolled in schools. In Arkansas, only 16 per cent. are enrolled; in Louisiana, 81 per cent.; in Virginia, 30 per cent. Hence the propriety of the relief afforded by the bill which directs the distribution of the funds to the States according to illiteracy. The cash receipts from public lands for the last fiscal year were \$2,290,261, and if granted somewhat in the same manner as the Peabody Fund, so as to stimulate local efforts to sustain schools, the results would be of great value to the whole nation. When the revenues enable us to pay off yearly large blocks of the public debt, the above amount could easily be spared for educational purposes, and beside all other good effects would reduce the number of ignorant voters.

#### THE LITTLE GRACE-BRINGER.

A few years ago, in Lilong, China, there was a poor little girl whose father had decided to put her to death, but who was rescued by her Christian grandmother, and taken to a missionary. The missionary received her, and provided for her support in a foundling-hospital. By her grandmother's wish she was named Yin-Kyan, or "Grace-Bringer," because she was very anxious that the child should some day bring her parents to Christ. At that time no one could see how this could possibly be done. In a few weeks the love of her parents woke up a little, and they wanted to take her back. The missionaries gladly sent her back to her parents.

But you may be sure the missionaries did not forget the little grace-bringer. They went to see her now and then, and talked

with her parents about our Saviour and the true God. They carried her Bible pictures; and when she was old enough they taught her to read; and this is the result: A year ago a missionary was called to Lilong to receive some people into the church. Among those who wished to join were little Grace-bringer and her entire family—her father, mother, two grown-up brothers and a sister-in-law.

"What has brought all this family to Christ?" asked the missionary. "It is Kin-Kyan," said her grandmother who was present. "She has made good her name. She has brought grace to all her family." The missionary noticed that at his home the father held the little girl in his lap and seemed very fond of her now, when a few years before he had commanded that she should be killed.—*Christian Weekly*.

#### TRACT DISTRIBUTION

How an extensive system of tract distribution along the railroad lines of North Germany began, is told in the following extract from a letter written by a recent visitor to Germany: "Otto Finger is one of the most indefatigable tract distributors I ever met. Some years ago he threw a tract from a railway carriage to one of the railway watchmen. The train was slowly approaching a station, and, to his surprise, the man sprang on the step of the carriage, thanked him for the tract, and pleaded most touchingly that something might be done for his comrades, of whom it might truly be said that no man cared for their souls. They are stationed in watch-houses, at short intervals, all along the railway lines, and their duty is to keep a constant watch on the lines, so as to prevent accidents. Their work is severe, and their opportunities for getting away to where they might hear the gospel are few indeed. Mr. Finger was deeply moved by this appeal, and soon after commenced a work which has now extended to more than eighty-six lines of railway in North Germany. He has established a sort of circulating system, by which a fresh supply of good reading is sent regularly every week from the head termini of these railways, and passed down the lines as they are read, from watch-house to watch-house, to the end of the lines, whence it is returned to him direct, to take its place on a fresh line. Recently a new field has been opened, the heads of the postal service having given permission to Mr. Finger to send papers to all the employees in Dresden and its neighborhood, giving every facility for their distribution, and sending the packets post free."—*Sunday School Times*.

No man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin*.

THERE is a kind of doubt which possesses no redeeming element. Its root is not in the conscience, but in a self-satisfied indifference. This is the variety that has taken a poetical form in modern times, stamping much of the poetry of the age with hopeless *mediocrity*. Nothing is more *prosaic* than doubt. Nothing on the other hand is more quickening to the poetic faculty than faith. Faith is the tonic of the poetical scale, the key-note to which the most excursive imagination must return before the ear can rest satisfied. Doubt can command no prolonged sympathy, and hence can find no permanent footing in any of the higher places of poetry.—*Blackwood*.

#### MEXICAN MISSION.

MATAMORAS, TWELFTH MO. 23d, 1880.

Since writing my last to thee, our cup of trial seems to have been filled to overflowing, yet the mercy and kindness of God have been equally manifested. On the 5th of last Eleventh month, my wife found that Emilia Flores de Ramirez, who had most of the time for seven years been engaged in some department of our school or editorial work, but whose marriage had deprived us of her useful service, would consent to take charge of our Orphan Home, during her long anticipated rest at her home in North Carolina; and thus the steamer of the 9th ult. bore from the field of service, one whose absence is as severely felt by the little group of believers as by myself.

Emilia F. de Ramirez for five days fulfilled her duties in her new position, when she was prostrated by one of those cruel nervous diseases, so natural a result of our sudden and violent changes of temperature. None but those who have known by actual experience, what six weeks of unrelenting anguish means to the sufferer, can sympathize fully with our valued native laborer. The ablest physicians seemed almost powerless even to give relief, and every day seemed likely to be the last she would spend on earth. One night, her physician, probably ignoring Protestant customs, in accordance with general usage, called aside her husband and her father, and informed them that she could not possibly last until midnight, and that he left the patient in their hands. He probably did so, expecting they

would call in a priest for extreme unction. They, however, soon arranged the house for laying out the corpse, and waited in momentary expectation of her death. Strange as it may appear, morning broke upon the same agonizing scene as the preceding days had done. Another physician was called in, but refused to take any step, as he fully accepted the opinion of his predecessor. They then summoned another who reluctantly consented to prescribe. One week has now elapsed, and a notable improvement has taken place, and she is now considered to be nearly out of danger.

Thus we hope that the life of one who in the outset of our Mission taught its laborers to use correctly the Spanish language, and whose literary ability both in prose and poetry has adorned "El Ramo de Olivo," from its foundation, may yet be spared to labor in the Master's cause. Another bright light however was borne to the mansions of light. Maria Gonzalez y Ollicea was the most promising girl in the normal class, organized by our friend Wm. A. Walls, and her deep interest in the Gospel had endeared her to us all, besides our love to her for her father's sake, for she was daughter of our beloved native laborer, Julio Gonzalez y Gea. The cruel epidemic of small pox entered this family, four children were attacked, and she whom we had looked at with so much hope was torn from us. Our school was nearly paralyzed for a time, notwithstanding but three deaths have occurred in our little flock up to date. It is estimated that in four months we have had nearly two thousand cases of small pox in this city.

The hurricane crowded the small-pox, which always exists in the suburbs, to the central part of the city, and unusual crowding, and want of cleanliness, hardly possible under the circumstances, gave the disease such an impulse that it will not leave one unvaccinated person untouched, and the number of cases of varioloid has been surprising. Vaccination is always offered gratis in the city, yet there is a strong prejudice against it, and very few improve the opportunity. By a singular Providence all the vaccine matter brought here for two months after the hurricane was worthless, and when good matter arrived the disease had become general. In Brownsville, Texas, yellow flags are met on all the streets where Mexicans live, and fine and imprisonment are used to make vaccination obligatory.

However, in the midst of these trials, the Church seems to be unusually prospered in spiritual riches, and every few weeks a new voice is heard in testimony to the abounding grace of Christ. Four native preachers are coming forward in the work of the Lord,

to whom we feel drawn like Priscilla and Aquila, to instruct them in the way of the Lord more perfectly. One hour each day is given to prayerful study with the two helpers who are with me, and Friend Walls will have even more opportunity to instruct Francisco Peña. They all feel directly called to the work of the ministry, and seek for Divine guidance and qualification therein. They are unanimous in refusing a salary, and are ready to work with their hands whenever opportunity offers. Our friend Luciane Mascorro is a practical printer, and when here is worth at least two ordinary hands. Julio Gonzalez y Gea has several times been editor and publisher, learned printing when a youth, and is active as pressman, and like the former has learned the art of stereotyping. Many of our most instructive conversations on religious matters have been going on whilst working off five hundred sheets per hour on our press, or whilst melting or casting the plates for our religious or educational publications. Francisco Peña has never been in our employ, but on leaving his family in the service of Christ, we are under obligation to support both him and them. Our other laborer comes to us by conviction, from another denomination, having spent much of his wealth in the propagation of the Gospel, and has a wife equally zealous and talented.

Certainly it was not accident but Divine Providence, that has so planned the work that at our Matamoras Mission, three ministers of the Gospel should be practical printers, and first-class proof-readers, placed in direct contact for about ten hours daily, and thus it will be long ere any other denomination can equal us in accuracy of language, and low cost of production of our issues. Yet what a vast field lies before us, Evangelical literature still in its infancy, and from every state of Mexico, and the republics of Central and South America, the cry comes for light. We have prayed to the Lord of the harvest to send laborers into His harvest; he has done so, even more abundantly than we had hoped for. The working force of the Mission has been quadrupled during the past year, and yet its running expenses have not been doubled. We hope the Church will accept the situation with earnest prayer that the guidance of the Holy Spirit may accompany the infant Mexican Church, not only here but elsewhere.

Kind salutations come to us by almost every mail from Guatemala, San Salvador and Ecuador. In the city of San Salvador alone, we have four exchange papers, one a daily organ of the Government of the Republic, one a semi-weekly, one weekly, and one monthly. When it is considered that our

paper is a small monthly on a subject in which newspaper men and legislators are generally supposed to be but little interested, this will seem even more encouraging. From Guatemala comes a medical organ, whose subscription is \$2.50 per annum, and whose province is so varied from our own. Not only the "El Bien Publico," of Quetzaltenango, and "El Porvenir," of Guatemala, but also "El Oriental," of Chiquimula, have especially recommended our enterprise to the attention of the people of Guatemala. Thus our paper is read in view of the flaming volcanoes of San Salvador and Izalco, and among the deadly swamps of Chiquimula and Tabasco. Everywhere these truths find an echo in hearts which are seeking for light and life. We rejoice that God has led our feet to such a field of service in His cause. Had our kind Father thought best to bestow wealth upon us, gladly would we spend it in His service here, but we learned long since that nothing but *ourselves* would in any case be acceptable to Him. As we now enter upon the tenth year of service, we can look back upon the kind care of God over us, and so many abundant blessings during almost a decade of toil, yet of joy in the harvest.

S. A. PURDIE.

#### "AND WORK."

"Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts."—Haggai ii. 4.

In his admirable report on Protestant Foreign Missions, Professor Christlieb writes: "Every church must grow and increase, if she would live and truly be a church." This conviction is slowly pervading the Society of Friends and showing itself in many ways, often amid struggles and difficulties and imperfections, yet the Lord is leading on. Indiana Yearly Meeting, which has taken the lead in so many of the good movements among us, is showing the way to other Yearly Meetings also in systematic and effective use of the gifts which the Head of the Church has given it. Its committee has just issued the following:

##### *To the Quarterly Meeting Committees:*

The Committee of our last Yearly Meeting on Evangelistic Work desire to call your attention to the following points:

1. Look carefully into the condition of each of your meetings, especially the small ones. Hold a series of meetings at each meeting house as far as practicable, and let every family, and every individual member, as nearly as possible, be kindly visited, spoken to, encouraged, and prayed "with and for."

2. See that all your members are set to work—

find something for every one to do. But especially look after your Ministers; some of them may be hesitating or discouraged; render them help and kindly support *in every way*. Not only assist in carrying out their concerns, but point out work for them, and furnish means for them to leave home when needed.

3. There are many not acknowledged as Ministers who have gifts for work of some kind. Find something for all the "willing-hearted" to do.

4. Encourage your Elders to "feed the flock" by personal visitation, conversation and encouragement, as well as by participating, as the Lord opens the way, in the fuller service of the Church.

We find it impossible to supply the demand for prominent, well-known Evangelists. They are *all* at work, but cannot go to every place where they are wanted. Perhaps this will cause the more general engagement in the service by *all* our Ministers, and thus lead to the development of the gifts of many others.

We wish to encourage you in active, earnest labor, with the hope that many souls may be gathered into the Kingdom during this year. It is encouraging to know that the work is going vigorously on in many parts of the Yearly Meeting, and we hope it may be pressed forward in *all* our meetings. Please communicate freely with us and keep us advised of what you are doing. Let all be done in humble dependence upon the Lord and under the guidance of the Holy Spirit.

On behalf of the Committee.

C. F. COFFIN, Clerk.

Richmond, 12 mo. 27, 1880.

## FRIENDS' REVIEW.

PHILADELPHIA, FIRST MO. 15, 1881.

THE HOWARD ASSOCIATION REPORT for 1880 (London), quoting from official returns, states that the recent mortality in Bengal and some other prisons of India, reached the astounding rate of 25 per cent. per annum. In the Andaman Islands convict establishment, the death-rate of even 5 per cent. the previous year was thought to be very heavy. In some of the Indian prisons, the resort to corporal punishments has been excessive. For instance, in one jail of the Hyderabad district, with an average strength of 411 males, there were 333 floggings. In another jail of the same district, however, where the ratio of punishments to average strength was only 11 per cent., the discipline was far better maintained, heavier task-work was accomplished, and the pecuniary results for prison industry were also much greater.

The disastrous results upon the children of the poor, in the overcrowded tenements of a great city like London, have been often dwelt upon; but it would probably be hard to equal, anywhere else in the world, so morally disastrous

a state of affairs as is evidenced by the following paragraph from the report: "A recent letter of Rev. Mr. Horsley, chaplain of Clerkenwell Prison, states that out of 50 boys sent to that prison, from the ages of 9½ to 16 years, 48 had been Sunday-school scholars, 42 had attended regularly, and 29 had received prizes. Now, either the instruction must have been very defective, or it must have been nullified by evil influences." The inference is drawn—and correctly we should say—that the extreme demoralization thus witnessed in multitudes of boys and girls, is primarily due to the debasing condition of overcrowding to which they are subjected in their homes, and to attendance at the low drinking and music halls and dancing rooms. Whilst the erection of the London Peabody Buildings for the poor has doubtless been attended by beneficent results, yet when we contemplate the fact that in the same city thousands upon thousands of the most unprincipled people are freely accorded licenses to do that which they can to utterly debase society, it would appear that the efforts of the Christian philanthropist are indeed "nullified by evil influences," which the legislative and executive powers blindly (and criminally, we might add) permit to exist.

THE Superintendent of the Census has authorized an approximate report of that of 1880. This makes the population of the United States 50,152,559, an increase since 1870 of 30·07 per cent. This rate of increase is the same as that occurring before the war, and may therefore be expected to continue for a few decades at least. In that case the population in 1900 would be 110,335,629. The increase in the Southern States has been apparently greater than in the Northern. The greatest gain, as was to be expected, is noted in such new States as Kansas, 173·1 per cent.; Nebraska, 267·7 per cent.; and Colorado, 387·8 per cent.

These figures interest the churches. Are they gaining 30 per cent. every ten years, not only in numbers but in vital, moral and spiritual force, to leaven and mould the teeming multitudes of this nation? Is each Christian seeing to it that he lives not to himself or for his own salvation alone, but that his life shall influence for the better that of his circle, and so that of the whole people. As we know that of the increase of Christ's government and peace there shall be no end, we may believe that it is the Divine will that the church should not only increase as fast as the population but faster. If all were faithful it would be so, and the world be brought under the power of Christ's Spirit and teachings.

THE first number for 1881 of "THE FRIEND OF MISSIONS," edited by Caroline W. Pumphrey, is an unusually interesting one. It contains reports direct from Friends' mission at Cheyenne Agency, Indian Territory; an account of the wonderful settlement Metlakatla, among the Indians of British Columbia; a general summary of the work of the American Board in 1880; news from Friends' Mexican Mission; from Friends' Missions in India and Madagascar; beside other entertaining and instructive articles. This illustrated paper is published every month, and contains direct reports of the Foreign Missionary work carried on by Friends, with valuable information from other mission fields. Any one by sending his full post-office address and 35 cents in stamps to Nicholson Bros., Richmond, Indiana, can get it direct from England every month.

#### DIED.

PETTAY.—Near Council Grove, Kansas, Eleventh month 10th, 1880, Lilly Alice Pettay, aged nearly 18 years. She was the adopted daughter of Eli T. and Ruth E. Hunt. She joined the Society of Friends through conviction, in Sixth month last, and was a member of Honey Creek Monthly Meeting, Indiana. Removing to Kansas, she lived only two weeks after reaching her new home. She was a Christian, of a kind and loving disposition, and beloved by all who knew her.

(*Christian Worker* please copy.)

#### LECTURES ON AMERICA'S PLACE IN HISTORY.—

Professor John Fiske, of Cambridge, Mass., will deliver six lectures on "America's Place in History," at Haverford College, on First month 17th, 19th, 21st, 24th, 26th and 28th, 1881, at 7½ o'clock P. M.

I. *First month 17th.*—The Discovery of America. Voyages of the Northmen. Crusades, and spirit of adventure in Europe. Early navigators.

II. *First month 19th.*—The Struggle between France and England. Canada and New England. The Old Regime in Canada. Indian alliances of the French. Frontenac. Indian massacres. Capture of Louisburg. Struggle for the Ohio Valley. Montcalm and Wolfe. Pontiac. Results of the English victory.

III. *First month 21st.*—The Thirteen English Colonies. England and Spain. Frobisher, Drake, Gilbert, and Raleigh. The various English colonies in America. Crown, charter, and proprietary governments. Extraordinary growth and importance of the colonies. Their effect upon the commercial and maritime development of the mother country.

IV. *First month 24th.*—The Town Meeting. Differences between a village in England and a village in Massachusetts. The Town Meeting as the primordial unit in American political life. Comparative survey of the American Township, the English Parish, the French and Spanish communes, Slavonic and Indian village communities, the Greek and Roman city. The Russian *mir*. Vicissitudes of local self-government. Feudalization of Europe. The triumph of Wolfe marks the greatest turning-point as yet discernible in modern history.

V. *First month 26th.*—The Federal Union. Causes of the political failure of ancient Greece. Greek attempts at federation. Roman conquest. Teutonic and Slavic tribal organization. Importance of the history of Switzerland. Cohesive forces stronger than disruptive. Federation in America. Combination of federation with local self government.

VI. *First month 28th.*—Manifest Destiny of the English Race. How to "bound" the United States. Work of the English race in the world. Early struggles of European civilization, and their political effect. Old Aryan freedom happily preserved by England. The race which gained control of North America must become the leading race of the world. Future of the English language. A federal union of the States of Europe probable. The "parliament of man" and "federation of the world."

\* Graduates, old students, and friends of the College, are invited to attend.

A train for the city, after the lectures, leaves the station at 9.11.

**FRIENDS' INSTITUTE FOR YOUNG MEN, 1319 FILBERT STREET.**—At a meeting of the Institute, held on the 7th inst., it was decided to grant the free use of the rooms, daily except First-days, from 8 A. M. to 5 P. M., to *women*, members or attenders of Friends' Meetings. Those residing in the country, or in the city at a distance from the business centre, may often find it convenient to have a resting place thus afforded them, and they with others are invited to avail themselves of the privilege.

The Committee on Class Work has in view the formation of two classes for the systematic reading of certain portions of English and American History, to meet once a week at the Institute, should competent leaders be found, and should sufficient interest be shown in the project.

Those desiring to receive copies of the circular, which will probably be issued, on the subject, will please address

COMMITTEE ON CLASS WORK,  
Friends' Institute, 1319 Filbert Street.

### RELIGIOUS INTELLIGENCE.

THERE was something significant in the remark of a speaker at the last Unitarian convention, who said, "The only time I felt that I ever wanted to be orthodox for an hour, was the hour in which I noted the great missionary triumphs of orthodoxy."

**MEMORIAL SUNDAY-SCHOOLS IN MISSOURI.**—Some years ago the Rev. W. P. Paxson was preaching in a church in New York City in behalf of the American Sunday-School Union, and, in setting forth some of the good results of their missionary work, stated that many of the mission-schools planted by them became the seeds of churches. A gentleman who heard him went home and said to his wife: "We have erected a marble monument over our darling Daisy. In time that will crumble. Let us erect one that shall be enduring." So they gave \$25 to the missionary work of the American Sunday-School Union, to be spent in organizing a Sunday-school in some destitute place in the West. This was done, and the school was called the Daisy Mission-School. It has been the means, in the hands of God, of leading many young people to God's house and to the study of His word. A young man who lived near to it became so interested there that he finally went out as a Sunday-school missionary, a volunteer, and organized many Sunday-schools without pay. These facts being known by a liberal and wealthy gentleman in Syracuse, N. Y., induced him to give money largely to the American Sunday-School Union for the support of that missionary, and now he is doing a noble work in Texas,

having organized over 200 Sunday-schools for over 10,000 neglected children; so that now many of these living monuments are dotting the prairies.—*Christian Union.*

E. P. HAMMOND has been holding revival meetings for upwards of seven weeks in Manitoba. He visited Winnipeg, Emerson and four other places, holding meetings and preaching night after night in the open air with the thermometer sometimes 20 degrees below zero. Many conversions are reported.

THE American Methodist and Baptist preachers in Sweden have been persecuted by the government. Pastor Palmblad, Baptist, lately was fined 100 crowns for persisting in teaching in Sköfde against the order of the Church Council. A memorial has been presented to the King in behalf of the ministers.

THE dark side of mission work among heathen is not often brought to view, but every thoughtful person will infer from the number who in Christian lands under good instruction either fall into infidelity or gross sin, or having professed adhesion to Christ "in works deny Him," that many professed converts in heathen lands return to error and vice. The following illustration is from the *Missionary Review*: "The King where Bro. Osgood has gone was once a Methodist class-leader, but went back to native practices and habits, and has a great many wives. His brother, Thomas Bond, named after Dr. Bond, was once a Methodist.—Miss Sharp, of Monrovia, in *Heathen Woman's Friend*."—The lesson from such cases is, (a) increased watchfulness by missionaries in receiving and training converts; (b) more earnest and frequent prayer to God, who alone can keep them from falling. Those in Christendom who give to this work, should bear these converts and their peculiar circumstances of trial and temptation, more constantly on their hearts in prayer, and find, in the reports of every such case, a fresh incitement to this duty.

In the report just issued of the British Consul at Chefoo, China, it is stated that a change has come over the attitude of both the educated and uneducated classes, with respect to the doctrines of the New Testament. Indifference and hostility are giving way to respectful attention. This change is attributed by the missionaries to the generosity of the Christians toward the starving multitudes during the late famine.

**PEACE.**—An influential meeting was held at Leominster on the 15th ultimo in favor of peace. Mr. Samuel Bowly, of Gloucester, presided, and was supported by Alderman Southall, Mr. Josiah Newman, Rev. Frederick Ellis (Moravian), Rev. J. Gillibrand (Free Church), and others. Mr. Frederick Sessions, of Gloucester, read an excellent paper on the Scriptural argument for peace, to show that war was inconsistent with the spirit of Christianity and contrary to the precepts of its Founder. Mr. Sessions was followed by an earnest and effective address from Miss Priscilla H. Peckover, of Wisbech, who concluded by inviting all present, especially ladies, to sign a declaration to the following effect: "I believe all war to be contrary to the mind of Christ, who says, 'Love your enemies, do good to them that hate you,' and am desirous to do what I can to

further the cause of Peace." Mr. Bowly alluded to the war in Afghanistan as a selfish and needless war to obtain a scientific frontier. He spoke touchingly of the distress of widows and famishing orphans as often claiming pity as much as the man shot down in battle, and he was followed by remarks from Mr. H. S. Newman, Mr. George Phillips, Haverfordwest; Mr. J. Marshall Sturge, Gloucester; Mr. William Brewin, Cirencester; and Mr. Frederick J. Gibbins, Neath. Mr. F. Ellis cordially indorsed the views of the previous speakers, and the Rev. J. Gillibrand argued in favor of the substitution of arbitration for war. In conclusion a committee of ladies was appointed to advocate the cause of peace.—*Herald of Peace*.

## THE INTERNATIONAL LESSON.

### FIRST QUARTER.

LESSON 5. First month 30th, 1881.  
SIMEON AND THE CHILD JESUS. Luke II. 25-35.

GOLDEN TEXT.—"For mine eyes have seen thy salvation."—Luke II. 30.

The rite of circumcision, which had been instituted in the time of Abraham, when the promise was given to him that he should be the father of many nations (Gen. xvii.) was perpetuated amongst his descendants, except during the wandering of the children of Israel in the desert, through all the changes which they underwent. Moses gave specific command how it should be performed. (Lev. xii. 3), and our Lord was circumcised in accordance with this law. Children were usually named on the eighth day, at the time when the rite was performed. The name Jesus—Saviour, was a common one among the Jews, given in remembrance of Joshua, the great leader. Now it was given with the promise which the name indicates.

In the Mosaic law (Lev. xii. 6) the offering at the presentation, after the days of purifying were fulfilled, was to be a lamb of the first year for a burnt-offering, and a young pigeon or turtle dove for a sin-offering; but where the parents were too poor to provide a lamb, then two turtle doves, or two young pigeons, the one for a burnt and the other for a sin offering, were sufficient. Joseph and Mary, on account of poverty, offered the latter. In this, as in other things, the Levitical code provided that the poor should not be oppressed in offerings.

This presentation at the temple occurred on the fortieth day after the nativity. No woman was permitted to leave her house during that time, the first visit being to the priest with the offering. In all this the Jewish law was exactly fulfilled. Our Lord always fulfilled all righteousness.

### THE LESSON.

Verse 25. *And, behold, there was a man in Jerusalem whose name was Simeon (one that hears).* Luke does not speak of him as any particular man, except for his goodness. Some scholars have supposed that he was the son of Rabbi Hillel, and the father of Gamaliel, but this is mere conjecture.

*And the same man was just (or righteous) and devout.* That is God-fearing, for the word *devout* has the meaning of reverent fear. Simeon

obeyed the law in his outward acts, and had a filial regard to God in his heart.

*Waiting for the consolation of Israel.* For the coming of the Messiah, and all the blessing that would flow from it. There is danger of our not understanding the full force of this word, which has no word in our language to express its full meaning. Simeon was not looking for a Messiah to console, but to free them from bondage by His power.

*And the Holy Ghost was upon him.* As a perfect example of a man under the old dispensation, Simeon was at times filled with the Holy Spirit, but there was not in his case the abiding presence, the indwelling of the Holy Ghost in that fulness now granted to the faithful Christian. As the prophets were only able to prophesy at times, so the Holy Spirit only filled the soul under peculiar circumstances.

26. It was revealed to him that he should not pass away from earth till he had seen the Christ of the Lord, or the Lord's Anointed One.

27. *And he came by the Spirit into the temple.* He came in by direction of the Spirit, and probably with full knowledge that he should see the Messiah; and when the child Jesus was brought in he knew that He was the Christ.

28. He took the child in his arms and blessed God. His first words were of praise, showing his full faith in Jesus as the promised Messiah.

29. This oft-quoted verse only expresses the full faith of Simeon. He had been waiting many years for the promised Messiah, and now God had made His word good to him, and he was ready to depart, for his eyes had beheld the Lord's Anointed. The hymn, "Nunc dimittis," is so named from the first two words in the Vulgate translation.

30. *For mine eyes have seen Thy salvation.* Not the abstract *soteria*, but the concrete *soterion*. Simeon speaks of the child as the salvation of God, as He who was to accomplish the redemption of Israel.

31. *Which Thou hast prepared before the face of all the peoples or nations.* Simeon expected that all nations would see the saving power of God manifested through the Messiah.

32. *A light to lighten the Gentiles.* Zachariah could speak of the Dayspring visiting them, "to give light to them that sat in darkness." He should be a light for revelation to the Gentiles. He would make known to those who were in ignorance and sin the knowledge of God, of His truth and way of redemption. He would also make clear the glory of Israel, whose glory He was, for "Salvation is of the Jews."

33. This discourse of Simeon amazed Joseph and Mary.

34. Simeon, after having returned thanks to God, blessed Joseph and Mary, or possibly Jesus and His mother, for he seems not to refer to Joseph, but only speaks to Mary.

*Behold, this child is set for the fall and rising again of many in Israel.* This child is appointed (the word *set* having the signification of being in the place appointed), to accomplish the redemption of Israel; some to stumble at His lowly character and fall never to rise; and others, like Peter, through their fall to rise again. All ideas of a temporal kingdom were to be brought low.

*A sign which shall be spoken against.* These words were those of a man under the immediate

inspiration of God, for they were not the words he would naturally use, but as Isaiah in the 52nd and 53rd chapters spoke of Christ's suffering, so Simeon foretells to Mary that Christ's life and teaching would provoke opposition.

35. The prophecy of Simeon is very definite: *A sword shall pierce through thy own soul also.* As a man, her Son would suffer indignity and insult. She would not see the fulfilment of her hopes in Him as the outwardly reigning Messiah; there would be no outward redemption of Israel. As she stood at the foot of the cross that prophecy was fulfilled.

*That the thoughts of many hearts may be revealed.* The coming of Christ and His ministry did reveal the thoughts of the hearts of those whom He met. The thoughts and the spirit of the Chief Priests, Pharisees, and even of the twelve Apostles, are continually brought out in the Gospels, for Christ's teachings were and are a touchstone of character.

This hymn of Simeon, the fourth in the series, (the first being that of Mary, the second of Zachariah, and the third that of the angelic host), is distinct from the others, for Simeon foretells the trial and the suffering of Christ. There appears to have been the greatest spiritual discernment in Simeon, and his prophecy, so different from the ideas of the Jews as to the glory of Christ's outward kingdom, did not in any way cloud his joy. The priest who received the doves and the shekels had nothing to say of Him who came to redeem the world. Simeon overlooks all the rites and ceremonies which had been so punctiliously observed, and sees with the eye of faith into the future; all his desires being now granted in the birth of that child, he is ready to die.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. The revelation that Jesus was the Messiah, the Saviour of the world, was made to those who were just and devout; to others His coming was a cause of uneasiness. "The secret of the Lord is with them that fear Him, and He will show them His covenant."

2nd. The waiting year after year for the manifestation of God's goodness prepared Simeon for the reception of the glad tidings, so that there was only joy on his part in receiving them.

3rd. The promise to Simeon that he should not see death before he had seen the Anointed One of the Lord, showed how earnest his desire had been for the salvation of Israel.

4th. True consolation is that which strengthens us, quickens our faith in God, and enables us to overcome the sin which oppresses us.

5th. A belief in the promises of God will enable us to see their fulfilment in those events which to the world have no significance. The birth of a little child was not likely to attract much attention when Simeon uttered his prophecy.

6th. Simeon saw that Christ as the salvation of God was to be known by all nations. In this his prophecy is more comprehensive than that of the others.

7th. The idea of light in connection with the coming of Christ, is one of the most expressive words. He came to bring the knowledge of God's character and man's character; to show sin and the way to be saved from it; to bring also life and immortality to light, so that a future

state, heaven and hell, were made known clearly to men. The work of Christ was to save, by bringing men to the light. The work of Satan is always dark; concealment is his great weapon. The true follower of Christ does not walk in darkness; every act is done with the purpose that light shall not reveal iniquity, dishonesty or sin in it.

8th. To those who heard Simeon, the idea of Christ being for the fall and rising again of many would be incomprehensible; in this prophecy we see that the fulfilment was necessary to the understanding of the matter foretold.

9th. Mary, as the mother of our Lord, was filled with joy at the thought of the blessing He would be to all people; but there is no concealment in God's plan, and she was told by Simeon what would come upon her, that her Son, the Messiah, should be spoken against. Even she seems to have gained slowly and by inward struggle a firm faith in the character of her Son. She joined his relatives apparently in fearing He was beside Himself when He began His public ministry. See Mark iii. 21 and 31. Jesus staid with His mother till He was thirty years of age, and afterward He attended only to His Father's business, calling those who obeyed His commands and believed on Him, His mother and sister and brother.

10th. In the birth of Christ, His circumcision and His presentation in the temple, the rites and ceremonies of the Mosaic law became of no avail. As the hymns spoken on these occasions are read and considered, the weakness of Jewish forms and ceremonies as compared with the spiritual realities of the Gospel must be impressed upon all. Simeon foretold the work that should be done by Jesus Christ the Lord, and the fact still remains the same that those who come to Him will experience the fall of their earthly hopes and fears, and their own self-righteousness will have to be counted as nothing, and His righteousness will be their shield and buckler, and their thoughts will be made known, for He testified against all hypocrisy, no matter how skillfully it was concealed.

Have we found God's words true to us, and can we set our seal to them as Simeon did?

Have we by faith seen the Lord Jesus to be our own salvation from hell and from sin?

Have we loved the light of His Spirit and of His teachings, and have we brought all our deeds to it, so as to know whether they are pleasing to God? What are the thoughts of our hearts about Christ? Have we admitted that our thoughts were wrong, and have we accepted Him as our Saviour, our Light, our Leader?

Have we fallen in our own esteem, laid ourselves at Jesus' feet, and known Him to lift us up, set our feet on Himself as the Rock, to remit all our sins, and to establish our goings in holiness?

OF John Eliot, a former Mayor of Liskeard, Cornwall, England, it is said: "It grieved him to see Quakerism professed in dryness and formality. He believed it to be the faithful carrying out of the principles taught by our Blessed Saviour, and that without the baptism of the Holy Spirit, and the nourishing of the soul with that

bread which comes down from heaven and gives life unto the world, it was of little value.

To the miseries and sinfulness of war he was keenly alive, and at his last Quarterly Meeting (in 1879) which he attended with an effort which few understood, he spoke with deep concern of the low state of morality prevailing in the nation, and in tones of earnestness not soon to be forgotten, of the duty devolving on us in bearing a faithful testimony against all war, and of upholding the Christian standard in political and commercial affairs."—*Annual Monitor*.

## CORRESPONDENCE.

WESTFIELD MONTHLY MEETING, IND., was held Twelfth month 30th, 1880.

We had the acceptable company of Jesse C. Johnson, of Cherry Grove, Ind., who was favored to preach the riches of Christ to our comfort and edification. The Lord Jesus is not only the friend of sinners, but the strength and joy of believers. The thought was enforced that the Lord Jesus is our life, and that if we have that life we also have His love, which will constrain us to go out after others; the lost will be found, the sickly will be brought in, and the militant church be built up. As the old year was about to close we were made to take a view of the past, and recount many blessings of which we have been the recipients. Many voices were raised in thanksgiving and praise, with the feeling that we ought to renew our covenants with a covenant-keeping God. May this be the feeling of all His children everywhere, and may the great Head of the Church so equip and send out His servants that they with great power may hold up the Lord Jesus as the Saviour, that there may be a flocking to the fold, and His name be glorified, is our prayer.

N. D. BALDWIN.

On the 19th of this mo., I attended Holly Spring Monthly Meeting, and rejoiced in the privilege of mingling with our dear friends, Samuel Loyd from Kansas, Ruth Loyd and Mary Stanley from Ohio, also Ervin Taber from Tennessee, who are strong workers in the good Master's cause. The business of the church was transacted in harmony. First day the house was crowded and the stream of Gospel love flowed freely. In the afternoon the first three mentioned went to Bethel. E. T. remaining, we had a tendering season. Second-day, 20th, rode fourteen miles facing the fast falling hail and snow, and on the 21st, 22nd and 23rd,

E. Taber labored with us at Rocky River; the weather continuing so rainy, meetings were small, but the Searcher of hearts was feelingly near and that to bless. James R. Jones held a series of meetings at Cane Creek at the same time with good success.

On the 25th, the Pleasant Hill Temperance Society, which has been steadily kept up for a half century, held its semi-annual meeting. Notwithstanding a heavy fall of snow, it was well attended, especially by the young people. Resolutions were passed in favor of petitioning the Legislature of this State to pass a prohibition liquor law to be submitted to the popular vote for ratification. May the Lord bless this great movement on the subject of temperance, which is now being awakened all over the United States, and elsewhere.

ISHAM COX.

Mudlick, N. C., Twelfth mo. 29th, 1880.

### FRIENDS' SYRIAN MISSION.

My dear friend:—Enclosed thou wilt find a plan of the contemplated Training Home for girls on Mount Lebanon. We want accommodations for about twenty at first. The pressing need now is the realization of the theory in the practical good, because so many mothers and girls are anxiously waiting for such an institution.

The place which we have selected as the best, healthy, convenient and with a most beautiful view, is at the right hand of our Training Home for boys, three hundred yards distant, and separated from it by a wall, and yet near enough for daily inspection.

The Cottage Hospital is about 300 yards distant on the left of the Training Home for boys, and the Training Home for girls will be the same distance on the right, and both 100 feet lower than the Training Home for boys, which will form a beautiful triangle: Between these buildings is the garden of fruit trees and a strong spring of water.

We have had the great pleasure of receiving two dear women Friends from England at our Mission, both ministers well beloved, Maria Feltham from Hitchin, and Ellen Clayton, Chelmsford. They are intending to spend the winter with us, returning in the spring. We are very thankful for this privilege, for we have for a long time desired and prayed that some women Friends might come out.

At our meeting for worship last First-day, both of them lifted up their voices, and the people were surprised to hear them. "Surely," said they, "these are words spoken by angels, our hearts were captured by the power of their speech." Some of the women said, "Now we see and hear what

good women can do, and what high degree of knowledge and business they are able to attain unto if they are cared for, but here in this country nobody cares for women but the Missionaries."

Sabah Chun, the wife of one of our teachers, was so moved by the words of the two Friends that she said, "I think if we labor for it and ask our Heavenly Father's help, I hope I may be able to preach the Gospel." And one evening she arose in the presence of many men and spoke very nicely, in spite of the false notion that no woman has any right to speak so long as a man is present, however stupid or miserable he may be.

Some other women said, "We are quite sure that women have a great work to do upon Mount Lebanon, but this work will be left undone if we do not bring up our daughters in the fear of God, and if we do not give them a good Christian education."

"We feel just now, since we have seen and heard these dear ladies from England, the want of a Training Home for girls, much more than before. Oh, may our Heavenly Father have pity on us and on our daughters, and move the hearts and hands of our dear friends that they may be enabled to help us in the erection of a Training Home for girls."

The welcome Epistle from your Western Yearly Meeting has reached me, and was translated and read at our last Monthly Meeting, and it has greatly cheered us. I shall soon acknowledge it to B. C. Hobbs.

Joseph Abdel nour Faken, merchant at Beirut, has been received a member of our Monthly Meeting.

The Training Home for boys, the ten branch schools, the Medical Mission, the School of Industry, the preaching of the Gospel among all the fanatical, superstitious and ignorant mountain people, are going on by the power of the Lord. And cultivation is not neglected.

Susane, my dear wife, and Rosa, Ibrahim and all the teachers send their love to thee, and to all Friends who take an interest in the welfare of the Holy Land. With much love, thy affectionate fellow-worker.

TH. WALDMEIER.

Brumans, Mount Lebanon, Twelfth mo. 1st., 1880.  
To ELI JONES.

RANGOON, BURMAH.

Steamer Ashley Eden, *en route* from Henthada to Rangoon, November 25th, 1880.

My dear friend, Eli Jones:

I am obliged to turn my friends off mostly with electric pen letters. I believe I have never acknowledged your favor of more

than a year ago, and now I have to thank you also for your letter dated 1st of last month and for a report of the N. E. Friends' Yearly Meeting, all of which are very interesting to me. The news of your Syrian Mission which I receive from you and from Friends in England is very charming.

I am on my way to Rangoon, partly for needed rest and change and partly for the dentist's services. We have not many conveniences of civilization in Henthada. I hope next week to meet my son, Willis F. Thomas, now twenty-five years of age. I assure you I shall be thankful to make over the charge of the mission to him.

I would by no means have taken such a charge upon myself except temporarily in an emergency. My son comes unmarried. His knowledge of the language, which he speaks with a perfection of accent and idiom, perhaps never attained by a foreign-born missionary, gives him a special advantage for the work here.

I trust that Burmah as well as Syria will be remembered in your prayers. The great want here, as everywhere, is the outpouring of the Holy Spirit.

Very sincerely your friend.

CHARLOTTE B. THOMAS.

#### FRIENDS IN FRANCE.

PARIS, Twelfth mo. 21, 1880.

Dear Friends.—I want to interest the readers of *Friends' Review*, in the Friends in France. Though few in number, and scattered in several places, they are occupying an important position in this nation, from which the high standard of gospel teaching as professed by Friends finds entrance. We have visited five of these places. Friends are so few in number that they have generally married non-members, and hence often only one of the heads of a family is a member. As Nismes, Jules Paradon's family are Friends, and at Fontenes are Samuel Brun's family, both interesting families and having a large influence for good. At Congénies, Lydia Majoller and Mary Barnard were our interpreters and helpers, and with a few others there they hold a regular meeting on First-day. We held three meetings here, one in Friends' meeting house, and two in the Wesleyan Methodists' house. We visited several families, some of whom were not Friends nor connected with them, and spent nine days in the place. The people were busy gathering their olives from the many large orchards of the trees which there abound. At Fontenes we spent two days in a Friend's family, had a meeting for Friends in their meeting-room, and one for

the public in another place. Our friends thought all the Protestants were present, as there are but few in the neighborhood. We spent one day at St. Gilles and had two meetings in the house of Anna Vally, the principal member there, one of them for Friends, the other for the public which the pastor attended. At Nismes we had one meeting for Friends, besides a parlor meeting in J. Paradon's house. He and his wife both interpreted for us, and were our efficient helpers. This is an old Roman town, with 60,000 inhabitants, a small proportion of whom are Protestants. We had one large public meeting on First-day, the pastor interpreting for us. During our stay we visited two asylums for orphan girls, and had opportunities with them, and also had two meetings for mothers, all of which were mutually satisfactory, I believe, as well as those in all of the other places. We then went north to Valence, where Joseph Pim lives. We found him a faithful helper, a friend that never left us after we quitted the train till we took it again, and was the means of opening our way so that we had five large meetings in the city and vicinity, and three more private ones. Near this place there are four Friends by the name of Combe. Benjamin and Samuel both interpreted, and were a great help to us. One of the meetings while here was twenty miles distant on the Cevennes mountains, where Friends had never been before. J. Pim and B. Combe went with us. We were very cordially received, and had a very satisfactory meeting. We have been told there never was so much religious liberty in France, and it is very desirable that rightly qualified laborers shall enter these opened doors and labor for the Master. That a woman should be received and allowed to speak as I have been, is considered a great advance.

There are no Friends living in Paris, and we find much less openness than elsewhere. Justine Dalencourt, with her meetings for mothers, has a most interesting field of labor, and is extending it. To her work we have access, and are glad to know and to encourage her in it. Have made arrangements to go back to London the 24th instant. We came to France the 16th of last month, and must acknowledge the Lord has been our Shepherd so we have not wanted for any good thing.

ELIZA WATSON.

**THE NEW JERUSALEM.**—Many things more did I see concerning the heavenly city, the New Jerusalem, which are hard to be uttered, and would be hard to be received. But, in short, this holy city is within the light, and all that are within the light, are within the city; the gates whereof stand

open all the day (for there is no night there), that all may come in. Christ's blood being shed for every man, He tasted death for every man, and enlighteneth every man that cometh into the world; and His grace, that brings salvation, having appeared to all men, there is no place or language where His voice may not be heard.—*Geo. Fox's Journal*, 1670.

**Cuckoo's Eggs.**—William Lean thinks it impossible from actual observation, for the cuckoo to place her egg in the very small birds' nests, which she chooses to steal, without picking it up in her beak, and thrusting it into the narrow opening.—*Natural History Journal*.

**Celluloid Stereotype.**—Emile Jeunin, a French sculptor, being impressed by the malleability of celluloid at 125° C. (257° F), thought of using it for stereotype plates. The electro-types from wood engravings require long and complicated operations. The plates which are made from celluloid, can be prepared in half an hour, and they are very sharp, very strong, very light and very flexible, so that they can be successfully, readily and usefully applied to the surface of the cylinders of fast presses.—*Les Mondes*.

#### I KNOW.

I know the crimson stain of sin,  
Defiling all without, within;  
But now rejoicingly, I know  
That He has washed me white as snow.  
I praise Him for the crimson tide,  
Because I know that Jesus died.

I know the helpless, helpless plaint,  
"The whole head sick, the whole heart faint:"  
But now I trust His touch of grace,  
That meets so perfectly my case—  
So tenderly, so truly deals:  
Because I know that Jesus heals.

FRANCES RIDLEY HAVERGAL.

#### NEVER OUT OF SIGHT.

I know a little saying  
That is altogether true,  
My little boy, my little girl,  
The saying is for you.  
'Tis this, O blue and black eyes,  
And gray—so deep and bright—  
No child in all this careless world  
Is ever out of sight.

No matter whether field or glen,  
Or city's crowded way,  
Or pleasure's laugh, or labor's hum,  
Entice your feet to stay;  
Some one is always watching you,  
And whether wrong or right,  
No child in all this busy world  
Is ever out of sight.

Some one is also watching you,  
And marking what you do,  
To see if all your childhood's acts  
Are honest, brave, and true;

And watchful more than mortal kind,  
God's angels pure and white,  
In gladness or in sorrowing  
Are keeping you in sight.

O, bear in mind, my little one,  
And let your mark be high!  
You do whatever thing you do,  
Beneath some seeing eye;  
O, bear in mind, my little one,  
And keep your good name bright,  
No child upon this round, round earth,  
Is ever out of sight.—*Selected.*

## THE FOLLOWING LECTURES WILL BE delivered at the

HALL OF THE ACADEMY OF FINE ARTS,  
West side of Broad street, above Arch, Philadelphia :

I. Third-day, Second month 1st, 1881.—Edward D. Cope. Subject, "Mental Evolution."

II. Third-day, Second month 8th, 1881.—Isaac Sharpless. Subject, "Recent Studies among the Stars."

III. Third-day, Second month 15th, 1881.—Henry Hartshorne. Subject, "The Twentieth Century."

IV. Third-day, Second month 22nd, 1881.—Thos. K. Brown. Subject, "The Owners of Ireland."

V. Third-day, Third month 1st, 1881.—Thomas Chase. Subject, "The Revision of the New Testament."

Lectures will begin at 8 o'clock.

Tickets for the Course, \$1.00. Single admission, 25 cents.

For sale at 109 North Tenth St., and 304 Arch St., and at the hall on the evenings of the Lectures.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 11th inst.

GREAT BRITAIN.—Parliament opened on the 6th inst. The royal speech had been anticipated with considerable interest, especially with reference to the policy respecting Ireland which it was expected to disclose. After brief mention of the Eastern question, the difficulties in South Africa, the close of the Afghan war and the withdrawal of British troops from all that region except Candahar, the Irish question is taken up. The expectation that an abundant harvest would greatly diminish the distress in Ireland has been realized, but the social condition of the country has become alarming. Agrarian crimes have multiplied. Attempts upon life have not increased in the same proportion, but unusual efforts are made for personal protection by the police. The impossibility of procuring evidence has frustrated the administration of justice with respect to these offences. It was thought right to use the ordinary powers of the law before asking for others; but these having been proved insufficient, proposals will be submitted to Parliament for giving the Government the additional powers necessary for the vindication of order and law, and to secure protection for life and property. The removal of grievances and the work of legislative improvement in Ireland as well as Great Britain, are still desired by the Government. The Irish Land Act of 1870 has produced great benefits, but in some respects it has not been found sufficient protection, especially under the strain of recent calamitous years. A further development of its principles is recommended, both as regards the relation of landlord and tenant, and with a view to efforts to give a larger portion of the people by purchase a permanent proprietary in the soil. This will require the removal of obstacles arising from limitations in the ownership of property. A measure will be submitted for the establishment of county government in Ireland founded upon representative principles, and framed with the

double aim of confirming the popular control over expenditures, and of extending the formation of habits of local self-government.

The speech also announced that measures will be proposed for further reform in the law of bankruptcy; for the conservancy of the rivers and the prevention of floods; for revising the constitution of endowed schools and hospitals in Scotland; for the renewal of the ballot act; for repressing corrupt practices in elections; and for abolishing corporal punishment in the army and navy.

In a debate in the House of Commons on the following day, W. E. Forster stated, in reply to a question, that 153 persons were under special police protection in Ireland, and there had been, up to the end of last month, 2,573 agrarian outrages. An Irish member protested against the recent prohibitions of land meetings as illegal.

The returns of the British Board of Trade show the value of exports last month to have been £18,500, against £16,500 for the same month in 1879. The value of imports was £33,250, against £35,250 for Twelfth month, 1879. The total value of exports was £222,000,000 for 1880, £191,000,000 for 1879; of imports, £409,000,000 for 1880, £362,000,000 for 1879.

IRELAND.—A Land meeting called for the 9th near Tralee was prohibited. A large crowd, however, assembled, and 400 troops were on the ground. The local magistrate explained the reasons for the prohibition, and the people quietly dispersed.

The members of Parliament who are the objects of the prosecutions now under trial at Dublin, have gone to London, but the trials are proceeding, with no manifestations of public interest. The testimony for the Government is being given.

FRANCE.—The municipal elections held a few days since were favorable in most of the large towns to the Republicans, and distinctively to that portion of the party which supports Gambetta and opposes the Communists. Even in Paris no Communists were elected, though several received large votes in districts which failed to elect.

GERMANY.—A Jew has been re-elected President of the Municipal Council of Berlin. The Progressist party held an enthusiastic meeting in that city, on the 8th, to protest against the anti-Semitic agitation, and a crowd which attempted to disturb the meeting was dispersed by the police.

TURKEY AND GREECE.—The French Ambassador at Constantinople has urged the Porte to accept arbitration, declaring that Europe could not tolerate war; and the French Minister of Foreign Affairs has sent a dispatch to Greece, urging that government to agree to arbitration.

MEXICO.—Recently the weather in Chihuahua has been colder than is remembered by any of the inhabitants. Ice two inches thick has been formed at Paso del Norte. It is feared that the cotton crop of Durango is destroyed.

The house of a Protestant minister in Jalapa having been stoned by fanatics, the Government immediately took measures for the punishment of the offenders.

DOMESTIC.—Congress reassembled on the 5th inst. In the Senate, a communication was presented from J. A. Garfield, stating that he had, by letters to the Governor and Legislature of Ohio, formally declined the appointment of Senator for that State, made by the Legislature in First month, 1880. The House has been principally occupied in discussing the bill for re-funding U. S. bonds maturing during the year 1881.

Nathan Goff of West Virginia has been nominated by the President and confirmed by the Senate as Secretary of the Navy, to fill the vacancy made by the resignation of R. W. Thompson.

# Friends' Review.

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For Friends' Review.

## CHRISTIANS.

*"The disciples were called Christians first in Antioch."*

A well known writer has said that in making a journey to the East, he left home as a Presbyterian; when he reached Scotland he was "Free Church;" when he passed over to the continent he found himself a "Protestant;" but after entering Asia he was simply "a Christian." Had he lost the details of his convictions as to church government, or systematic forms of

doctrine, or of the best modes of worship? Not at all; but he had found that heart-devotion, not to Mohammed or Buddha or Zoroaster, but to the Lord Jesus Christ, was that which permeated his life, and characterized his religion.

When in God's providence the young church had been scattered from its nest at Jerusalem by the persecution which arose about Stephen, some of the converts, in their first ardor, went as far as Cyprus, telling the good news of One who was not only the Messiah of the Jews, but the Son of God, the Son of man, and the Saviour of all who, seeing themselves lost and ruined in sin, would renounce it and accept Him as a deliverer. Thence again some who had believed this message and had found its power to transform their own spiritual life, went to Antioch, then "almost an oriental Rome." It was rich from commerce with the East and the West, adorned with magnificent buildings, and its people devoted to frivolity, to games, and to that sad reverse of all that is true which gave the sanction of religion to the votaries of sensual pleasures, crowning vice with the wreath due to only to virtue. Yet amid this rabble of varied nationalities, of pleasure-seekers, and godless traffickers, were some who listened to the wonderful story of Jesus,—of His birth, His miracles,—the teachings, the love, the crucifixion, the amazing triumph over death of One who now offered pardon and a new life of virtue to all who should hear His voice, awake from the deadly sleep of sin, and embrace Him as their Lord and Saviour.

And not only Jews believed that Jesus was their long looked-for "Anointed of God," but Gentiles also. The Church at Jerusalem heard of this and sent to them Barnabas, who soon after brought Paul from Tarsus. These two continued a whole year to teach the truth, and so many were joined to the church that the converts stood forth as a separate community. They were not Jews,

although many Jews were among them; they were not worshippers of idols, although the greater part had been heathen; for now they had embraced the belief in one true God and the fulfilment of His promises to the Jewish people and to the whole race of man. The Israelites called them contemptuously "Nazarenes;" they called themselves "brethren," "saints," "disciples" or "believers." But they ever spoke of Christ who had lived and died for them, and who now lived evermore to succor, guide and save them by His invisible power. So this name was caught up by the jest-loving people of Antioch and fastened upon His followers, who were called "*Christians*."

The name was not only soon accepted as a crown of glory to those who bore it, but the sanction of Divine inspiration has been placed upon it as used by the Apostle Peter, where he writes, "If any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf." (1. Pet. iv. 16.) Whatever is true and good in human character, whatever therein is the product of God's Spirit of grace, is comprehended in the name of Christian; but the full character is only possessed by those who, like these Jews and Gentiles, have counted all other things but dross for the knowledge of Christ, have given Him their heart of hearts, and, washed in His blood, live by His indwelling presence and power.

Reader, art thou a Christian? Dost thou so believe on the Lord Jesus Christ that it is "with thy heart unto righteousness?" Has His blood cleansed thee from all sin? As married to Him, dost thou, forsaking all heart-idols, cleave only unto Him, and love Him chastely as the pure bride does her husband? He who once offered His life for thee now offers thee Himself, and art thou ashamed to own Him? As the Husband of souls He has said to those who accept His love and follow Him, "all things are yours." As the bride shares all her husband's wealth, so does the believer all the riches of Christ which he needs and can use. Shall not thy neighbors and friends be constrained by the evidence of thy character henceforth to call thee Christian?

SUPERINTENDENT PEASLEE, of Cincinnati, advocated at a recent meeting of the Ohio teachers, the inculcation of morality in children, by means of the reading and memorizing of carefully selected literature in schools. "Heretofore," he said, "the boy's education has been no broader than his business expectations; his happiness as a man and his worth as a citizen have not been taken into

account. These principles are too narrow for an age that is looking for good men, as well as good accountants and grammarians. They are unnecessarily narrow. They leave broad fields of noble soil untilled." What could be so good for such reading as selections from the best writers on morality and religion, those "holy men of old who spake as they were moved by the Holy Ghost?"

JOHN M. WHITALL.

(Continued from page 356).

During the year 1858 he began to speak occasionally in meetings, and continued to do so until disabled by illness in his latter days. What he had to say was short and to the point, and was always full of comfort and help. He never believed in multiplying words, where a few would do; and his very brevity made his sermons more definite and striking. The one great theme of all he said was the love of God in Christ, and the gifts this love had bestowed upon us. He used to dwell frequently on the forgiveness of sins, and that the believer might *know* it, and might now and here enjoy peace with God. One of his favorite texts was 1 John i. 9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He made it very clear to his hearers, that this was the statement of an incontrovertible fact, which ought to bring comfort to every sin-burdened heart, and we have often had different members of the meeting he attended, to tell us of the comfort this text and his comments on it had brought them. Another favorite subject was concerning that inward communion with the Lord, in which his own soul rejoiced, and to the enjoyment of which he longed to bring every other. Indeed I think he scarcely ever spoke without referring to this in some way, and it was so plainly a living reality with himself, that hearts could not fail to be made hungry for the same joy. The text with which he used most frequently to enforce this truth was the one we called, from his continual quoting it, "father's text," "Draw nigh unto God, and He will draw nigh unto you." It was a real thing with him, this drawing nigh unto God, and finding the Divine response on the part of God drawing nigh unto him; and those who knew what a practical part it was of his every day life, did not wonder at his constant repetition of the text, although sometimes we would laugh at him lovingly, and tell him he would have to be called "the man with one text." He was never what would be considered a great preacher, and his labors were mostly confined to his own meeting and his Mission School. But his terse, forcible and very practical ex-

hortations, will long live in the hearts of those who were so often helped by them.

The only notice of his speaking in meeting that we find in his memoranda, is a few words, under date of Eleventh mo. 4th, 1858. He writes :

"Several times during this last year I have spoken in our religious meetings, believing myself called upon to do so. Oh! that I may be preserved from offering strange fire on the Lord's altar. This day I am fifty-eight years old, and the 'issues of life' have felt very important. Earnest are my desires for a closer walk with my Heavenly Father; and I feel it in my heart to petition Him for a clean heart and a will resigned to all His dispensations. And oh, for true gratitude of soul to Him for all His mercies and continued favors.—Throughout the terrible panic that spread over this land last fall, prostrating many who had weathered other storms, it pleased Divine goodness to help our Firm through with very little loss or difficulty. What can we render, or what can we say, except to ask our gracious Lord to accept our poor thanks for the sake of His dear Son, our Lord Jesus Christ."

But more effectively than his words even, his life preached, for no one could live with him and not see that the spring and source of all he was and all he did was the inward hidden power of God in his soul. And even in the days of our ignorance, when we children had no personal or experimental knowledge of this Divine life ourselves, we still knew it was real, and could as soon have doubted our existence, as to have doubted our father's experience. We could not help knowing that he made the Lord his Guide and Counsellor continually, and that he could never be turned aside from a loyal obedience to His voice; for practical instances of it were constantly occurring.

I remember when he bought The Cedars, how impressed we all were with this.

As his custom was, he had asked the Lord to direct him in the matter, and was answered, he believed, by an impression that if he could obtain the property for a certain specified sum of money, he might safely buy it. This sum was less than the owner of the property declared was the least he would take, and we all tried to move our father from his position. But believing he had heard the Lord's voice in the matter, he was immovable, and in a very little while the owner agreed to his terms. And this was only one instance out of many.

(To be continued.)

THERE is a Temperance Society in connection with the New York Post Office, numbering about 300 members, and it is now unpopular in the New York Post Office to drink or swear.

#### LOSING FIVE DOLLARS.

AND FINDING THE "PEARL OF GREAT PRICE."

Our of the best known practical men in New York is one whose success in business has not deterred him from almost continuous evangelistic work in the struggling churches and church enterprises of all denominations. Everywhere, especially in his counting-room, and at every seasonable opportunity, he has a "word in season" to arouse the thoughtless and to lead the earnest seeker after truth to its Divine Fountain Head. And his labors have been greatly—yes, abundantly blessed in the salvation of many.

In the ordinary course of business an article of furniture was sold by this gentleman—whom for the nonce we will designate as Mr. Diligent—to a young lady of refined tastes, the daughter of a former Canadian missionary residing in Brooklyn. As she was not able to pay cash for the article, she was given the privilege of monthly payments. One day shortly after, while on her way to New York with the five dollar monthly payment for her treasure in her pocket, either while on the crowded Fulton ferryboat or on the way to the office where her father was employed as a proof-reader, the poor girl's pocketbook was stolen.

The loss was a sore one, for her father had not the necessary amount to pay, and the grief of the young girl at losing the money was intensified to anguish by the fear of thus losing what she deemed so valuable. Father and daughter went immediately to see Mr. Diligent, who, after hearing their story, pleasantly consented to wait till they could pay. The young lady's eyes filled with tears. Seeing how her heart was touched by the kind act he said, turning to the father, "What church do you attend?"

"The Presbyterian sometimes," said the father, "and sometimes the Quaker;—but I go all over—to the Episcopal, Baptist and other churches." He then briefly told the history of his life.

"And are you a Christian?" inquired Mr. Diligent of the young lady.

"No, sir."

"Is your mother?"

"No, sir."

"Or your brothers and sisters?"

"No, sir."

Turning his earnest eyes on the father, the questioner asked,

"Do you think you have done your duty? If your wife and daughter had died yesterday, they would have been lost. That is a fearful truth."

Turning again to the girl he said,

"Do you want to be a Christian? Have you ever tried to give your heart to Jesus?"

"Yes, sir, many times."

"And" (to the father), "you want your wife and daughter to be Christians?"

"I do."

Then followed a brief, loving, Christ-like effort to open the eyes of these spiritually blind ones, at the conclusion of which, the venerable Christian business man, his silvery hair seeming a halo to the father and child, said, in parting:

"When you go home now, pray for yourselves, that Jesus may open your eyes. Get your wife to pray for herself. I will pray for all of you. And next Monday evening come to Dr. J——'s church (which is nearest to the ex-missionary's home), to the young people's meeting. I will meet you there."

Monday night came, and with it the ex-missionary and his wife and daughter. At the close of the service, Mr. Diligent, with others, talked and prayed with them. And there and then they professed repentance for sins, and faith in the Lord Jesus Christ.

Since that time, a brother of the young lady has also found the Saviour precious.

Subsequently the father and mother came to Mr. Diligent's counting-room. They had before that been separated by denominational lines, but the New Life had taken away all sectarian feeling, and blended them in one. "We are going together hereafter to the same church," said he gladly, "and father, mother and daughter join the church next Sunday."

"Do you know," said Brother Diligent, "I think it was the best thing that could have happened to you—your daughter losing that five dollars. She lost a small sum of money, but as the result, three of your family have found the Pearl of Great Price, and God has set you to work for the salvation of precious souls."

What a lesson and incitement this incident should be to all business men! How much precious fruit might be garnered for the Master! New York business life offers multitudes of such chance occasions when a favor conferred opens the way for a brief, earnest, sincere effort to save at least one precious soul. God often causes the unconverted to come in the presence of His people, and in all such cases they should introduce the subject of the salvation of precious souls, as did Mr. Diligent.

Had the lady not lost the five dollars, she would have paid it to the cashier and gone home without a word being said to her; but the loss of the five dollars brought her to Mr. Diligent, who improved the opportunity for the salvation of her soul.

"Work while it is called to-day; for the night cometh wherein no man can work."  
—*Watchman*. W. P. G.

For Friends' Review.

## THE FIRST DAY OF THE WEEK IN EUROPE.

A writer in the *Christian Statesman*, in the course of a review of the state of the "Sabbath cause on the Continent," furnishes some facts additional to those concerning Germany and France, of which mention has already been made in these columns.

In Russia, a number of those interested in a proper observance of the first day of the week, were about to form an association for the promotion of the cause, but met with a refusal on the part of the government. This rebuff the writer of the article referred to considered inexplicable, in view of the prevailing drunkenness and shameless disregard of the day. He mentions the fact, personally observed, that when in the city of Moscow one First-day, he counted twelve drunken men in the space of fifteen minutes, who passed the spot where he was standing.

In the Russian province of Esthonia, attempts have been made to lessen the evils of certain popular assemblies, where the custom of drinking whisky in immoderate quantities prevails. The provincial authorities have accordingly forbidden children to be present at those orgies, or cruches, as they are locally called. On the other hand, as a result of the growing prosperity of the Baltic port of Revel, there has been a falling away in the former quiet observance of the first day of the week at that place.

In Austria, little attention has been given to the matter, though the press (Roman Catholic) "has here and there taken up the question, criticising abuses and citing the good example of other countries." In Hungary, the outlook is somewhat more promising, the religious journals being more affirmative in their views as to the proper observance of the day, whilst translations have been made of pamphlets on the subject, and disseminated. Late Synods have also spoken out clearly.

In Italy, the Waldenses have shown much interest in the matter. At Rome, meetings in furtherance of the object have been held, and an association of printers has appealed for an intermission of work one day in the week; but in Milan, the association formed to further the cause has been dissolved.

In Spain, the few Evangelical churches contend for the necessity of observing a day of rest, but a great practical difficulty to be

encountered is the fact that in many places the markets are held exclusively on First-day.

In Belgium, the Synod of the Mission Church has invited all the consistories to unite in an association, with central and local committees, to endeavor to promote First-day observance.

In Holland also, there appear to be some signs of a reaction, literature upon the subject having been largely disseminated. Pleasure trains have been protested against with some good effect. Similar protests against royal concerts and royal journeying on First-days may not have been so successful; for royalty, although itself compelling respect, is prone to be forgetful of the King of kings.

In Switzerland, a number of committees have been formed. One town reports all the stores closed on First-days; another, that no letters are then distributed, and that endeavors are being made to change the times of the popular festivals to other days. Good results have been obtained in the Canton de Vand, whilst in Geneva much interest has shown itself. Progress is reported as being made against "Sunday reviews" of the military.

To those who contemplate how triumphant a feat—what a tribute to modern civilization—is the piercing of the Alps by a railway tunnel, the following will also be of interest, as showing the deteriorating effect of uninterrupted toil.

"There is perfect disregard of the Sabbath as the day of rest in the operations at St. Gothard, and perfect equality between this day and other days. Out of seven days of the week the laborer has not one for resting, or putting in order his personal belongings, or thinking of his spiritual interests, not a single day to recover himself and morally refresh himself. All is sacrificed to material interests. These men, it would seem, are only human machines which one may use until they are used up. It has resulted, 1st, that in regard to hygiene, cleanliness, order, these thousands of laborers neglect themselves completely; 2nd, that during the week many of them take to drunkenness in order to relieve themselves of the fearful monotony; 3rd, that they forget entirely their religious duties, become materialists and think only of making money; 4th, that on leaving Switzerland they carry these injurious principles to their own countrymen."

It is also stated that the laborers become subject to a disease quite peculiar to the tunnel-workers, and that many of them are so broken down at the end of a year, as to have to be dismissed. The contractors

plead the fact that the forfeit of 5,000 and 10,000 francs per day for every day the tunnel remains unfinished after the stipulated time, is sufficient reason why they should grant no relaxation from work, to their employees.

One of the national plagues of Switzerland is the multitude of public recreations. These during last year, in the Canton of Geneva alone, and in the midst of an industrial crisis, numbered far more than one hundred—the first day of the week being the favorite time for the observance of such festivals. The shooting-festival (*Schutzenfest*) of Basel was suspended during the morning. Efforts were made against the gymnastic and musical festivals and the street processions accompanying them. All these abuses are also becoming lamentably prevalent in those of our American cities where the German population is numerous.

In some cases, civil action has been brought to bear, as in the case of the Canton of Zurich, whose Grand Council has enacted a law, obliging all the people to close their shops at the hours of morning and afternoon service, and forbidding "every business or spectacle which can disturb the repose of the day." In the Canton of Appenzell, a somewhat notable state of affairs has existed, owing to the enactment, in 1878, of a law allowing public balls on First-days from four to eleven o'clock in the evening. But the spread of profanity, frivolity and general coarseness, became so marked, that both the Cantonal Councils, reflecting the popular wish, interdicted absolutely all dancing on the nights of the Seventh-day, as well as during First-day, and, in addition to that, on the days of religious festivals.

As to corporate action, some progress can be reported. The Jura-Berne and neighboring railways have secured to their laborers a certain proportion of their First-days, as one in two or three. In Holland, some depots have been closed altogether, others after about 9 A. M. on that day. The barbers and bakers (of Paris?) endeavored to reach total closing, the bakers only succeeding in closing during the afternoon. More hopeful would appear to be the result of a general meeting of the paper-makers of Germany, assembled at Nuremburg, who resolved to suspend all work hereafter on First-day. If their liberty was not given up to mere pleasuring, the change will have been a beneficial one.

An instance of individual faithfulness is given, in the case of a Catholic layman of Mans, France, (a town of 16,000 souls). Largely through his instrumentality all the stores were closed, and strangers now significantly ask whether it is an "English vil-

lage." Finally, the appeal of the business men of Herissan is worthy of note. "They believe in a proper celebration of Sunday, want a real day of rest, love their families, and remind buyers that there is plenty of time to buy in six days, and close up all of one day." May the experience of Europe, in the several directions noted, not be lost upon this country.

J. W. L.

#### ENCOUNTER WITH HIGHWAYMEN.

Our readers may remember a reference by William A. Walls, of Friends' Mexican Mission, in his article on Tamaulipas as in a late number of *Friends' Review*, to an encounter with highwaymen. A detailed account of the occurrence is given by him in the *Christian Worker* as follows:

"About 9 in the morning I was overtaken by three horsemen, all on good horses, but as we were within sight of a ranch they simply passed the usual 'Buenos dias, senor,' and rode on to the house.

"Did not like their appearance, but as I had no business at the ranch rode quietly past. When about a mile beyond I was again overtaken by the same company, and they now proposed that we should journey to Matamoros together. Consenting to the arrangement, one of them went immediately in front and the others one at each side of my horse.

"As this order of march was a little suspicious, I turned my beast suddenly, so as to be at the side of the road, and saw that one of my companions had a pistol in his hand, which he put out of sight as quickly as possible, and supposed that it had escaped observation.

"I now knew the character of my companions, and could simply put up a fervent petition to our Father for protection. The leader of the company offered to show me a shorter road to Matamoros, and proposed that we should leave the highway to find this short cut. When I declined this obliging offer, which was intended to draw me into the chapparal, where the buzzards would probably be the only discoverers of the body, he threw off his mask of pretended kindness, and pointing his pistol at my head, threatened me with instant death if I did not follow the foremost of the company.

"As it seemed like leaving the path of duty, I refused to leave the only place in which I had a right to expect God's protection. The front man now seized my horse's halter and attempted to lead him away from the road. I at once dismounted, and with a jerk freed the rope from his grasp.

"Knives, men," said the captain, and two

knives, each over a foot long, were held threateningly over my breast. Then the captain a second time ordered me, on pain of immediate death, to accompany them to the northward.

"The reply was, 'You may kill me if you will, it makes no difference to me; thanks to God, I am ready, but this is my road, and from here I will not go.'

"Are you prepared?"

"Yes."

"The idea seemed a novel one, and the knives disappeared, though the pistol, with its five barrels all charged, still remained pointed at my face. I then asked who they were and where they lived, and was told that they were "Gentlemen of St. John," and lived under the moon. He now demanded my money. I gave him a fifty cent piece which I had in my pocket, not caring to show my purse, which contained about eight dollars—more than I could afford to lose. He said:

"It is very little; have you no more?"

"Yes, but I need the rest," which was quite true.

"He again asked for it, but in a somewhat doubtful tone, as if he expected to be refused, and it seemed to me that I need make no further sacrifice, so I told him I could spare the half dollar, but no more.

"Vamose," he said to his fellow bandits, and they galloped on at a lively rate.

"Returning thanks to God who had so wonderfully delivered me from the hands of these highwaymen, I remounted and at a slower pace followed. Certainly it is not usual for the Mexican 'road agents' to let their victim escape with his life, much less to carry his money out of their hands. I can only praise God, who, in the moment of peril, kept my mind perfectly quiet."

#### WITH HIM.

*If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you.—1 Pet. iv. 14, 19. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven.—Luke vi. 23. Whosoever shall confess me before men, him will I confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.—Matth. x. 32, 33.*

Every real Christian must expect persecution from the world; and though he should take heed of giving needless offence by self-will or rash conduct of any kind, yet should he not seek to shun the cross by what some men call prudence, or a sneaking compliance

with the world, but be willing to suffer everything, rather than to hurt the cause of God in the least. We should openly confess Christ our Lord, and not mind being called fools by the wicked, as we know that at last they will call themselves by that name; therefore care not for the approbation and praise of the world; but count it a great honor to bear the reproach of Christ. Be willing rather to suffer persecution, and to be one of the despised in this world, than that the name of the Lord should suffer any dishonor by the countenance you may wish to give to some sin in order to avoid offence. O my soul, flee such temptation. It is not the will of the Lord that thou yield.—*The Golden Treasury.*

## DANCING.

The Chief of Police of New York, says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing for which, if taken under any other circumstances, these gentlemen would be reported as improper persons. It requires neither brains, good morals, nor religion, to be a good dancer. . . . It will not mix with religion any more than oil will mix with water. As the love of one increases, the love of the other decreases. How many distinguished Christians are eminent dancers? As certainly as the atmosphere around the thermometer at zero will freeze things, as certainly as the wind that is swelling the sail will drive the boat, so certainly will dancing freeze the religious sentiments out of the soul. It will drive its devotee away from the church; it is a wind that blows in that direction. In ancient times the sexes danced separately. Alcohol is the "spirit" of beverages. So sex is the spirit of the dance. Take it away and let the sexes dance separately, and dancing would shortly be out of fashion. Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is, "Weighed in the balance and found wanting."—*Christian Statesman.*

NOTWITHSTANDING the progress of temperance principles, it is almost beyond belief the amount of money that is expended in intoxicating drinks. Take the single item of beer. Superintendent Maxwell, in his late report to the Chamber of Commerce, estimates that in Cincinnati, Newport and Covington, 507,433 barrels of beer were consumed. The aggregate production of the

cities was 708,320 barrels—nearly 22,000,000 gallons; but it is probable that 200,000 barrels were shipped for consumption elsewhere. The amount used in Cincinnati, counting 400 glasses to a barrel, would be 202,973,200 glasses, which, at five cents per glass, would be over \$10,000,000. The sale of beer stamps in Cincinnati, during the last fiscal year, was \$606,356.50. What an immense amount of money to gratify appetite?

For Friends' Review.

GEORGE FOX AND CARDINAL NEWMAN.

Lines written after reading Newman's "Apologia pro vita sua."

"There remaineth therefore a rest to the people of God."—Heb. iv. 9.

"The fire shall try every man's work of what sort it is."—1 Cor. iii. 13.

"Lead, kindly Light, lead thou me on." 'Tis dark,  
And he who sings, becalmed upon the seas,  
'Twixt Rome and England; while his spirit's bark,  
Tossed on rough waves, toils on by slow degrees

From England's faith to Rome. He knows it not!  
With quick and bright imaginings, pure mind,  
His brow bent heavenward and the world forgot,  
He seeks, by subtilties, God's truth to find.

In learning's primeest haunts, our grand old halls,  
His soul is nurtured. On his dubious way,  
Of from some brother mind, a new light falls,  
As when the crystal flings the parted ray.

Anon, his soul is burning with desire  
T' inwreath his church with many a mystic chain;  
His life austere must other lives inspire,  
His words the dead past bring to life again.

"Lead, kindly light." Heaven's gales, Oh waft him  
far

From yon proud Queen, throned on her seven hills!  
Alas! that reason shines his polar star!  
Enchanted breath his swelling canvas fills!

Rome's triumph comes; her scarlet decks his brow,  
That form severe, fantastic robes embrace.  
Not these did Newman seek. He tells us how  
His troubled mind found there her resting-place.

Methinks I see him play with painted shells;  
Call poisoned flowers; build up a Babel shrine  
With bricks long left behind in mouldy cells;  
Cherish false toys and tales as things divine.

There was another man: an earlier age  
Saw Fox, our bold reformer; brave yet meek,  
He lived and taught and wrote; illumed a page  
In truth's bright records; being dead, doth speak.

On his young soul a heavenly beauty shined,  
Awful and sweet, that drew him close to God.  
Untaught in schoolmen's lore, he with a mind,  
Newman, as pure as thine, this rough world trod.

His halls of learning were the hollow tree,  
The thick-set grove. Heaven heard his ardent cry,  
And thrust him forth, from worldly trammels free,  
With arms and armor lent him from on high.

And, as he wrought, he heard that secret voice  
Which comes not to the mighty or the wise;  
He feared not Rome, he suffered, to rejoice  
That base things conquer, things that men despise.

Each of these leaders knew redemption's need,  
 Each agonized for *rest* and *heaven* to *guide*,  
 And luminous points flashed out in either creed  
 On which their great souls touched and parted wide.

Each of these two, a peace, a shelter found,  
 One in his Saviour's surely guiding light,  
 Joy of his soul. The other in a round  
 Ceaseless, of ceremony, penance, rite,

Faith in a church, still crouching at that seat  
 Where lifts the triple crown. Say both were blest !  
 Both sat accepted at the Master's feet !  
 How wide, how wonderful, God's love and rest.

We build on Christ the Rock. What do we raise ?  
 Gold, silver, precious stones, wood, stubble, hay ?  
 Some work will He consume, some crown with praise,  
 Who spares His workers in the dreadful day.

Oh, loving Arbiter ! Give grace divine,  
 Wisdom to plan and skill to guide the hand !  
 Oh Light of life ! so on our darkness shine,  
 That when Thou com'st our feeble work may stand !  
 Hitchin, England. ELIZABETH S. LUCAS.

## FRIENDS' REVIEW.

PHILADELPHIA, FIRST MO. 22, 1861.

THOSE who have travelled much by rail have been by turns amazed, amused and annoyed, upon some lines, at the apparently almost inexhaustible resources of the train-boy. The daily papers are usually cried out first, then the weekly journals are offered, next the magazines and paper-covered novels, followed by bound volumes, fruits, candies, ivory ware, prize packages, &c. Were the secret of this pertinacity inquired into, it would probably be found due to the fact that the news agent leasing the privilege had paid the company more than it was legitimately worth. It has been so well demonstrated that, under such circumstances, the news agents will stretch the privileges conceded by their contracts—charge double price for the daily papers, and offer immoral or otherwise pernicious publications, prize packages, &c., that there are some railway companies which refuse to receive any rent for the privilege. The President of a line which might be rented for a large sum on the ordinary plan, writes to the Superintendent of the "American Railway Literary Union and Pure Literature Bureau"—an organization more than once referred to in this journal: "This company derives no income from news or book agents. They are allowed only so long as they obey rules. If the public or your agency ever indicate the slightest fault to be found with sales upon our road, investigation shall be promptly made, and the evil or the agent removed." It has been the experience of the writer of this item that a respectful representation to the chief officers of a road

relative to any observed abuse of the kind will receive their prompt attention.

It is to be hoped that the remonstrances addressed by the people of the Netherlands towns to those of Great Britain in relation to the Transvaal, may awaken the British Government to the unrighteousness of the war in that African province, and incline it to transfer the settlement of the difficulty from the arena of the field to that of the tribunal. At the time of the elevation of Louis Napoleon to the throne of France—an act which England took as a menace of war, its Parliament having passed an act for enrolling 80,000 of the militia—the danger was averted by the expedient of direct correspondence between the people of the towns of the two countries. Friendly addresses were exchanged between fifty of the largest towns in each nation, and, as a consequence, the feeling of suspicion was arrested, and in a few weeks the excitement entirely passed away.

INFORMATION of the opening of the new station of the Mexican Mission, given by S. A. Purdie, is accompanied by the statement that the Missionary Board of Ohio Yearly Meeting will require more funds to sustain William A. Walls there. The treasurer is Anthony M. Kimber, 109 North Tenth street, Philadelphia.

THE FAIRYLAND OF SCIENCE. Arabella B. Buckley. D. Appleton & Co., New York. 1879.

A PREP BEHIND THE SCENES. Mrs. O. F. Walton.

CHRISTIE'S OLD ORGAN. Mrs. O. F. Walton. Robert Carter & Bro., New York.

"The Fairyland of Science" is a most attractive presentation of many facts in natural history, that seem dull and incomprehensible to most children. The name of the book shows the idea that the author has of making the wonderful and mysterious forces of nature as fascinating to a child as are the tales of giants and fairies. In the opening chapter, taking up several of the fairy tales familiar to children, she shows what far more wonderful transformations are going on around us in our "work-a-day world" than ever were recorded of the fairies. How the story of the "Sleeping Beauty," for instance, is repeated year by year, when the frost and ice throw all nature into a deep sleep, and how the kiss of the sunbeams and the balmy winds of spring unlock the fetters and waken all things to new life. The definitions she gives of the terms "solid," "liquid," and "gas," are so simple and clear that we quote the paragraph as an illustration of her manner: "All matter in the world is made up of minute particles; in a *solid* these particles are locked together so tightly that you must tear them forcibly apart if you wish to alter the shape of the solid piece. If I break or bend this wood, I have to force the par-

ticles to move round each other, and I have great difficulty in doing it. But in a *liquid*, though the particles are still held together, they do not cling so tightly, but are able to roll or glide round each other, so that when you pour water out of a cup on to a table, it loses its cup-like shape and spreads itself out flat. Lastly, in a *gas*, the particles are no longer held together at all, but they try to fly away from each other; and unless you shut a gas in tightly and safely, it will soon have spread all over the room."

The various lectures, "Sunbeams and their Work," "The Life of a Primrose," the "Two Great Sculptors," &c., are all written in such a bright and simple way that even little children can understand them and be interested. The power and wisdom of the Creator are continually referred to, and His purpose in making all things work together in harmony, and so our wanderings in the "Fairland of Science" will not be wasted, for we shall learn how to guide our own lives, while we cannot fail to see that the forces of nature, whether they are apparently mechanical, as in gravitation or heat, or intelligent, as in living beings, are one and all the voice of the great Creator, and speak to us of His nature and His will."

"A Peep Behind the Scenes," is a simple and touching story, showing how much unhappiness and misery is often hidden behind the curtains of a travelling show. But light and comfort is brought to a dying actress through the kindness of an old man, who gave to her little daughter a picture of the Good Shepherd. The eager inquiries of the child revived the almost forgotten teachings of her youth, and together they read the Gospel story of the Shepherd seeking the lost sheep, and bringing it back on His shoulder rejoicing. Both were thus led to the knowledge of salvation. After her mother's death the little girl found many opportunities of telling those among whom she was thrown of the Good Shepherd, and her artless inquiry, "Has He found you?" led some to turn to the Lord who had been seeking them in vain for years.

"Christie's Old Organ" is the first story in a book which contains a number of short and pleasantly written stories. Each of these teaches some lesson of trust and faith, and the Gospel truths are so clearly stated that we think no one could fail to understand them. All three of these books we can recommend for First-day schools. Some might think the first one hardly suitable, but surely a clear and interesting account of the things that surround a child in his everyday life must be healthy and good for his mind.

#### KANSAS REFUGEES.

Elizabeth L. Comstock, having returned to Topeka, Kansas, on the 18th ult., after an absence of some months, renews her appeals for continued assistance for the refugees. These are arriving at the rate of 500 weekly, many of them in great destitution, and they must suffer extremely from cold and hunger. On the 25th ult. E. L. C. wrote that their treasury was nearly empty, except what had been given for the "Homestead Fund," while much coal must be purchased, and it is very costly. There is much sickness from exposure. From the southern part

of the State especially, but more or less from other sections, come urgent appeals to the central station for help, lacking which, many must perish.

Under date of First month 4th, she says: "One of our agents writes, 'The poor refugees are starving, freezing, dying!'" and others also send very sad accounts. She was about to visit the localities whence came some of these piteous appeals. The most pressing need at present is money, to buy food, fuel, medicines, &c.; though clothing, bedding, &c., are still in demand. Money or goods may be sent as heretofore to Joshua L. Baily, 210 Chestnut St., Philadelphia, and they will be forwarded promptly.

#### DIED.

HARRIS.—On the 30th of Twelfth mo., 1880—Naomi L., daughter of Willis and Hannah Harris, in the 52nd year of her age. Before her close she gave evidence that her peace was made with God. She was a member of West Grove Monthly Meeting, Ind.

#### TEMPERANCE NOTES.

THE CENTRAL ASSOCIATION to secure a constitutional amendment in Pennsylvania prohibiting the manufacture and sale of intoxicating drinks has ready petitions to the House and Senate, asking that the question of an amendment be laid before the people. O. L. Starr, Robella P. O., Alleghany Co., should be addressed for blank petitions.

THE Women's National Temperance Union last year report 44,412 members of Bands of Hope and like organizations for the young; 70 Young Ladies' Unions; 74 reading rooms and 24 Friendly Inns established; 28 temperance papers published.

At their annual meeting, held recently, the stockholders of the Old Colony Railroad adopted a resolution instructing the president and other officials "to take especial care that no persons shall hereafter be employed by the corporation, who use intoxicating liquors as a beverage."

THE North Carolina Baptist State Convention, at its annual meeting held last month with three hundred delegates present, unanimously adopted a resolution in favor of a prohibitory law for the State. In the same State a Prohibitory Liquor-law Association has recently been organized.

THE question of "Legal Prohibition of the Liquor Traffic" is well discussed in the last number of the *Princeton Review* by Henry Wade Rogers. His whole aim is to show that it is grounded on a *just principle*. The limit of State action as given by Von Humboldt is "that to protect its citizens the State must *forbid* or restrict those actions having an immediate relation to the actor alone *whose consequences injure others in their rights*." This the sale of intoxicating drinks so surely does that the State has vainly sought to restrict it by the license system, and thus proved its right to forbid it. Drink-selling creates a criminal class to prey upon the freedom and goods of others, and a pauper class to be supported at public expense.

The police power of the State includes: (1) prevention of offences; (2) police of public health; (3) police of charity.

(1). Prohibition of drink-selling comes under the first because the experience of judges from Sir Matthew Hale to Judge Noah Davis, proves that from four-fifths to three-fourths of the crimes involving personal violence come from excessive drinking.

In 1837 offences against the person in Ireland were 12,096; in 1840 they were 173, but meanwhile Theobald Mathew's wonderful temperance work had been done.

(2). The sale of poisons is restricted by law; nuisances are abated; intermarriage within certain degrees is forbidden. Now life insurance companies as a business matter have examined the effects of drink upon health and life. The best of the tables on this subject have been prepared by Mr. Neison. "A temperate person's chance of living is at 20, 44.2 years; at 30, 36.5 years; at 40, 28.8 years. An intemperate person's chance of living is at 20, 15.6 years; at 30, 13.8 years; at 40, 11.6 years. The average life of drunkards is 35.5 years; of non-users of drink 64 years. Henry Maudesley says that next to hereditary influence, intemperance is the most powerful factor in causing insanity in Great Britain.

(3). Intemperance is the "parent" of pauperism.

In 1863 the paupers relieved in Suffolk Co., (Boston) Mass., were 12,242. Of these 9885 had been made dependent either by their own intemperance or that of their parents. Other statistics are as decided on this subject.

Protection of Home. The family is the unit of the State and is guarded by many laws. But the drink traffic "smites the family as with a pestilential blast;" it makes wretched wives, miserable children, broken-hearted widows, and diseased orphans.

Lastly. Prohibitory laws have been pronounced constitutional by the Supreme Court of the United States, the highest judicial authority.

### RELIGIOUS INTELLIGENCE.

THE visit of M. Réveillaud to this country has brought before many people the remarkable religious awakening in France, and has resulted in the collection of \$12,000, with the expectation that this sum will yet be doubled at least, by further gifts.

THE seminary of D. L. Moody at Northfield, Mass., has 100 pupils, is full and has many applicants. The fifteen Indian girls have done well and their scholarship is good.

THERE is a general absence of revival interest among the denominations who endeavor to compel those in the highways and hedges to come in. East and West it appears to be the same. Seldom was fervent prayer for a manifesting of God's power in the awakening and salvation of souls more needful.

DISESTABLISHMENT of the State Church in Scotland seems steadily approaching.

HENRY S. NEWMAN has reached Hoshungabad, the Friends' mission station in India. While

there a new meeting-house was opened, and two members were received.

THE Superintendent of the Germantown Relief Association, Philadelphia, reports that so wisely has relief been granted, with such loving care have cases been investigated and parties urged to self-support, that he can reckon ninety families of manifested pauper characteristics, who within the past two years have gone to work in good earnest.

THE NAZARENES.—At a meeting of the Ventnor and Bonchurch Auxiliary of the British and Foreign Bible Society, says *The Monthly Record*, M. Mijatovich, late Minister of Finance for Servia, gave the following important testimony respecting the Nazarenes, "The most conclusive proof, in my opinion, that the Bible has been spread, and that it is being read among the Servians, is the spread, during the last ten or twelve years, of the religious sect of the Nazarenes among the Servians in Hungary. The church authorities did everything to bring them back to the Greek church. The Archbishop of Belgrade sent some of his ablest priests to prove to them that they were in error. A public discussion was appointed. The Nazarene peasants appeared with their Bibles in their hands, and the report says that the Archbishop's agents were perfectly confounded with the evidence which these simple men produced from the Bible in support of their tenets. The civil authorities, to whom the Nazarenes are obnoxious, because of their refusal to serve as soldiers, are unanimous in praising their honesty, loyalty, and earnest Christianity. Some of them have been condemned to death for disobeying orders of the military authority to go to fight. The death penalty has been commuted to twenty years' imprisonment with hard labor. I have had occasion to visit them several times; and, when leaving them, I have always thanked God that there are Servians who—whilst wearing chains for conscience' sake—'rejoice with joy unspeakable and full of glory.' These Nazarene prisoners diligently read the Bible, and on all occasions loudly proclaim that their chains are easy, and that the darkness of their prison is light, whilst they have the Bible for a companion and Jesus for their Comforter."

### THE INTERNATIONAL LESSON.

#### FIRST QUARTER.

LESSON 6.

Second month 6th, 1881.

THE BOYHOOD OF JESUS.

Luke II. 40-52.

GOLDEN TEXT.—"And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him."—Luke II. 40.

Whilst the occurrences related in the last lesson were just closing, there came into the temple precincts a saintly woman not less than 84 years old, a prophetess, named Anna. Although she could be admitted only to the women's court, and could not approach nearer to the altar of sacrifice, she departed not from daily worship in the temple, with fastings and prayers. Coming in while Simeon was pouring forth his song of praise and thanksgiving over the infant Messiah, Anna likewise gave thanks to God for His birth, and spoke of Him to all the

circle of godly Israelites, who like herself, were constant in their trust in Jehovah, and waiting for the redemption of their people by the coming of Christ.

Although descended from Asher, a son of Leah's handmaid, and not of the favored tribes of Judah or Levi, she illustrated the fact that there were those in Israel at that time who glorified God in their lives and by their faith in His promises.

When that which the Mosaic law required of Joseph and Mary had been performed at Jerusalem, they returned to Nazareth. Luke gives no account of the visit of the wise men, or the flight into Egypt, and the harmonizing of these events has caused considerable discussion.

Nazareth is a village pleasantly situated in a valley, with hills around forming a basin, near the foot of the range of Mount Lebanon. The place is so sheltered and the land so fertile, that nearly all kinds of fruit can be grown there. The site of Nazareth is now occupied by the village of en Nazirah; the hills around are bare; there are now about 3 500 inhabitants. The place is not mentioned in the Old Testament, but was in Galilee, in the portion belonging to the tribe of Zebulon, about twenty-five miles from the sea of Galilee, and a little further from the Mediterranean Sea, and about sixty five miles north of Jerusalem.

Why Nazareth should be spoken of with so much contempt by Nathanael, who was a Galilean, has caused much question. Probably Nathanael referred (John i. 46) to the evil character of the inhabitants, and not to their poverty. The attempt made by them to take our Lord to the top of the hill to cast Him down headlong would argue that they were a wicked people.

#### THE LESSON.

Verse 40. *And the child grew and waxed strong in spirit.* Nearly all scholars leave out the words "in spirit," as being an interpolation. His bodily and mental powers developed. *Filled with wisdom, and the grace of God was upon Him.* Grace signifies loving favor. We have in this verse the three requisites for the true development of a young person—the body increasing in physical strength; the mind acquiring more wisdom; the spirit growing in a more enlarged communion with God. There appears to have been nothing precocious, nothing morbid or eccentric in the childhood of the Lord Jesus.

41. In accordance with the command of God (see Deut. xvi. 1-16) Joseph went up to Jerusalem to the Feast of the Passover. Mary went with him, though the law did not require women to go to the feasts. The Feast of the Passover was the most important of the three annual religious festivals which the males were required to attend (those of the Passover, Pentecost and Tabernacles.)

42. At twelve years old the Jewish boy was considered of age to study the law and attend the feasts.

43. *And when they had fulfilled the days.* The Feast of the Passover lasted seven days; during that time those who attended it had many duties to perform. The first was to put away all food which was fermented, even to sweeping up the crumbs of leavened bread; the lamb was offered at the temple, and afterwards prepared and

eaten; not a bone of it was to be broken, and it was to be roasted; the bitter herbs were also provided to be eaten with it. The next day free-will offerings were made in the temple, and there was during the week much bustle; the buyers and sellers were actively striving to make money by the sale of oxen, lambs and doves. The scenes around Jerusalem at this time, though people had assembled to celebrate the Passover, were scarcely calculated to give increased spiritual life.

*The child Jesus tarried behind in Jerusalem.* The word rendered *child* is often translated *servant*. (Luke i. 54-69; vii. 7; xii. 45.) The exact rendering is the word *boy*. Our Lord may have staid at the temple, where so much business was being carried on.

*Joseph and his mother knew not of it.* Amid the confusion incident to starting for home from the feast, the leaving of Jesus behind is easily accounted for, even if His mother had watched over Him very closely. The people of each neighborhood would go up together, and His parents seem to have supposed that he was among their kinsfolk or acquaintance, who were travelling with them.

44. Luke simply states the fact that they supposed that he was somewhere in the company. How large these companies were has been a matter of discussion. They would probably form a caravan. The distance of the first day's journey would not be great, probably about ten miles; but the search was most likely commenced in the evening.

45. Joseph and Mary had to leave the company and return to Jerusalem to seek Jesus.

46. *After three days they found him in the temple.* That would be one day to return and one whole day spent in seeking him without success, and finding him the next day; though it may have been in the evening of the second day, counting as one the day they spent going toward home. The point with the Evangelist is that Jesus spent all those days in the temple.

*Sitting in the midst of the doctors, both hearing them and asking them questions.* The word *doctors* would be much better rendered *teachers*, that being the true meaning of the word. The evangelist does not convey the idea that he acted in any way as an equal; he listened attentively, and his questions were for information, but also showed his clear understanding. Our Lord was always courteous, always respectful, always ready to hear.

47. He astonished those who heard Him by His correct answers, and His understanding of the subjects discussed. "He sought to enlarge His knowledge of God's law and at the same time displayed it."

48. *And when they saw Him they were amazed.* He manifested no fear when left by His parents; the hubbub of the feast day had no attraction for Him, but He delighted to be in the temple, listening to the learned teachers expounding the law. As some boys in a large city could spend hours in watching the ever-changing scene, so He could pass hour after hour listening, and as a good listener asking questions on what was said.

*And his mother said unto Him, Son, why has thou thus dealt with us.* They had had all the anxiety, all the distress of a search for their son,

probably blaming themselves that they had not been more careful to keep Him in their sight; hence she speaks of the search being one of sorrow, and her words convey a gentle rebuke.

49. The answer must have amazed them still more:

*How is it that ye sought me?* Why had they spent so much time in a fruitless search for Him, going over Jerusalem?

*Wist ye not that I must be about my Father's business?* Know ye not that I must be in the (house understood) of my Father, would be the correct rendering. His mother had spoken of Joseph as His father. Jesus speaks of God as His Father, and the temple as His Father's house. The word *house* would suit the context better than business, for the reply has reference to the sorrowful search.

50 *And they understood not the saying* Mary, though she believed that her son was the promised Messiah, did not comprehend His divinity, and could not understand this remark; there is no further account of Joseph in the Bible.

51 and 52. These verses embrace all the history of our Lord which is given in the Evangelists from the time that he was twelve till he was thirty years of age. He went with Joseph and Mary, and *was subject unto them*; He fulfilled the first commandment which has a promise connected with it, "Honor thy father and mother." As an obedient son, he appears to have lived in Nazareth, probably working as a carpenter with His reputed father as long as Joseph lived. Mary does not seem to have spoken to others about her son, but simply "kept these sayings in her heart." In the fortieth verse our Lord was spoken of as becoming strong, now He is spoken of as advancing to full stature or age, for the word has both meanings. In that verse He was spoken of as having the favor of God, in this as advancing in favor both with God and man. He doubtless showed that uprightness and kindness which secure the regard and affection of men for the young. The life in Nazareth must have been somewhat monotonous, labor varied by simple village social pleasures, and by religious instruction in the Scriptures, and attendance at the three annual festivals at Jerusalem, but if we are to take the example of our Lord in this respect the argument would be against too early a development of active life, and that those who are diligently helping their parents are not in this wasting any time, but rather that in thus waiting the full development of manly vigor, they are better prepared to endure and to accomplish the work which is called for of them.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. That it is important for parents to take their children with them to religious meetings, even if it be some sacrifice to do so. Nazareth was a long distance from Jerusalem, yet Mary went herself and took her Son with her.

2nd. That parents in times of excitement, the press of other cares, and the turmoil of business are too apt to forget or to lose sight of their children, assuming that some other persons will take care of them; but the parents must watch over their children all the time if they would avoid a sorrowful search for them.

3rd. That truly learned and good men love to teach the truth to the young, and to be asked

questions by them. Perhaps there is no part of the work of the church more important than the teaching of the young by question and answer.

4th. That the only fact in the boyhood of our Lord which has been handed down to us for our instruction, is that where all kinds of attraction were to be found He chose to associate with those who were deeply versed in the Holy Scriptures, leaving the observance of all the ceremonial law for the sake of the true teaching which it contained.

The quiet growth in Christian life in a home where there is true consecration to God, is the most effective means for developing the highest Christian character. We are to understand from Scripture that the surroundings of our Lord during His early life were not such as to check His growth as a boy and a man, and therefore we may reasonably conclude that this important lesson has not been preserved only that we may know about Jesus, but that we may in the bringing up of our children seek to guard them from temptations, and that we may draw this important truth from this lesson, always to watch over them, to take all the care we can of their physical and mental health, as well as the all-important matter of their being in favor of God.

As a rule, precocity is not productive of good, and those who have assumed the duties of manhood when young have not been noted for after development.

The earnest desire that has always been manifested in our own Society for the guarded religious education of our youth, is fully in keeping with the teaching of this lesson.

## CORRESPONDENCE.

ROSE HILL MONTHLY MEETING, KANSAS, was held Twelfth mo. 25th, 1880. We had the acceptable company and services of Benjamin F. Hinshaw, a minister with a minute, and of Joseph Thompson, both from Peace Monthly Meeting.

Benjamin Nicholson, one of our ministers, rode 55 miles to attend the meeting, with an application, signed on behalf of 29 members, for the setting up of a Preparative Meeting to be called Dixon, situate near Milan, Sumner Co., Kansas. We also had the services of Samuel Rush, who has lately joined Friends, a former member of the United Brethren. He appears to be a good missionary laborer in the gospel. Some of the Yearly Meeting's Committee and other Friends came from 100 to nearly 200 miles, a part of them in wagons, and some walked part of the way. Oh, what great earnestness they had for our welfare!

Our visiting friends were: Andrew W. Wooten from Gen Elder, Matilda Stuart from Tonganoxie, Stephen Stubbs and Rachel Woodard from Hesper, Nathan Hinshaw and Catharine Hammer from Emporia; A. Thomas, Toledo; Oliver N. Kenworthy and wife, Spring Creek, Kas.

Some of these stayed to the close of the General Meeting which followed. May the readers of this pray for our Monthly Meeting, that here may be raised up missionary workers for the ingathering of many souls.

JOSEPH P. JULIAN.

A REVIVAL MEETING was held at Greenwich, Huron Co., Ohio, in the limits of Ohio Yearly Meeting, commencing Eleventh mo. 22d, 1880, by Noah C. McLean. Afterwards Alice B. Bergman joined in the work, Eleventh mo. 25th, and remained until Twelfth mo. 31st. During this time homes were visited, and personal appeals were made. About 185 persons professed to have been converted and reclaimed. When A. B. B. left for her home in Van Wert, Ohio, the meetings were continued by N. C. McLean. D. B. Updegraff joined in the work First mo. 2d, and Lida G. Romick on the 4th of said month. These meetings were largely attended. On some occasions the house was filled to overflowing. The meetings were mostly held in the M. E. church building, and heartily encouraged by Brother Barron, the pastor. Great unity of professors was felt. Business men and the merchants of the town sent out word, and had it announced in these meetings, that their doors, would be closed at 7 o'clock P. M., in order to attend and encourage the work. About 200 persons were converted and reclaimed. Beside these, about 60 children came forward for instruction and prayer at one time, many of whom were blessed.

T. W. JENNEY.

ALBION MONTHLY MEETING, Iowa, was held at Albion, First mo. 1st, 1881. There were no strangers in attendance, but the meeting was instructed by the preaching of one of our own ministers. Josiah Dillon obtained a minute for religious service in the Quarterly Meetings of Springdale, Pleasant Plain and Salem, Iowa. He has a prospect of some special work in the cause of peace. Thy friend,

ENOCH LEWIS.

MILAN, SUMNER CO., KAN., First mo. 2d, 1881.

The Friends here belong to Rose Hill Monthly Meeting and now number six families and two parts, about 26 members. Our Monthly Meeting was held on the 25th of last month, at which time we presented a request for an established meeting for worship, and a Preparative, on Fourth and First-days at 10 o'clock, to be known by the name of Dixon, in Dixon Township, Sumner Co., Kansas, eighteen miles due west of Wellington, our county seat.

Several Friends attended the Monthly Meeting from a distance, and their services

were calculated to build up all in a religious life. The importance of strictly adhering to the use of the Bible form of speech adopted by our Society at first was brought to our notice; that it should be used on all occasions, which will not let any down in the estimation of others, but is often a means of a happy introduction to strangers. I am very glad to see that subject coming into notice.

I hope that our ministers, elders and other concerned Friends will not suffer the Society to drift away from anything which has been of material use to its members in past ages, without *knowing* that something better has been found. I refer to the subject of Women's Meetings. It might be well for those who think we will be improved by blending the two meetings (men's and women's) to examine the premises very carefully, and in so doing review what George Fox has in his Journal on that subject.

It may not harm *all* nor *any* of those who call themselves Friends to read up very carefully and considerably what is in the same Journal on the subject of separations. What he says cuts both ways—against introducing that which will produce a schism in feeling, and against dividing on any ground as a remedy for unsoundness or corruption. What is Christ in His Church for but to enable it to live down that which is out of His kingdom? All judgment is committed unto the Son. Respectfully thy friend,

BENJAMIN NICHOLSON.

#### SHAWNEE MISSION.

Franklin Elliott reports under date Shawnee Town, Indian Territory, First mo. 1st, 1881, eleven members added during the month to the congregation at Pleasant Prairie, who were children and young people. "It was a very impressive occasion when they were received."

The white people have all been removed from the Pottawatomie Reserve, which has not retarded religious work among the Indians. The weather has been very cold; cattle have suffered severely; some have died. Planting of fruit trees has been prevented by the frost.

#### FRANCE.

NIMES, Twelfth mo. 26th, 1880.

How many a time in receiving thy interesting journal does our heart cross the Atlantic to come and salute you in the name of our common Master and Saviour. I do not know to whom I am indebted for that welcome weekly visitor, which I think I may say has never failed yet to bring some sweet tidings. In reading it, it seems we

hold some harmonious converse with Friends known and unknown, but whom we love for their works' sake, and we bid them God speed in all their numerous undertakings for the spreading of God's kingdom on earth, and the welfare of all souls. What a glorious work to invite *all souls*, both by words and deeds, to come and taste how the Lord is good!

It may be interesting to many of our dear Friends in America to know a little of what is going on in our small circle. It would be interesting to be able to say that we are both increasing in number and in faith; for the present we would not venture so far, but I think we may say that better days seem dawning amongst us, and around us. I have no doubt that if the handful of Friends there are in divers parts of the South of France, are faithful, they will have a grand work to do. There is now a great longing in France for gospel truths, people of all classes feel the need of something more serious than what they have had till now, and whenever a meeting is convened, crowds flock to it, and their thirsting and hungering for the gospel of Christ is so great, that one feels that the power of the Spirit is working among them; and if the Spirit of the Lord is at work, be sure some will soon be called to sow the good seed and water it.

We have had, a few weeks ago, a very pleasant visit of our friend E. Watson and her son Barclay, of Iowa. We were glad to see them, and hear their message. They have visited most of our places, and have had nice work everywhere, both among Friends and others. A lady was saying after having attended one of her meetings, "It is very strange Friends do not make more proselytes, their way of preaching the Gospel is so plain." Friends are generally well known, and when any minister comes on mission, doors are generally opened to them, people understanding their simple and practical way of expounding the Gospel; they have enough of ceremonies and superstition. They like to hear of the great God, so full of love to them, and who speaks to their hearts and comforts in all their afflictions. They understand that the gift of God is a free gift; that God is a God of Peace, and that all men before Him are brothers. We may assure you that Friends travelling in the ministry will find in France many tokens of brotherly love and sympathy. We know that Friends do not and must not move simply in their own word, but if any feel some calling from on high to come, let them come.

We distribute tracts as much as we can, but we are short of good tracts; had we plenty, the demand is so great that we might distribute many thousands. We want

very much a school for our few children and for those out of the Society who may wish to come. We are planning one where our foreign Friends might send their daughters to learn French. A school would be a nice beginning of a missionary work. We have a valuable mistress to begin it. I am writing to our English Friends on the subject, and if that interests our Friends in America, I will be glad to let you know all our movements as much as possible.

Believe me, dear friend, thine very affectionately,  
JULES PARADON.

BEUVIERE, N. C., First mo. 1st, 1881.

I have observed during a somewhat extended visit through the meetings of North Carolina Yearly Meeting, that the document, "Persuasive to Unity," with its misleading influence, has been sent to all parts of the Yearly Meeting, infecting more or less some minds and drawing them away from the simplicity of the truth as it is in Jesus.

That these hurtful influences may be counteracted, and our own people of this lovely South land kept pure and orthodox in faith as they ever have been as a body; allow me to suggest that some good Friends, sound in the faith of the Gospel of our Lord and Saviour Jesus Christ, send, free of charge, 1000 copies, *each*, of *Friends' Review* and *Christian Worker*, to the 3000 new members, brought in since the war, and to some others who would appreciate a correct knowledge of missionary and evangelical work of the Church. Thus at the same time extending the circulation and knowledge of the truth.

That more religious and educational effort may be put forth this year in this Yearly Meeting, as well as in other parts of our country, for the upbuilding of the waste places and for a revival of Divine worship and guarded education within decaying walls that once resounded with Gospel notes and praises to our God, is the wish, earnest prayer and expectation of thy friend,

JOSIAH T. WHITE.

#### SCIENTIFIC NOTES.

*Landslips.*—The salt districts of Cheshire, in the neighborhoods of Northwich and Winsford, England, are subject to landslips of a peculiar kind. The beds of rock salt occupying the position of the Triassic salt lakes, are the centre of an extensive underground drainage. The fresh water on reaching the salt proceeds to dissolve it and becomes brine. This brine is pumped up

and manufactured into white salt. As the fresh water keeps constantly dissolving and eating away the solid salt, the superincumbent earth keeps sinking, and on the surface deep furrows, like the dried beds of rivers, mark the course of the underground waters. At times enormous masses of earth sink bodily, leaving cavities of a funnel shape. A short time ago a mass of at least 60,000 tons of earth suddenly disappeared. When these subsidences are near rivers they become filled with water, and large lakes of over 100 acres in extent have been formed. Although houses are not overwhelmed, they are very frequently destroyed, and this destruction of property is so serious that the sufferers are now about to appeal to Parliament for assistance. The district of the salt manufacture presents phenomena both curious and interesting, and is well worth visiting. A fortnight ago the whole of the water in one of these subsidences of over five acres in extent disappeared, leaving a chasm or abyss in many places forty or fifty feet deep. The action of water on soluble rocks can be seen here in great perfection.—*Nature*.

*Lake Village*.—Another Lake village, assigned by experts to the age of bronze, has been discovered at Auvernier, near Neuchâtel. Several millstones quite new, others half made, have been brought to light, from which it is inferred that the place may have been the seat of a manufactory of these articles. Another conclusion drawn from this find is that Swiss pile buildings served as actual dwellings for the primeval inhabitants of the land, and were not, as has been supposed, used merely as storehouses.—*Nature*.

*Chinese Paper*.—Paper is made in China from the paper-mulberry tree bark, called T'an-shu-p'i, and wheat straw, which, after having been well washed and boiled with a certain portion of lime, is again washed, and then exposed to dry for a whole year on the sides of the hills, in spots where the grass and brushwood have been previously cleared away for the purpose. After a year's exposure, it is washed once more, and then pounded on a stone with a large wooden hammer; it is supposed to require 1400 blows from this hammer to reduce it to the necessary consistency; after which it is removed to another building and left to soak until it becomes quite a pulp, in a large earthenware vessel, containing a liquid glue, made from boiling the branch of a tree called the Sangkowl'teng, a species of hooked vine. This pulp is then put into a cistern of water, and well stirred up with a stout stick. A finely-made bamboo frame, or sort of oblong sieve, is taken by two men, one at either end, and dipped twice into the

liquid, which is made to run equally over the whole surface, somewhat after the manner in which the photographer allows the developing solution to run over his plate. By this means a thin and tolerably even layer is left, which soon partially dries and forms the sheet of paper, and which is removed by simply reversing the frame. As soon as a sufficient number of sheets has been made, they are taken to the drying-room. The paper is here placed on the top of a large oven in parcels of about a foot in thickness, until perfectly dry; after which sheet by sheet is once more dampened, and while still moist, is, by means of a soft brush, made to adhere to the sides of the oven for a short time, to undergo its final process of drying. It is then taken away to the packing-room and made up into bales. The largest sheets are about eleven and three-quarter feet long, and are worth a dollar. This is made entirely of the bark, but the smaller sizes of the mixture.—*Jour. of Arts*.

#### A MID-WEEK MEETING.

We are so few—so very few,  
Only the two or three,  
Yet here, O Lord, we gladly come,  
Because we meet with Thee;  
Therefore we leave the world without,  
With all its toil and care,  
And rest apart with Thee awhile,  
In the still hour of prayer.

We are so few, we seem to sit  
The closer at Thy feet,  
To tell Thee all our needs, and hear  
Thy words of comfort sweet;  
So near, that we may touch the robe  
Which makes the sin-sick whole,  
And feel Thy Holy Spirit breathe  
Peace to the waiting soul.

We are so few, but they were few  
Who Hermon's summit trod,  
And saw Thy form transfigured shine,  
The very Son of God.  
On us, like them, Thy grace bestow  
That whoso'er we be,  
Our lives shall still the token bear  
That we have been with Thee.

A. L. WESTCOMBE.

#### "HE FIRST LOVED US."

I sought the Lord, and afterwards I knew  
He moved my soul to Him who sought for me;  
It was not I that found, O Saviour true!  
No, I was found of Thee.  
Thou didst reach forth Thy hand and mine enfold  
I walked, and sank not on the storm-vexed sea;  
But not so much that I on Thee took hold,  
As by Thy hold on me.  
I find, I walk, I love, but ah, the whole  
Of love is but my answer, Lord, to Thee;  
Lord, Thou wast long beforehand with my soul—  
Always Thou lovedst me.—*Selected*.

**A** YOUNG MAN, (a member of the Society), desires to have the privilege of a free lodging room, without meals, in some Friend's house in Philadelphia, in return for lessons in French, German or other branches.

German is also taught by him at Friends' Institute, on Third and Sixth-day evenings, from 8 to 9 P. M. Address on either subject, "B," Friends' Institute, 1319 Filbert St., Philadelphia.

**W**ANTED—Superintendent, Matron and Teacher for the

**EMLÉN INSTITUTION,**  
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ISRAEL H. JOHNSON,  
No. 226 W. Washington Square,  
Philadelphia, Pa.

Or RICHARD C. SHOEMAKER,  
Jarrettown P. O.,  
First mo. 18th, 1881. Montgomery Co., Pa.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 18th inst.

**GREAT BRITAIN.**—In the House of Commons, the usual address in reply to the royal speech was debated on successive evenings, the principal subject of controversy being Irish affairs. On the 14th, an amendment to the address, offered by C. S. Parnell, was rejected by a vote of 435 to 57. This amendment declared that the peace of Ireland cannot be promoted by suspending the constitutional rights of the people. On the 17th, an amendment was offered, asking the Queen to refrain from using the navy, military and police to enforce ejectments when the rent exceeds the poor-law valuation, pending the consideration by Parliament of a land bill.

A deputation of Liberal members of Parliament both for Ireland and England, waited on Premier Gladstone on the 12th, and presented a memorial recommending as essential to secure unity and enthusiasm among the Liberals in Parliament, and contentment in Ireland, that the land bill shall include a comprehensive scheme of peasant proprietary; also recommending the consideration of the subject of the reclamation of waste lands. The subject was discussed between the deputation and the Premier, and the latter said he was glad to hear their views, and that he hoped he should not introduce any bill which would be ineffectual.

At a meeting of the Dundee Chamber of Commerce, a resolution was passed in favor of reconstructing the Tay bridge at as low an elevation as Parliament will sanction.

An official statement published in England estimates the net cost of the war in Afghanistan at £17,500,000, (over \$85,000,000), including the cost of the frontier railways.

**IRELAND.**—In the Land League trial at Dublin, the evidence on both sides has all been presented. On the 17th, the defence offered as a witness an evicted tenant, 83 years of age. The prosecution objecting, the Court decided his evidence to be admissible if the prosecution intended to rely on one count of the indictment, which charged the defendants with conspiring to create discontent and disaffection among the Queen's subjects, and ill-will and hostility between different classes; and then, the Judge said, the trial could last for a year. On

consultation, the counsel for the prosecution withdrew that count, and the Court then ruled out the evidence of evicted tenants.

Prosecutions have been instituted against officers of Land Leagues in various parts of the country. A Property Defence Association has been formed, which held a meeting in Dublin on the 11th, and adopted resolutions urging persons of all creeds and politics to join the Association, and assist in stemming the tide of crime and outrage. The Grand Orange Lodge has sent a memorial to the Queen, on the state of Ireland, declaring that coercion and terrorism prevail, which have become insupportable, and asking that such steps be taken as may be necessary to punish evil-doers, and to protect the lives and property of loyal subjects.

**GERMANY.**—At a meeting of electors in Berlin on the 12th, called to condemn the anti-Jewish agitation, 2,500 persons were present. A resolution was adopted expressing regret and indignation that Berlin had been the scene of meetings and violent excess, which tended by exciting the most disgraceful passions to inspire members of the different creeds with hatred and contempt toward one another, and were calculated to tarnish the reputation of the city and the honor of the German name. Those present protested in their own name and that of the citizens generally, against interference with the legal equality of religious professions. The Crown Prince has emphatically and publicly condemned the movement against the Jews, especially regretting that it has invaded the schools and universities. The Bavarian Minister of the Interior has instructed the police in various districts to try to arrest the movement, and to enforce the law when necessary.

**BELGIUM.**—The Flemish inhabitants of Antwerp are signing an address to the English nation, protesting against the annexation of the Transvaal. A large number of signatures have been received.

**TURKEY.**—The Porte has communicated to the Powers a fresh note regretting the warlike preparations of Greece, which are bringing trouble and uncertainty upon the peace of Europe. In order to terminate such a state of affairs, which is disastrous to both Turkey and Greece, the Powers are invited to send instructions to their ambassadors at Constantinople for a European Conference. The Porte hopes a pacific solution may be thus attained. A dispatch from Vienna on the 17th said that the Powers, before adhering to the proposal, will request the Porte to indicate the extreme limit of the concessions it is prepared to make.

**DOMESTIC.**—*Congress.*—The Senate has passed the Army and Military Academy Appropriation bills, and a bill granting to B. Holliday, former mail contractor on the overland route to California, \$100,000 as compensation for losses alleged to have been sustained by him in the execution of his contract. In the House, the Funding bill passed Committee of the Whole on the 18th, and was reported to the House. The previous question was seconded, but the House adjourned without final action on the bill. It authorizes the issue of bonds to an amount not exceeding \$400,000,000, at 3 per cent. interest, redeemable in five, and payable in ten years; and of certificates for \$10, \$20 and \$50 each, amounting to \$300,000,000, with interest at 3 per cent., redeemable in one, and payable in ten years. These are to take the place of the bonds issued under the act of 1870, and the certificates of 1879. The Secretary of the Treasury is required to pay on the bonds accruing in 1881 all the silver dollars and all the gold over \$50,000,000 not withheld in the Treasury for redemption purposes. The new bonds may be exchanged at not less than par for any outstanding U. S. bonds bearing more than 4½ per cent. interest, difference of interest being allowed. After Fifth mo. 31st, 1881, they shall be the only bonds received as security for national banks.

# Friends' Review.

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For Friends' Review.

## THE RECORD.

John i. 19.

Of merely human birth there had been none greater than John the Baptist. This is the Divine testimony, from the lips of our Master, and it becomes us therefore to scan closely the record of his life. We can trace something of the closely crowding events that filled it with memorable incident; we know his words of power that swayed the multitudes, like wind-swept reeds. Yet this is the record he renders, when questioned by the priests, "Who art thou?"

"I am the Voice, crying in the wilderness, 'Make straight the way of the Lord.'" No touch of self is there; his very being is merged in the work of preparation for the coming of the Highest. He does not magnify his prophetic office, nor his austere labor. He does not dwell on the throngs his words have gathered. He tells them plainly, "There standeth one among you, mightier than I."

This forms the key-note of his power, denoting the absolute allegiance and humility of the man,—mightier than all selfish thought or the uttermost reach of human possibility. The words become a beacon-light, leading all souls to the One who stands near to baptize with the Holy Ghost, to enlighten the darkness of self and redeem from its bondage. Receiving the message of John we also may become witnesses for the power and its nearness; and share the herald service of the greatest among the prophets,—making straight the way of the Lord.

"Whom ye know not"—was spoken to the Pharisees and Chief Priests, and indeed to all the attendant throng who stood there, some ready to offer homage to the prophet; but these words are just as true of the busy, vexed, questioning world of to day; even true for those who have dimly discerned the mighty One in His nearness. It opens to them an ever widening vista of knowledge and strength, in which each soul may press forward, feeling that every day of loyal service will bring more enlightened knowledge of Him who is Emmanuel, God with us; mighty to save from self, its darkness and its ignorance, for selfishness is gross darkness.

The prophecy which John fulfilled in his life, and with which he answered those who questioned him, is taken from the closing chapters of Isaiah (Is. xl. and onward) which so transcend the general range of even the inspired writings, that they were by common consent among the Hebrews known

as "The Voice;" partly from this prophecy, and partly that no name of human lineage should be associated with words which were so manifestly from the Holy Spirit.

This brings us to understand the life of John and the meaning of the record he gave, with its death unto self and living unto the righteousness that is of God. John's life was a making straight the highway in the desert, by fulfilling the word that had been spoken; by an unfaltering and loyal obedience, which will bring every thought in loving service to Christ.

"He must increase, I must decrease," was the homage rendered by that soul, aflame as it were with the Spirit, cleansed therefore as by fire from the dross of self. In these words we see the perfect surrender of the life to the will of God; this is the reality of that dream of the oriental mind—the ceasing from self in God. Yet not a life lost in vague unconsciousness, and bereft of individual power, absorbed in the Infinite,—but a life resting fearlessly in the shadow of the Almighty, while from its very faithfulness and nearness to the light, it becomes intensified in its individuality in all that it is possible for it to do or to be, touched and quickened with the glory of the Highest.

This reality is taught us in the record of John. This grand life in its humility brings many a truth home to our hearts. John's life is the initial one of the new covenant—one of which our Saviour said, "He has been witness of the truth. He was a bright and shining light, and ye were willing for a season to rejoice in his light." The beacon light of that record still shines for us, that we may rejoice and receive its message of hope. The life of John has set its seal,—the sacred seal of its individual power—that God is true; leading us to turn to the Mighty One who standeth near,—Jesus, Emmanuel, with whom is all power in heaven and earth, whose message of peace and mercy is "Lo, I am with you alway." John's testimony leads us directly to the One who is able to touch with the power of the Spirit of God the vexed and manifold chords of the human heart, so that self vanishes from sight in a life consecrated to obedience, to loyal and unfaltering service, and at home with the Father's will.

E. H. P.

Portsmouth, N. H.

**POST-OFFICE PENNY SAVINGS.**—The Post-Master General of England under the new Ministry has introduced a plan of issuing blank forms upon which penny stamps may be affixed till a shilling's worth is collected, when they are returned to the post office and received as a deposit. In this way children and others saved more than \$20,000 in a few months, much of

which would probably have gone for beer or gin. When shall we have a post-office savings bank in the United States? It would be a great boon to the freed people and to many poor.

#### JOHN M. WHITALL.

(Concluded from page 371.)

The intense reverence of his character in all religious matters was very marked, and contrasted strongly with his carelessness of all forms and ceremonies, no matter how venerable, that were of mere worldly significance. It pained him to hear anything lightly spoken of that seemed to come directly from God's hand. He invariably corrected us for complaining of the weather, or saying it was "bad." Nothing seemed to grieve him more than profane language, or even to hear sacred words used in a free or light manner. When traveling in the cars or elsewhere, he rarely heard swearing without taking the first suitable opportunity quietly to reprove the person; and at one time, when he could not find a private occasion, his impression of the sin was so strong, that he felt constrained to speak on the subject aloud, in the presence of a whole car full of people, to the entire quieting of the guilty parties.

He was once taking the long stage drive from Camden to Millville, which in those days occupied a whole day over the sandy Jersey roads, and was obliged to sit most of the way beside the driver, who was very profane. Our father was much distressed, and prayed earnestly for wisdom to reprove him in such a way as not to displease him, and yet to produce the desired effect. Suddenly there flashed into his mind a story to the point, about a sea-captain and a Quaker, which he had heard many years before, and in the course of conversation he repeated it to the driver. It was in substance as follows: A Friend, wishing to go to England on a religious visit, applied to a certain sea-captain for a passage. The captain entirely refused to take him, although his vessel was the only one at that time sailing for the desired port. Repeated urgings on the part of the Friend produced no effect, and at last he insisted on knowing the reason. "Well," said the captain, "if you must know, it is because I am sure I cannot manage my crew if you are on board. I have always managed them by swearing, and I know you will not let me swear, and therefore they will do just as they please." "But if I promise never to say a word about thy swearing," said the Friend, "wilt thou not then be willing to take me?" After some demur the captain consented to take him on this condition, and they sailed in company. In a very short time a storm arose, and in the midst the captain

came down into the cabin of his passenger and exclaimed excitedly, "There, I knew just how it would be! You won't let me swear, and I can't manage the sailors without it, and now this storm has come up and we shall all be lost, and it will be your fault." "But," remonstrated the Friend, "I have not said a word to thee on the subject, I have kept my promise faithfully, have I not?" "Oh, yes," replied the captain, "you have kept still enough, but I have known all along how wicked you thought it, and somehow I just can't do it, try as I may; and its all of no use, we shall certainly be lost." The Friend then proposed to go on deck with the captain and see what could be done; and when there he called the sailors together, told them what the captain had said, and asked them if they would not agree to obey his orders if he gave them without oaths. The sailors agreed heartily, and the captain from that moment found himself able to control and manage his crew without the slightest difficulty, and without the necessity for a single oath, and declared at the end of the voyage that he had never had so little trouble.

This story was told without comment of any kind, and the driver listened in silence, but swore no more that day. Years passed, when upon one occasion the same driver came into our father's place of business and asked him if he remembered that day on the stage; telling him that from that hour he had never uttered a single oath, and that shortly after he had become a religious man.

During the last week of his life when speech was difficult, and he rarely spoke except in reply to a question, he once again was faithful in this service for his Master. His attendant, although most gentle and kind in all his ministrations, on one occasion when an unusual difficulty had to be surmounted, made use of a profane expression. Our father roused himself to the effort of reproving him, doing it very kindly and in but few words slowly uttered, and the man was melted into sorrow. This little incident, so characteristic of his life-long faithfulness in the performance of duty, and of his staunch devotion to the honor of his Master, was most touching to all present.

(To be continued.)

"WHEN I note the weakness of ordinary Christians on subjects such as peace and other parts of Christ's moral teaching, I almost become disheartened with the lack of moral stamina among evangelical professors," said one lately who for years has not only known reconciliation with God through the atonement of Christ, but who walks in obedience to the commands of Christ.

For Friends' Review.

"THE SEED IS THE WORD."

"RIGHTLY DIVIDING THE WORD OF TRUTH."

A construction of the passage in the First Epistle of John, iii. 9, recently appeared in *Friends' Review*, which, if admitted to be correct, would seem to set aside the judgment, and controvert the expositions, not only of our Early Friends, but of Bible scholars in all ages, and of all branches of the Church of Christ. We read in that Epistle the declaration, "Whoso is born of God, doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God."

The general argument of the essay referred to, seems to be directed against the interpretation that the Seed of God remains, in its vital power, in the children of God, so preserving them from sin, pleading the interpretation that the child of God is the seed of God, and remains, or abides, in God, and thus abiding cannot sin.

At first sight this might seem to be a mere dialectical distinction, without any essential difference; since we are indeed told that as the branch abides in the vine, so must the true Christian believer abide in his Lord and Saviour, if he expects to bring forth fruit to His praise, or even to be preserved from absolute destruction. (See John xv. 4-6.)

But in order so to abide in the Lord, he must first be a child of God; "born not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." (1st Peter i. 23.)

The Apostle John, in his first Epistle, also declares the same divine order, first of spiritual birth, and then of spiritual privilege and fellowship. (Chap. ii. 24.) "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father:" plainly showing that the one was the condition of the other. And what was that "which they had heard from the beginning?" He leaves us in no doubt in the same Epistle (Chap. i. 1-3), declaring that it was the *Word of life*, even that life that was manifested, which he himself had looked upon and his hands had handled, that eternal life "which was with the Father, and was manifested unto us."

And he goes on to state that his express object in declaring that which he had thus seen and heard, was that "they might have fellowship (with him), with the Father and with the Son."

Let us look at the opinion of commentators on this passage: Dr. MacDonald, in his "Life of St. John," edited by Dean

Howson, has this note on 1st John iii. 9. "His seed remaineth in him," etc., that is "the spiritual, terminal principle of holiness. No sin can arise from a nature created and supported like this." (p. 400). So Cruden, on this verse, says, "The new and Divine nature, the principle or habit of grace or holiness in the heart remaineth, or abideth in him." Dean Alford is more detailed and emphatic in his commentary on this whole subject. He says, "Here we meet the question in its barest and plainest form; the two states, being begotten of God, and sin, absolutely excluding one another, because '*His seed abideth in him,*' that is because that new principle of life from which his new life has unfolded, which was *God's seed*, deposited in him, abides, growing there, and precludes the development of the old sinful nature;" adding, "And what is the word of God, but the continually abiding and working seed of the new life in the child of God?" "Nay, it seems to be that exactly of which we are in search; *not the Holy Spirit*, the personal agent—not the power of the new life begotten; but just that which intervenes between the two—the *word*—the utterance of God—dropped into the soul of man; taking it up, by Divine power, into itself,—and developing the new life continually." This is in the most precise and satisfactory sense, the *seed of God*, and on this all Scripture symbolism is agreed. (1st Peter i. 23, James i. 18.) In fact the very passage which is the key to this is John v. 38, "Ye have not His word abiding in you."

Alford proceeds, "The Apostle does not say he cannot sin because he *was born of God*; this would testify to a past fact, once for all occurring, without any reference to its present permanence; but he says, because he *is*, (*hath been and continues*) *born*, because he has, abiding in him, that birth from God. The abiding force of this Divine generation in a man, *excludes* sin; where sin enters, that force *does not abide*; the *having been born*, is in danger of becoming a mere fact in the past, instead of a fact in the present; a *lost life* instead of a living life."

*Alford's New Test., Vol. II. Part II. p. 886.*

Düsterdieck, as quoted by Alford, confirms this view: "The children of God, in whom the Divine seed of an eternal life abides, have in reality a holy privilege; they sin not and cannot sin, just in proportion as the new Divine life, unconditionally opposed to all sin, and manifesting itself in God-like righteousness, is present and abides with them."

"Theological expositions," he adds, "in all times point to this, that the new life of believers, veritably begotten by regeneration from God, is simply incompatible with sin."

The life which essentially alienates the spirit from all sin, fills it with an irreconcilable hatred against every sin, and urges it to an unceasing conflict against all unrighteousness, p. 888."

Bengel, in giving both constructions, seems to incline to the interpretation that the "seed" referred to the children of God who abide in Him, which is emphatically corrected by his English editor.

Bengel says, (Vol. II. 797,) "In him who is born of God, God's seed remaineth; that is the *word*, with its power, (1 Peter i. 23, James i. 18); although sin often tries, by a furious attack, to overthrow the regenerate. Or rather thus, the seed of God, that is he who is born of God, abideth in 'God.' (*But the former is right,* Alf.)"

The passage is given here with its references, and its correction, precisely as it appears in Bengel's Gnomon. It is very remarkable that he should have put the word *rather* before the *last* construction of the passage—since he refers to 1st Peter i. 23, and James i. 18, in confirmation of the *first*—and in his note on the former passage he rightly declares "*The word of God is the seed.*"

Again on the 12th verse of the 5th chapter of John, "He that hath the Son of God hath life," Bengel distinctly says, "The having the Son, must not be explained away, (with Grotius)," by "keeping the words which the Father committed to the Son," nor "having life" (with the same), "by having a right to eternal life."

"The having the Son," Bengel goes on to declare, "is the *possession* of *Christ* by faith, —testified by His Spirit," etc. \* \* "And the 'having life' is actually possessing it; not indeed in its glorious development, but in all its reality and vitality."

So that Bengel may fairly be enrolled as Dean Alford quotes him, among the sound expositors of that great spiritual doctrine of the Gospel, which the Apostle John declares in this Epistle,—*the abiding life of Christ*, in all its vitality and power, in the faithful believer's heart; witnessed to, by the Holy Spirit Himself.

Scott in his Commentary on 1st Peter i. 23, says of the term "the incorruptible seed and word of God:" (Vol. III, p. 854.) "For they were born again not of corruptible seed, as all the human race are, of Adam's fallen nature, to sicken and die, and so return to corruption and dust, in respect of these bodies, \* \* but born again of an incorruptible seed, even by the word of God implanted in their hearts by the Holy Spirit. This being immutable and eternal truth in itself, liveth and abideth forever in the effects produced by it in their hearts, according to the promises of God; being the

seed of a Divine life, and powerfully operating a total change in the judgment, dispositions and affections of the soul."

Again, in his Commentary on 1st John v. 8, Scott says, (p. 898,) "That which is born of God, that new and heavenly nature, which is communicated in regeneration, tends powerfully to God and holiness; and includes in its essence such a spiritual judgment and heavenly affections that those in whom it is found are made victorious over the world. *The seed remaineth in him, and the Divine life, invigorated by the Holy Spirit.*"

"Again," (p. 890,) "For all who belong to Christ were born of God; and no one who was regenerate, lived in the commission of any allowed sin; because the incorruptible seed of the word, being made to live and grow in his heart by the Holy Spirit, remained in him; and rendered it impossible that he could sin with allowance and continuance."

So Cruden, on this passage, in the 1st Epistle of Peter:

"The word is called an incorruptible seed, because continuing still the same, and being immutable in itself, it changes and renews the hearts of those that by faith receive it," and "because it begets in the soul an *abiding life* which shall endure forever."

Perhaps enough has now been quoted to establish the correctness of the view always taken by our branch of the Church of Christ, that the life of the Lord Jesus Christ abides in the regenerate child of God, and is witnessed to, by the Holy Spirit, who quickens the dead soul and enables it to "hear the voice of the Son of God, and they who hear shall live." "The words that I speak unto you, they are spirit and they are life"—He Himself declared. "In Him was life and the life was the light of men"—the Apostle John declared of Him.

"The entrance of thy words giveth light;" said the Psalmist, and again, "Oh send out thy light and thy truth, let them lead me."

"Now ye are clean through the word that I have spoken unto you"—our blessed Lord told His disciples; and He prayed His Father, "Sanctify them through thy truth—thy word is truth." The Apostle Paul declares that the Lord Jesus gave Himself for His church that he might sanctify and cleanse it, with the washing of water by the word.—(Ephesians v. 26.) Peter tells us that "This is the word, which by the Gospel is preached unto us"—(1st Peter i. 25); and the Apostle James exhorts his hearers to "Receive with meekness the engrafted (implanted) word which is able to save your souls." This life-giving

power of the word of the Lord, whether spoken by His own lips or by His anointed servants—or recorded in the Holy Scriptures—or whispered by His Holy Spirit,—regenerates the soul which receives it. And this eternal word abides with all its life-giving, vital power, in the heart of the true believer, and is not to be confounded with the Holy Spirit; who unfolds and applies it, having first prepared the soul to receive and comprehend it.

THOMAS KIMBER.

#### ALPINE ECHOES.

BY T. D. WITHERSPOON.

"*A Hiding Place.*"—Nothing can exceed the rugged grandeur of the St. Gothard Pass. Great masses of rock rise on either side of the narrow gorge as if to pierce the very heavens. As you make your zigzag course along the face of the cliff, you look down on one hand into the chasm, and it yawns as if the earth would disclose its centre. You look up on the other, and great snowdrifts overhang you as if ready to descend in avalanches, and cold glaciers confront you like serpents of ice ready with gaping mouths to creep down upon you. All about you are the evidences of the desolation which the avalanches have wrought. Here, for instance, you find a body of men engaged in clearing from the highway the debris of earth and stone with which a recent avalanche had covered it. Here again are the striated rocks, cut in grooves as with a stone mason's chisel by the sharp points of quartz imbedded in the crust of descending snow. Here and there along the thoroughfare is a rude cross of wood or stone erected to the memory of some unfortunate traveller, and having inscribed upon it the ominous words: "Here perished under an avalanche on such a day, such a one; pray for him."

That which more than all else attracted my attention in the midst of these marks of the desolating avalanche, was a number of little recesses or grottoes cut into the solid rock by the wayside, where the face of the cliff had been cut away on one side to form a roadbed. In each of these little grottoes was placed either a rude crucifix or a statue of the Virgin, so that at first I supposed them to be oratories or shrines of devotion, and wondered that so perilous a part of the roadside should be selected for this purpose. But on inquiring of the guide, I learned that these were places of refuge, constructed by the government for the purpose of affording shelter and safety to unfortunate travellers who found themselves unexpectedly in the path of the descending avalanche. When therefore the distant roar was heard on the

mountain-side above, the traveller had only to step into this "hiding-place" and he was safe. The great mass of snow swept over his head, obscuring for a while the light of day, and causing the solid rock about him to tremble, but bringing to him no peril, because he was safe in the munitions of rock.

How significant this "hiding-place" on the Alpine highway of that other one which God has provided for sinners, that marvellous one which he has cleft in the Rock of Ages. We walk day by day along a pathway swept by the avalanche. Temptations come down upon us in unguarded moments with overwhelming power, precipitating men suddenly to destruction. Great avalanches of sorrow sweep over us, burying our hearts and our hopes in the dust. The wrath of God shall one day come down like a desolating flood upon the earth. We have need of a hiding-place—a place of safe refuge in the trying hour. And just such a refuge has been provided for us. "A man," says the inspired prophet, "shall be as a hiding-place." It is but a matter as it were of a single step to be "found in Christ," but it is like the single step that takes the traveller into the hiding place in the Alps. He who takes it is safe. He who does not is lost. The man who is "found in Christ" when the avalanche of temptation sweeps down upon him, will be able, "having done all, to stand." The man who is found in Christ when the avalanche of sorrow comes will be "afflicted but not distressed, cast down but not destroyed." The man who is found in Christ when the besom of God's wrath shall sweep the world, shall find that "the eternal God is his refuge, and underneath are the everlasting arms." Reader, the avalanche will come! You can rear no breastwork that will impede its progress. You can construct no place of refuge from its power. There is but one security for you.

"Rock of Ages, cleft for me,  
Let me hide myself in thee."

THE Legislature of South Carolina has passed a stringent anti-duelling law, carefully defining the crime and providing for its punishment, and thus another step has been taken in the progress from the rule of passion to that of reason, law and Christian principle. When will Christian nations forbid duelling with each other, and so fulfil the law of Christ?

SAID a noble mother, one full of peace from resting on the precious blood of Christ, "I am afraid too little is made of *duty* now,"

as she reviewed the life of one just removed, in whom the grace of pure obedience to the voice of the Good Shepherd had been very conspicuous.

#### OUR LONDON LETTER.

The meeting of Friends at *Birmingham* numbers about five hundred members. The town of John Bright and of Chamberlain, the Radical metropolis of the midland counties of England, is rather a stronghold of Friends, still more in influence than in numbers. At the principal meeting-house in Bull street a congregation of 350 or more meets on First-day mornings. The eye ranges over ranks of young and middle-aged men especially, for the women's side of the house is not so well filled. All this strength is not spent in vain. The Friends of Birmingham carry on a remarkably complete and successful system of school and mission work.

I had an opportunity recently of seeing something of this work. The teachers of the *Severn Street Adult School* meet together regularly for breakfast at seven o'clock on First-day mornings, to the number of over thirty. Some of these Friends are ministers or elders in the Society, some are advanced in life, but the majority are in their prime. Some are Town Councillors, and many of them are engaged in large business concerns during the week. At this time of year to walk a mile or two from one's home to breakfast at 7 a. m. on the day of rest, requires some energy and self-denial. After breakfast and reading, the teachers disperse to the several centres in the town where the work is carried on; some remain at *Severn Street*, in the large and commodious building which has lately been erected by subscription, and in which three or four classes are held; others go to the Board (government) school building, where the class rooms are hired for this purpose. Each class is superintended by a teacher, and consists of from 100 to 300 men. The school lasts two hours. For the first hour, one half of the class write their copies, and the other division receive their Bible lesson; for the latter purpose, the division is cut up into a number of sections, the largest of which, numbering 30 to 60 men, is led by the teacher, and the others, "elementary sections," containing each from 6 to 10 scholars less advanced, are led by older scholars of experience. The extent to which those who have been long in the school are made use of to help others is an important factor in the growth and prosperity of the work.

At the end of the first hour the classes

change over, those who have been writing commence their Bible lesson, divided into sections, and the rest take their copy books. This occupies the latter half of the two hours allotted. In the meantime a variety of accessories are carried on. Each class has its library, its sick fund, its savings fund, its visitors' cards, etc., all managed by the men themselves; and the exchanging of books, and collection of subscriptions and deposits, go on busily on the part of the various officers, during the school hours. The total amount in the hands of the treasurer of the savings fund has attained to a large sum of money. At the opening and closing of the school there is of course some reading and perhaps prayer by the teacher, before the whole class.

There is an earnest business-like tone about the whole work which strikes a visitor. These working men and artisans seem to look on attendance at school as a regular, part of their week's duties, and a part in which they take no little pride. Some have attended for twenty or twenty five years, and have evidently risen in the world by the habits of temperance and steady, orderly conduct they have acquired; amongst them are to be found employers of labor and men in influential positions in the town. A special point is made of punctuality. At the conclusion of school, one may perhaps see the teacher standing in the doorway and shaking hands with each of his scholars as they file past, two hundred or more of them; it is a pleasure to see the gratified look on the men's faces, as they return the hearty grasp of their teacher.

The business, which is carried on chiefly by the scholars, necessitates frequent committees, besides regular monthly meetings of each class; and often there are gatherings of a few at a time for tea and conference, at the house of the teacher. An annual meeting of all the classes is held in the Eleventh month. The Birmingham town hall is hired for the purpose, and two evenings are occupied; the scholars and their wives, who are allowed to come with them, being too numerous to admit of their all gathering at once. The number of adult men on the list in 1880 was 2,421. Besides these there were 704 women, mostly young, who attend the Priory School, under the supervision of twenty women teachers.

Associated with the First-day schools in Birmingham, is the *Christian Society*, which may be called Friends' Mission Church. It is partly modelled upon our own organization, having Overseers, Monthly Meetings, etc., but membership in the Society is not inherited by birthright. Meetings for worship are held on First-day evening in several

parts of the town. On the Severn street premises three large meetings are carried on simultaneously, with an aggregate attendance of from 800 to 1000 persons. At the other stations in Birmingham and the suburbs, there are smaller gatherings, at which altogether nearly 500 are present. Thus a total average attendance is reached, not far short of 1500 people. Much openness is found in some districts; thus in one village, three or four miles out, a room has been opened on First-day evenings, and the people have literally crowded in, so that the space available is well filled.

The meetings are conducted in a simple manner. Two Friends are appointed by rotation from a list of names, to sit at the table or desk, and one of them reads a chapter early in the meeting. At the meeting I attended about two hundred and fifty persons were present, men and women, old and young, but the elderly in pretty large proportion; they entered in a quiet orderly way and took their regular seats, Bibles and hymn books being provided for all. A hymn was sung at the commencement. Then followed silence, broken by the offering of prayer from an old scholar, the meeting rising to their feet. Soon after a chapter was read, most of those present following the words in their Bibles. After more silence there were communications from several Friends and others, as in an ordinary Friends' meeting, the general tone of the exhortations being practical and quiet. Periods of silence, of which the friends did not seem afraid, were interspersed, and a second hymn was sung at the termination.

I ought not to omit mention of the Temperance and Band of Hope work, which is extensive and flourishing. Large meetings are held at Severn street on two evenings in each week, sometimes taxing the capacity of their largest school-room.

The effect of this system of school and mission work upon the Society itself is indirectly very good; the direct result in adding to our numbers is, however, small. Applications are indeed received from time to time from one and another, who have been drawn to Friends through these agencies, but nothing in proportion to the extent of the work. The mission church organization has grown up distinct from our Society, and it would now be difficult to bring them into nearer connection. One feels regret that our own church should not have been expansive enough, and its methods not sufficiently adapted to the needs of the time, to carry on such work itself, instead of leaving it to individual members to found and build up a separate system outside our borders.

London, First Mo. ch.

One of the most interesting objects offered to public inspection at the Sydney Exhibition was a dwelling-house exclusively made of paper, and furnished throughout with articles manufactured from the same material. Walls, roof, floorings, staircases, carpets and curtains, bedsteads, lamps, sheets and counterpanes, towels, bootjacks, baths, kitchen utensils, and so forth, were, one and all, preparations of papier-maché, as were the very stoves used for heating the rooms, in which large fires were kept burning daily throughout the duration of the exhibition. —*Exchange.*

## FRIENDS' REVIEW.

PHILADELPHIA, FIRST MO. 29, 1881.

PLACING Earlham College under a small Board of Trustees, instead of a large committee, is a step in the right direction. A compact and stable governing body now controls the institution. Earlham gives such a substantial collegiate training, combined with positive and pure religious influences, as justly to command the confidence of Friends. Especially may the members of Indiana and Western Yearly Meetings be expected to feel a deep interest in the success of Earlham as their own college. A noble and disinterested liberality in giving to the cause of education has been shown hitherto by many of our people, and this is called for now. No good cause can be promoted without self-sacrifice and enthusiasm. In the presence of such gifts as are being made to colleges all over our land, it may be hoped that the promise of our past will be more than kept in the future, and that Earlham will be so supplied as to be still better fitted for its important duties. The Trustees require funds, first to put the college premises in complete order; and, secondly, to increase the endowment fund. For the former purpose they should expend at least \$10,000 the coming summer.

THE RUGBEIAN. "Shoulder to Shoulder." Rugby, Morgan Co., Tenn., January, 1881. Vol. I. No. 1. (One dollar a year.)

This is the title of a handsome quarto sheet of eight pages, recently received at Haverford College Library. The paper is published monthly, as the organ of the new settlement. It announces as its aims:

"1st. To promote a cordial feeling of brotherhood, not only between the two divisions of the English-speaking race, but also between the different sections of this country.

"2nd. To let all interested know, from time to time, how Rugby is getting on, &c.

"3rd. By discussion in a broad spirit to face any differences of opinion that may arise, affecting the welfare of Rugby, and by such discussion to arrive at any rate at an *amicable* agreement to differ."

The first number is a very readable one, and gives interesting glimpses of the life of the new comers, who are evidently meeting all their difficulties in a cheerful spirit and without doubt of ultimate success. We make the following extracts from a notice of their meetings for worship:

"Mr. Thomas Hughes, in his address at Rugby, stated that the purpose of the Board was to have one place of worship for all Christians, of whatever denomination, and expressed the hope that all would join in such union services. The fine church building is not yet completed, but services are held Sunday forenoon and evening at Hotel Tabard. The forenoon service is Episcopal in form, and the evening service is usually conducted by a member of some other denomination. The attendance upon both meetings is very fair for the number of settlers, and the audience at both is very largely composed of the same individuals. The earnest attention of those present is a pleasing evidence that they have come there to worship God, and not to answer to the roll-call of any particular sect. So far the faith and hope of the founders seem to be verified in the practice by the settlers. . . . How pleasant to see people gathered here from such widely sundered parts of the world, amid the beautiful and varied works of nature, uniting so sincerely, so harmoniously, in the worship of nature's God! And why should it not be so? No one has, or can have, the exclusive control of the heart, ear or hand of God; but all who serve God in spirit and in truth are accepted of Him.

May this experiment, so happily, so successfully inaugurated in this new town, go on gaining strength with increasing numbers, until the names Christian and Christ shall be the magic words to unite heart to heart and hand to hand, in the love and service of Him who came to seek and save the lost, and bids the weary and heavy-laden to come and learn of Him and find rest to their souls. May the success of this experiment prove to the world that all Christians, of whatever name or creed, may blend in perfect harmony their praises for blessings received, their supplications for mercies desired, and journey on helpfully together to lands that are fairer than the fairest on earth."

THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA, 116 North Fourth street, Philadelphia, in their fifty-first annual report, record the sale of 187 Bibles, 108 Testaments and Psalms, and 32 Testaments. They have given 1,632 Bibles, 1,804 Testaments and Psalms, and 346 Testaments. These appear to have been carefully distributed to Freedmen, Indian schools, Bible-schools in destitute neighborhoods, and to individuals who would make good use of them.

ELWOOD C. SILER will be absent from home, in the limits of Iowa Yearly Meeting, for some weeks, in the interests of *Friends' Review*.

## DIED.

**NEWSOM.**—At her home, Elizabethtown, Indiana, Twelfth month 1st, 1880, Edith M., wife of Joel S. Newsom, aged 33 years, a member of Sand Creek Monthly Meeting. In health she was genial, thoughtful and conscientious; in sickness patient, radiant and sweetly resigned. She possessed an active and well-balanced mind, and during eight years of delicate health took much pleasure in selecting and investigating Bible topics, which often proved strengthening and comforting to her in times of much physical suffering. Though of a very catholic spirit, she was warmly attached to the principles of the Gospel as taught by her church, and manifested her interest in it by cheerfully bearing her part in its work while health permitted, and during her last sickness often spoke of it, and especially of the ministers, desiring that they might be able to do their work understandingly and well. She frequently remarked to her husband that she was thankful for the many blessings she enjoyed, and as her little boys would linger around her bed she was heard to tell them, "If mother died it would be all right, but we have lived so long and happily together I would gladly stay with you longer; yet it this is the time the Lord Jesus calls me home, I am ready to go." She said she had tried for many years to do all the little things the dear Lord called for at her hands. When told a few days before her death she could not get well, she remarked, "What a blessed thing it is to live every day so that when you come to a time like this you have only to wait and trust." Truly we believe her trusting spirit has been welcomed into a mansion of eternal rest.

**HOOVER.**—At West Branch, Iowa, on the 13th of Twelfth mo., 1880, Jesse C. Hoover, aged 34 years, a member of Springdale Monthly Meeting. Declining health for the last two years of his life had seemed to impress the thought that his life was to be short, as appeared from his expressions to his wife as well as from steps taken in his business affairs. Converted early in life and called to the work of the Lord, like very many others in our day he plead excuses, and greatly neglected his calling. Yet, being justified by faith in the atoning blood of Jesus, he had at times peace with God through His forgiving mercy. At other times he was in darkness and doubt. The last days of his life were days of great suffering, but through the boundless love of God he was enabled before his death to enter by faith into that glorious "rest which remaineth to the people of God." One morning he began praying for more evidence that he was an accepted child of the Lord Jesus, and after wrestling in great earnestness of soul for a few moments, his loved wife came near him and said, "Now give all thy doubts and fears to Jesus." With clasped hands he said, "I do; dear Jesus, I have tried before to consecrate my wife, my property, my all to Thee, but now I give them all to Thee." Then unclasping his hands and reaching them up, as if holding his all in them, he said, "Oh, Lord, I must make some restitution to Thee. I have always dealt honestly with all men, but if at any time I have wronged any, I have made restitution. Now, Oh Lord, here is my property, anything I will give to Thee, that I may have this blessing." Here his dear wife, in full assurance of faith, pointed him to the Lamb of God, saying, "My darling, thee can make no restitution; thee must place thyself beneath the atoning blood; Jesus paid it all." And as with a look of a prisoner set free, he said, "A free gift, that is it; I will accept it," and taking his wife and his uncle by the hand, he said: "Before God and you, I must hold you as my witnesses that I have received this great blessing," and he forever ceased his wilderness wanderings and passed through the waters of judgment, over the Jordan, into that land of

rest. Then he spoke of his unfaithfulness to God in the work assigned him in the vineyard; spoke of his unbelief in the promises and power of the Saviour to save to the uttermost. "I should have been here before; I might have had this glorious experience long ago, only for my unbelief," adding, "the Spirit of the Lord is upon me in such a manner as I never experienced before, and now I must occupy every moment in telling every one to come to Jesus that comes into my room." Very often since the revival meeting last spring, he had told his wife he knew she had an experience he did not enjoy, but he had earnestly prayed the Lord not to let him hinder her from confessing all that God had done for her soul, and many times in his last moments he assured her he ought to have done as she had done, and been able to rejoice in her rejoicing. A few hours before his close, as his wife bent over him, he said, "If I could take dear mamma and the little ones we would all go over together." Then he calmly committed them to God and the word of His grace, and passed away. Just before he died he wanted her to sing "Happy day," exhorting her and all to faithfulness.

I write this simple account of my nephew, hoping it may be an incentive to all who may read it not to put off their work, but bring to the Lord a whole burnt offering, laying themselves at the feet of Jesus, and cross the Jordan into that land where all our needs are abundantly supplied, living a life of faithful obedience to His holy will; and pass over now, for now is the day of salvation, full and free, and God has nowhere promised us a to-morrow salvation unless we accept it now.

J. T. HOOVER.

West Branch, Iowa.

## RELIGIOUS INTELLIGENCE.

VERY happy results of the labors of D. L. Moody and I. D. San key appear at San Francisco. Irreligiousness, infidelity and open vice have been too prevalent in that city. *The Pacific* tells that after a discourse of D. L. Moody dealing with the skeptical views of these times, many were deeply interested, and it gives letters from various anxious ones to the Evangelist. One from a young man and skeptic is specially touching as showing the pitifully cold, dead state of the heart of an unbeliever. "Oh, sir," he writes, "I would give all I ever saw to feel as once I felt—to feel that I was under the watchful care and in the holy love of my Heavenly Father. I have been so miserable of late that I have seriously thought of destroying myself. I am only twenty-five years old—young in years, but old in sin." He begs the prayers of D. L. Moody and his Christian helpers.

THE London *Christian* tells of the remarkable effects of the meetings of E. P. Hammond (before referred to in this column) in Manitoba. Many children were converted, and through them their parents.

"A man well known in the saloons as a great drinker, swearer, gambler, &c., was invited by his little son six years old to go to the meetings. The child had been to the afternoon meeting, and on going to bed requested his father to pray. He tried to talk it away; but the little fellow appealed in tears. The father and mother could not refuse, but did not know how to pray. The boy asked leave to pray, and in simple accents asked for papa to be made not to swear or to drink, and to go to Mr. Hammond's meetings.

Both parents went that night and obtained peace with God. The relation of the simple truth by the parents at the meetings, as also the little fellow alone at the prayer-meeting, brought joy into many hearts.

"Another father turned his boy out of the house for attending the meetings; but afterwards repented, went to the meetings, was converted, and spoke on the platform of his cruel treatment to his son."

THERE are three Protestant churches in France: first, the Reformed Church, which is supported by the State, and represents the great bulk of French Protestants. It is sadly weakened by rationalism, but the more orthodox portion are endeavoring to free it from this fatal element; but of this there seems little hope so long as it is connected with the State. The orthodox part engages through voluntary associations in missionary and benevolent enterprises. The next is the Lutheran Church, also supported by the State, and not evangelizing in its spirit. The third is the Free Church, separate from State control, evangelical in faith, and now earnest in movements for the spread of the gospel in France.

The French people have come to think of Romanism as the friend of tyranny and ignorance, and while the poor are held in bonds, the educated too often go into infidelity. Hence the oft repeated calls for labor in the "white fields of France," and the importance that right measures should be used to evangelize those who are ready to hear the truth of simple New Testament religion.

#### TEMPERANCE NOTES.

It is stated by an English paper that more money is spent in Great Britain and Ireland in two days for intoxicating drinks, than is given in a year for the cause of missions, Protestant and Roman Catholic.

Since 1870 the quantity of fermented liquors manufactured and consumed in the United States has more than doubled. Last year the amount was nearly 414,000,000 gallons, or more than a quarter of a barrel for every man, woman and child in the country. Yet the manufacture and traffic are doomed to fall before the progress of knowledge, common sense and Christian principle.

It is said that Spurgeon declared he would take a glass of spirits once a year just to show his freedom. It is to be hoped that this is not true, but it illustrates a feeling which underlies the actions of many good Christian people as to the use of alcoholic, drinks especially fermented ones. They have a sentiment that it is infringing on their personal liberty for them to be committed to, or to practise total abstinence. It is quite true that there is not any commandment in the Bible which reads "Thou shalt not drink anything which intoxicates." But there is a principle of conduct for all followers of Christ, "Thou shalt love thy neighbor as thyself." When this is fully carried out, it destroys the drinking of intoxicants. If a Christian is perfectly right in buying and drinking intoxicants, not as a medicine, (it has been *proved*

that they are not a food), but as a matter of bodily gratification, then it is right to manufacture and sell them. Then the responsibility for their abuse must rest solely on the buyer and not at all on the vendor. But what are the facts of the case and the conclusions of moderate drinkers? It is absolutely certain that a very large per cent. of those who buy will be ruined, body and soul. It is absolutely certain that the free sale of such liquors will present a temptation before which thousands will fall. The seller cannot therefore escape the responsibility of the result of his tempting men, because the effects are perfectly sure before he begins his trade. Hence the Christian who uses fermented liquors is in a false position.

But there is "a perfect law of liberty." This law is love—love to God for His love to us, especially as shown in Christ, and as a consequence love to our fellow man. This royal law of liberty, of tender love for our brother, leads us neither to drink wine, nor anything whereby our brother stumbleth or is offended or is made weak. A striking example of the way in which drink causes a brother to stumble is given in the fact that "when the Christian missionaries went to Burmah they praised the temperance and sobriety of the natives. Drunkenness was almost unknown. The people were strong, healthy, hard-working, sober and simple-minded. Now, in the portion which has since come under British rule, there is a fearful change for the worse. \* \* Thousands now use opium and *arrack* where only one did then." Will not all Christians come into the perfect liberty on this subject of the law of love by abstaining from *all* which intoxicates, and "continue therein."

#### SCHOOL.

THE church that turns over its children to be educated by others gives a mortgage upon them with strong probability of foreclosure.

THE various memorials presented to Cambridge University in favor of granting the B. A. degree to women have been signed by or represent 10,000 persons.

THE course of instruction in the proposed French colleges for girls will be as follows: Morals; the French language, reading aloud, and one living language; ancient and modern literature; geography and cosmography; the history of France and an outline of general history; arithmetic; the elements of geography, chemistry, physics, and natural history; *hygienics*; *domestic economy*; *needlework*; elements of law; drawing; music; gymnastics.

It has been finally decided to remove the Western Reserve College to Cleveland, where it will be united to the Case School of Applied Science under the name of Western Reserve University. The only condition imposed is that the citizens of Cleveland shall furnish the site for the proposed university. When this condition is complied with the college will have an endowment, including its present one, of \$700,000, which, added to that of the Case School of Applied Science, amounting to about a million and a quarter, will give the university the magnificent endowment of nearly two millions of dollars.

It has been understood that there would be no more distributions from the Stone estate for a while, but the following additional gifts have been made by Valeria G. Stone: Hampton Institute, Fortress Monroe, Va., \$20,000; Olivet College, Olivet, Mich., \$20,000; Ripon College, Ripon, Wis., \$20,000; Illinois College, Jacksonville, Ill., \$20,000; Marietta College, Marietta, Ohio, \$10,000; Beloit College, Beloit, Wis., \$20,000; Robert College, Constantinople, \$20,000; Howard University, Washington, D. C., \$25,000; Berea College, Berea, Ky., \$10,000; New West Education Commission, \$12,500; Evangelical work in France, \$15,000.

THERE is a great deal of truth and common-sense in this complaint of an Indiana teacher: "Now run over a programme: Reading, writing, spelling, arithmetic, geography or history, language, music, drawing and science. A lesson in each, except perhaps the last, to be studied and recited each day. Five and a half hours is the average length of a school day, an allowance of half an hour to each study, both for its preparation and recitation. Is it any wonder that pupils get a smattering of many things and master nothing? It is not possible for the immature mind of a child to be spread over so much surface, hurried so from one subject to another, and accomplish anything. The new way is scarcely better than the old. That compelled the child to spend time upon things not needed in practical life, *but the study was a discipline for the mind.* Hours, perhaps days, were spent on a single difficult problem, but when it was accomplished *more had been gained* than the answer to that problem. Now, no pupil can spend time to work out such a problem, or he is left behind in the race for promotion."

## THE INTERNATIONAL LESSON.

### FIRST QUARTER.

#### LESSON 7.

Second month 18th, 1881.

PREACHING OF JOHN THE BAPTIST. Luke III. 7-18.

GOLDEN TEXT.—"Bring forth therefore fruits worthy of repentance."—Luke III. 8.

Luke, writing to Theophilus, who was probably a Roman Christian, is careful when recording the call of John the Baptist to mention the name of the Roman Emperor and the year of his reign, the name of the Governor of Judea, with the names of the tetrarchs of Galilee, &c. He also gives the names of the two High Priests, Annas and Caiaphas. Annas had been appointed High Priest, a life-time office, but had been deposed, and others had been appointed in his place before Caiaphas, but he was still regarded as the real High Priest, because the Roman Governor had no right to depose him. The date given to the beginning of John's ministry is about 26 A. D. It would appear that John had lived in the wilderness for some time; like Elijah, he seems suddenly to have entered on his public services. John preached the baptism of repentance for the remission of sins. He taught the people to know and feel their deep sinfulness, and unfitness for the Kingdom of God; heartily to confess their sins and turn from them, and to believe on Christ, who was just about to appear among them. Those who thus humbled themselves, re-

pented and believed, received pardon of sins, and were openly to confess their inward experience by being baptized with water, the outward act of being purified symbolizing a change of heart and life, so that they might be prepared for the coming of the Lord. John's work was the fulfilment of the prophecy of Isaiah (chap. xl. 3.)

#### THE LESSON.

Verse 7. *O generation of vipers, who hath warned you to flee from the wrath to come?* From the Gospel of Matthew (chapter iii.) we gather that John was especially speaking to the Pharisees and Sadducees when he used these sharp words; though all who came from mere curiosity would receive severe censure from him. John evidently understood that the promised Messiah would come with power, and would at some time punish in His wrath those who do not truly repent.

8. *Bring forth therefore fruits worthy of repentance.* Merely saying they were sorry would not do; they must show by their changed conduct and righteous lives the fruits of sincere change of purpose and turning to God. The answer of the people whom he addressed is given in verse 10, "What shall we do then?" The word translated *then* and *therefore* is the same in Greek. It would be of no avail for them to think within themselves that they had Abraham for their father, and that God's condemnation would fall only on the Gentiles; for God could raise up children to Abraham of the stones around them.

9. *And now also the axe is laid unto the root of the tree.* The axe is ready, not to cut off the top branches, but lieth at the root, not now used, but ready to be used when the fulness of time was come.

The prophecy of John was very positive; *every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.* There was felt by all to be a reality in this, and that the stern man who spoke was not telling that which would not come to pass.

10. The question was one which will be asked by all who come in earnest to be saved. Paul asked it, the Philippian jailor asked it. *What shall we do then?* The multitude was aroused, for John was testifying to the necessity of a change of life, and they would know how they ought to act.

11. The first thing to do was to give, to show love for others, to be willing to share with others. *He that hath two coats let him impart to him that hath none, and he that hath meat (food) let him do likewise.* John called for something more than profession. Jerusalem was full of that; the call was for the manifestation of heartfelt love and charity. Having two coats was no proof of wealth, but the giving of the other left only one, so that the poor could enter heartily into John's meaning.

12. The publicans were collectors of taxes for the Roman conquerors of the Jews. They were therefore despised and hated by their own people. They asked, *Teacher, what should we do?* The very danger of their business is pointed out by John.

*Exact or collect no more than that which is appointed you.* The smaller tax collectors who were under the farmers of the taxes, were noto-

rious for their covetousness and unjust exactions whenever they could take more than was due.

14. Then the soldiers or police, who were looked upon with very little more favor than the tax collectors, came to John for instruction (whether they came to be baptized or not is not stated by Luke). John's answer was, *Do violence to no man*; for their cruelty and rude harshness to prisoners or people was sometimes great.

*Do not accuse any falsely.* In an excited community, like that in Judea at this time, any man who sought preferment could bring a false charge against another, and so gain favor with the government which employed him.

*And be content with your wages.* The Roman soldiers were wont at times to be very turbulent or even mutinous about not receiving as much pay as they desired. This appears to be rather a summary of John's teaching than a single discourse.

15. The people were so much worked upon by the words of John that they questioned in their own minds whether he were not the Christ (the Anointed One.)

16. But John defined his mission as being only the herald of the Messiah. *I indeed baptize you with water* (the better rendering would be *in water*.) Water was the symbol of the work of John, the outside must be clean, the outward acts must be those of charity and kindness.

*One mightier than I cometh, the latchet of whose shoes* (more correctly, *the strap of whose sandal*) *I am not worthy to unloose.* John, as the last and greatest of the prophets, made this clear distinction between our Lord and himself. *He shall baptize you with* (ought to be rendered *in*) *the Holy Ghost and fire.* The effects of fire as compared with water forcibly illustrate the difference between Christ's baptism and that of John. Water cleanses the outside, the outward acts are made right—fruits meet for repentance; fire purges the entire being, not only the acts, but the springs of action, the motives, are reached by Christ's baptism.

17. *Whose fan is in his hand, and he will thoroughly purge his floor.* The winnowing shovel is in His hand, with which He will separate the wheat from the chaff on His threshing floor. The wheat would be gathered and carefully stored away in the garner, but the chaff would be carried away by the wind to be destroyed by fire.

18. The evangelist, before telling of John's imprisonment, mentions the fact that John preached many other things.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. John spoke to the crowds who came to him in words of solemn rebuke and warning. The people's faults were represented most prominently by the formalism and hypocrisy of the Pharisees on the one hand, and by the cold heart of unbelief of the Sadducees on the other, and he plainly spoke as though they were liable to the wrath to come.

2nd. Repentance includes a sense of sin, a sorrow for it, a hating of it and turning from it to God for help to live aright. John taught that it was needful not only to confess sin and seek forgiveness for it through trust in Christ, but to bring forth the fruits of repentance in a right conduct.

3rd. It would not avail the Jews anything to be

descendants of Abraham, unless like him they trusted in and obeyed God's word. So now it is a great favor to have pious parents, to teach us by example, precept and prayer, but this will not save unless we also repent and believe on Christ. No matter how poor and low any may be, or hard like the stones, God can and will save them if they will accept His grace, repent, believe and live. They will then have the honor to be children of Abraham by faith, and children of God, too.

4th. No ceremony can save. Baptism without the fruits of repentance in a holy life was naught.

5th. The axe lieth at the root of the tree ready to be used. So God's word and Spirit pluck up and consume in men's characters whatever is not consistent with His holiness.

6th. The cry of the true seeker after salvation has always been, "What shall I do?" The traveller who has lost his way is glad to be told the way in which he should go by one whom he can trust.

7th. No selfish man is prepared to acknowledge Him, as his Saviour, who said, "It is more blessed to give than to receive." The giving up of the extra tunic was in accordance with the law of Moses. Christ's love constrains to much more than the law. When we feel that Christ has loved us, died for us, quickened us by His Spirit, pardoned our sins, and saved us, we are prompted to do good to all.

8th. Luke as the writer of the Missionary Gospel, mentioned the despised classes, like the publicans and the poor, who in every country are often the first to take hold of good news.

9th. As a preacher John speaks specially to the needs of each class; he does not generalize, but speaks definitely in regard to the sin that would so easily beset each of them.

10th. John told the people that their Messiah would try their nation. He would gather into His fold those who would accept His salvation, but those who should reject it, would be like the chaff which is consumed by fire—that is, would be liable to that sad condition of suffering described by the expression "the fire is not quenched."

11th. To the soldiers, John spoke as a teacher under the Old Covenant dispensation. He had nothing to say against the taking of life. His teaching to the soldiers was simply to avoid the cruelty, false accusation, and discontent with their allowance to which they were accustomed.

He was not called upon to show them the sinfulness of war, hence all the arguments which are brought by commentators to show that from his expression he did not condemn war are frivolous, for it was left for the Messiah to teach that all war is contrary to the spirit of truth.

12th. John was faithful to his calling as Christ's herald, but did not arrogate anything to himself or to his work. His baptism by water was to give place to Christ's baptism in the Holy Spirit, even as he would himself give place to the coming One.

"He will guide into all truth,"—not into visionary speculations, not into flights of imagination, not into skepticism and disputation, but into the sobriety and reality, and certainty of the truth as it is in Jesus.—*Wm. Forster.*

## EARLHAM COLLEGE.

The Trustees appointed by Indiana and Western Yearly Meetings to take charge of Earlham College met on the forenoon of the 11th inst. in conference with the retiring committee, and in the afternoon, after taking the needful legal steps by signing and filing Articles of Association, adjourned until the next morning, when an organization was effected by electing B. C. Hobbs, President; M. M. White, Vice President; Naomi W. Harrison, Secretary; and W. T. Carpenter, Treasurer.

After the adoption of some by-laws, the Board elected an Executive Committee to have the immediate charge of the College, a Committee on Instruction, Libraries, etc., and another on Endowments and other needs of the College.

The conference with Indiana Yearly Meeting's Committee who have had charge of the Institution, and all the sessions of the new Board, were very harmonious and interesting.

While the Trustees seemed to realize the great responsibility they were accepting, their cheerful earnestness gave a well grounded hope, that if their efforts shall be heartily and liberally supported by the 30,000 members of the two Yearly Meetings, and by the friends of education in other Yearly Meetings, the day is not distant when Earlham College will be established upon an assured financial basis which will greatly extend and increase its usefulness.

The following are the names of the Trustees:

Walter T. Carpenter, Timothy Nicholson, Naomi W. Harrison and Eliza W. Hiatt of Richmond, Ind.; Daniel Lawrence, Selma, O.; M. M. White and Hannah T. Shipley, Cincinnati, O.; David M. Coate, West Milton, O.; Mary H. Goddard, Muncie, O.; Mary E. Harris, Fountain City; Samuel B. Hill, Charlottesville; Hannah Wilson, Fairmount; B. C. & Rebecca T. Hobbs, Bloomington; J. J. Mills and William L. Pyle, Indianapolis; Richard Nixon and Nathan Pickett, Kokomo; T. Clarkson Hill, Chicago; Anna Morris, Plainfield; Absalom Rosenberger, Westfield; M. C. Stevens, Purdue University, La Fayette, Ind.; Phebe Furnas, Friendswood; Dr. Seth Mills, Valley Mills; and Joseph Moore, President of the College.

NAOMI W. HARRISON,  
Secretary.

WHOEVER leaves things *wholly* to the Lord, so long as he has any opportunity to work, knows little or nothing of either faith or works.—*Christian Advocate*.

## CORRESPONDENCE.

A series of meetings commenced at Goshen, Ohio, on the evening of the 10th of First month, conducted by our brother and fellow laborer with us in the Gospel, D. B. Updegraff, who staid with us almost a week. Though there were no conversions, we can truly say they have been very profitable meetings. There was one man who attended a day meeting, in which the power of Christ's love was felt—it touched his heart, he began to realize that he was a sinner, but not ready then to give up, he came back at night, his heart was melted, he cried "God be merciful to me a sinner," but like the man that left Jesus, "he went away sorrowful, for he had great possessions."

The teaching we have had, has tended to "stablish, strengthen and settle us." We can truly say the bond of Christian love has been made stronger among us. Some wanderers were reclaimed. Meetings were mostly well attended. On First-day night the house was crowded. The meetings are being continued to good satisfaction.

The meeting at Bloomfield, under the care of Friends, is being kept up. A few meetings were held there by Joseph Townsend, to good advantage; also, at Union, by Mary S. Elliot and others. Our Home Missionary Committee, for several months past, have been having meetings every other Sabbath afternoon, at a school house, about four miles away, which have been abundantly blessed, and interest has increased rapidly. Our Quarterly Meeting will be the last of this month, beginning Sixth-day, at two P. M. For the above mentioned work that has been done, we do all praise our dear Father in Heaven. We will be glad to welcome the Lord's servants here, and thank Him for sending the one he did. M. P. ELLIOT.

Zanesfield, Logan Co., Ohio, 1st mo. 18th, 1881.

NATHAN BALDWIN and Zimri Kigett, both ministers with whom many are acquainted, have been holding a series of meetings at this place, closed a few days ago. They held in all seventeen or eighteen meetings, besides several prayer meetings, between regular meetings, at private houses. Many souls were made to rejoice in a Saviour's love. Many sought and found their Saviour. Backsliders were reclaimed and made to bless and praise His holy name. We have all been made to exclaim, "The Lord is my Shepherd, I shall not want." The Church has been built up and established on the rock "Christ Jesus;" all or nearly all the members have been revived and brought back to communion with Christ.

A work has been done at which our hearts are uplifted in praise and thanksgiving to Him who hath been gracious unto us and shown Himself merciful and hath so often turned the feet of His messengers towards us. May we be remembered still.

"Blessed is he that cometh in the name of the Lord."

Pray for us—we need your prayers, helping together in the Lord.

HORACE SILER.

Joppa, Ind., First mo. 14th, 1881.

#### BLOOMINGDALE.

At our last Monthly Meeting, held First mo. 12th, Andrew D. Tomlinson was granted a minute for gospel labor among Friends living in Illinois, and in our own and Thorn-town Quarterly Meeting. John Riley, of Fairmount, Indiana, attended our Sabbath-school and meeting on the 16th. He held a Temperance meeting in the evening with a full house, in which his exercises were listened to with marked interest by an appreciative audience.

We are informed that Nathan and Esther Frame have a prospect of being here next month to hold some meetings. We are gladdened with the prospect, and hope they may be abundantly blessed of the Lord.

E. T. COLEMAN.

THE Lord greatly blessed the meeting at Spring Creek, Iowa, where I felt it right to attend the opening service in their new meeting-house and hold a five days' meeting, mostly for the upbuilding of the church in that place. I think I never experienced a greater blessing in the same length of time.

J. Y. HOOVER.

#### OTTAWA RESERVE.

Jeremiah Hubbard writes, First mo. 6th, "We have been holding meetings for several days and nights in this part of the Territory, although the weather has been very cold and snowy. The affairs of this Agency are moving along very well. There are no complaints. The Agent, Col. Dyer, seems very anxious to do all he can for the benefit of the Indians. He has a Friend for blacksmith for the Shawnees; also a Friend, Joel Kenworthy, as farmer for the Modocs. Asa and Emmeline Tuttle are getting on well with their work among the Modocs; Dr. Kirk is at his post again at the Wyandotte Mission School. We visited the school yesterday and were much pleased with hearing a class in Lizzie Test's room. The other schools are also doing well. The Shawnees of this Reserve are very few in number now. Some of them go to the meeting at the Modoc station. Thirteen of their children are

in school. There are some Shawnees about twelve miles west of this Reservation, in the neighborhood of Blue Jacket. There was a sum of money from Friends of Philadelphia sent to A. C. Tuttle to aid them in building a house for school and meeting purposes. The Indians have not fulfilled their part yet in getting out timber, &c., for this purpose, but the sash, stove, &c., for the house have been purchased by A. C. Tuttle, and the house will be ready for use before long. Some of this group of Shawnees are much concerned for their salvation.

"It seems good to be at the meetings here, the people are so still and quiet whether the meetings be long or short. There are some young people of good talents here who should have a good education. Timbered Hills Monthly Meeting has asked permission of the Quarterly Meeting to hold a business meeting here four times in a year, and the Indians are much pleased with the prospect, as it is now thought the meeting will be held here next month. We think of holding meetings next among the Senecas for a week or more. They are growing in the knowledge of the truth.

"Arrangements have been made for the Ottawa Friends to hold meetings three First-days each month, the fourth the house is occupied by a Baptist brother."

ISAIAH SCOTT writes from Newton, Harvey County, Kansas, First mo. 3d, that "Friends contemplating moving West will do well to visit Centre neighborhood, three miles northeast of Newton. Nine years' experience induces him to pronounce the land good. A well-finished school-house all paid for, a good school for nine months yearly, a Friends' meeting held in it on First-days attended by several Friends, ministers, and Monthly Meeting held in a good school-house at no great distance, make it desirable for settlers. Write to F. D. Heively. [While desirous to oblige Friends, we feel that in view of the great hardships and loss sustained by those going to frontier settlements, especially in Kansas, it requires very grave consideration, and a full assurance that it is in accord with the Divine will, for Friends to leave settled neighborhoods for new homes."—*Ed. Frds. Rev.*]

For Friends' Review.

CHRISTOPHER'S HOLLOW, Friends' most ancient Place of Worship in America, 1657.

SANDWICH, Mass., Twelfth month 9th, 1898.

The writer visited Christopher's Hollow to-day for the first time, with his venerable friend C. O. P. Waterman, who will be eighty years old next month.

My friend Waterman pointed out the place where Christopher Holder, of England, held religious meetings with inhabitants of Sandwich.

Bowden says, in his history, John Copeland and Christopher Holder landed on the coast of Massachusetts, on the 20th of the Sixth month, 1657, and proceeded to the town of Sandwich.\*

The Hollow is situated about one and one-half miles south from Sandwich village, in the woods, in a very retired place. After entering the woods, and passing through a long valley or hollow with high hills on both sides of the road, we came to a blind road or path, on our left, leading in a southeasterly direction two or three hundred yards, and descended into a deep valley, "Christopher's Hollow." On the right is a sharp, high hill overlooking the Hollow, which comes close to the southwest side of it. This hillside was the audience room. There still remain two semi-circular rows of flat stones used by the worshippers for seats, facing a large rock, the speaker's stand, now removed. My friend Waterman said, years ago, when he first visited the Hollow, the large rock was at the bottom of the Hollow, sufficiently near, as the excavation shows, for the audience to hear the speaker distinctly. My aged friend observed there was a growth of large trees when he first visited it, and formerly no underbrush.

A rural place it is even now, and must have been much more so. By a little examination, geologically, a stream of water has formerly passed into the hollow from the south, descending from a spring on a hill near by, recently obstructed.

Red cedar (*Juniperus Virginiana*) trees may be traced along the once silver stream to the fountain spring. It has been suggested, it might have had its source in the Wakebay large ponds directly south, and issued under ground.

Sandwich has a boiling spring on a high hill (Spring hill), two miles east of this historic place. Here is the religious germ-ground of American Quakers' Society, founded by Christopher Holder in the woods, when the laws of Massachusetts forbade Friends to hold religious meetings anywhere in the commonwealth.

*The First Declaration of Faith of the Society of Friends* on record, published in England, was signed by Christopher Holder, John Copeland, Richard Doudney, and dated "From the House of Correction, the 1st of Eighth month, 1657, in Boston."†

HENRY RUSSELL.

#### SABBATH AT CARLISLE INDIAN SCHOOL.

There are now here over 200 Indian youth, representing about twenty different tribes of Indians, and it may be a matter of interest to some, to know how the Sabbath is spent by those who, speaking in general terms, are not yet able to be interested for any length of time in reading books in the English language. Breakfast is at 7 A. M., then until 8.30 time is given for arranging their dress, rooms, etc. At 8.30 comes "inspection," when every one at his or her bedside is passed under a critical eye, and dress, bed and surroundings, are noted and criticised if necessary. This over, all fall into line, and the details are made for the different Bible Schools in town. At 3.30 P. M. the chapel bell rings, and all assemble to listen to some plain Bible teaching from Professor Lippincott, of Dickinson College, who, by means of the blackboard and carefully chosen sentences, has succeeded in imparting a good deal of instruction.

At 7.30 the chapel is once more filled by the students; this is the scholars' meeting, and usually some particular subject is brought to the notice of all by being read and commented upon by whoever is the leader for the evening. Then the time is given to the students, and is usually well filled. There are those of most tribes and languages who are qualified to speak to the benefit of those who understand them. We frequently have fervent prayer, and addresses in the language of the Kiowa, Sioux, Cheyenne and Arapahoe tribes, and some in English.

Many of these meetings have been times of blessing, and God's hand is evident in leading many from darkness to light.

In another way these meetings have done good, and furnish a further illustration of the power of Christianity, viz.:—they are almost the governing power of the school. Quietly but surely and rapidly heathenism is being dethroned in the minds of those who are here, and the kingdom of Christ set up.

A. J. STANDING.

CARLISLE BARRACKS, PA., NOV. 14th, 1880.

#### NOTHING LOST.

I flung away, 'mid dust and mould,  
A little bulb—a shriveled thing;  
The glory of the risen Spring  
Has crowned its slender stalk with gold.  
Gone into darkness and the dust,  
O precious life we could not save!  
Why gaze I on an empty grave?  
She lives, she dwells amid the just.  
O friend, whatever shall befall  
Of good or ill, in time to be,  
Be sure it shall be well with thee;  
Beyond is all Eternity;  
Trust Him, our God, who keepeth all.

\*Bowden's History, p. 71.

†Vide Evan's Exposition of the Faith of the Religious Society of Friends, p. 14. Bowden's History, p. 90. Sewal's History, p. 112.

**W**ANTED—Superintendent, Matron and Teacher for the

EMLEN INSTITUTION,

for the benefit of boys of African and Indian descent. A Manual Labor School. Farm of 100 acres to cultivate. Earnest Christian workers needed. Good Housekeeper and Farmer; must be good disciplinarians, to instruct and train the boys for usefulness in this life and happiness in eternity. Apply to

ISRAEL H. JOHNSON,

No. 226 W. Washington Square,  
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Or

RICHARD C. SHOEMAKER,

Jarrettown P. O.,  
Montgomery Co., Pa.

First mo. 18th, 1881.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 25th inst.

**GREAT BRITAIN.**—A heavy snow-storm occurred on the 18th and 19th, causing numerous wrecks around the coast, attended with loss of life. Railroad traffic and telegraphic communication were almost completely suspended throughout the kingdom, and the interruption extended to the Continent. In London, the snow-drifts are said to have been in some cases five feet high, and street traffic was paralyzed. Instances of persons overwhelmed by the snow and frozen to death were reported from various districts. Some railway trains were abandoned in snow-drifts, which left only the funnel of the engine visible. The pier at Dover was badly damaged, solid masses of concrete being scooped out by the waves, and stones weighing more than a ton washed away. The river Thames overflowed its banks, causing much damage in the low-lying parts of Lambeth and Southwark, London. Over 100 barges were sunk in the Thames, and the Woolwich pier was washed away.

The debate in the House of Commons on the address in reply to the royal speech, was continued until the 20th. Amendments asking for the assimilation of the English and Irish borough franchises, and that the Queen would guarantee to the Irish people their constitutional rights, were rejected by large majorities, as was also the one mentioned last week against enforcing ejectments; and the address was then adopted.

On the 24th, W. E. Forster introduced in the House of Commons the bill for the protection of life and property in Ireland, and made a speech justifying the bill by a detailed description of the outrages which had been committed. He showed that the Land League had a complete system of constables in all the districts, who recorded every infringement of the rules of the League. The result is, he said, that the Land League is supreme. There is a reign of terror. Those who break the law are safe, while honest men who keep it are in danger. "The Land League strikes terror; we must therefore strike terror into them; we must arrest these criminals." The bill gives the Viceroy power to arrest persons reasonably suspected as principals or accessories in treasonable offences; such power to remain in force until Ninth month 30th, 1882.

**IRELAND.**—A Land League Meeting at Rockcarry, County Monaghan, and a counter meeting of Orangemen on the 18th inst. were prohibited on the ground that they might lead to a breach of the peace. Forty-three members of the Land League have been summoned at Listowel on the charge of seditious conspiracy.

In the trial of Land Leaguers at Dublin, the Judge delivered his charge to the jury on the 24th and 25th.

He repudiated both the theory of the defence that the Land League was chiefly a charitable association, and the contrary idea that it was a scheme of Socialism, devised in America. The Americans, he said, were as a nation noble and generous, and had not devised a scheme for the destruction of property in Ireland. He censured the Irish-American idlers who had returned to Ireland to stir up dissension. He admitted the existence of distress and of instances of harshness by landlords, but thought the Land League had aggravated the ill-feeling between landlord and tenant. He showed that the avowed objects of the League were illegal, and pointed out that all persons engaged in a conspiracy were amenable to the law, even if they were not aware of illegal acts committed. On the 25th, the case was given to the jury, who after some hours' deliberation, declared themselves unable to agree, and were discharged.

**FRANCE.**—Leon Say has been re-elected President of the Senate, with three Republicans and one Legitimist as Vice Presidents. In the Chamber of Deputies, Gambetta was re-elected President, and three Republican Vice Presidents were elected.

**GERMANY.**—A resolution has been introduced in the Lower House of the Prussian Diet, by the leader of the Catholic party, Windhorst, declaring that the administration of the sacraments and the celebration of mass are not subject to the penal clauses of the laws of 1873-74-75. The Government, it is said, has resolved to meet this resolution by a simple negative, and has secured a majority on this question.

In some parts of Germany the crops are said to have suffered largely from the depredations of hamsters, a species of large rat, which infest the country and multiply rapidly. In one district, where a small reward is given for their destruction, the money paid shows that 102,729 hamsters were killed there during last year. Notwithstanding all efforts, their numbers still increase, and as they often store large quantities of grain in their burrows, they are a serious injury to the farmers.

**SPAIN.**—In the Cortes, on the 20th, the address in reply to the speech from the throne was adopted by a vote of 209 to 65, which is considered a triumph for the Ministry.

**SOUTH AMERICA.**—Recent accounts state that the invading Chilean army has completely defeated the Peruvians near Chorillos, ten miles south of Lima. General Pierola, President of Peru, has fled, and the Chileans occupied Lima without resistance. The diplomatic body at Lima have urged the conclusion of an armistice.

**CENTRAL AMERICA.**—On the 17th instant a Jesuit priest from Belize, the British colony on the coast, was publicly executed in the city of Guatemala. By the laws of that State, all Jesuits have been banished and their presence is forbidden on pain of death. This priest is said to have visited the republic for his health, but immediately on his arrival he was arrested, and on trial, sentenced to death.

**DOMESTIC.**—Two new treaties with China, negotiated by Commissioners, have been laid before the Senate. One allows our government, whenever it may think that the coming or presence of Chinese laborers threatens to affect the interests of the country, to regulate, limit or suspend their immigration, but not to prohibit it. Other classes of Chinese are not subject to such restrictions, and all are to be protected in their personal rights. The other, a commercial treaty, utterly prohibits the importation of opium into either country by citizens or subjects of the other; and agrees that no higher duties shall be levied by either country upon vessels or goods of the other, than are imposed upon other nations or upon its own citizens or subjects.

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## NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

I landed at Bombay on the morning of 12th mo. 1st, 1880. The next evening I found myself in the midst of the strangest assemblage I ever saw in my life. We were standing under a large stone porch or verandah in front of the Mission Chapel of the American Board, with gas lights above us, and quite open to the crowded street in front. A few benches stood round on three sides, and we were at once offered seats as being English. A native catechist, of the name of Shahwias, a converted Brahmin, was

preaching earnestly with the Marathi New Testament in his hand. He had a large white turban and was dressed in white from head to foot, with a tall full figure, bushy black whiskers, dark eyes, and Turkish shoes on his feet. But the audience baffles all description. It was composed of an immense variety of costume, young and old, but listening with such keen eyes, clustering so closely round the man that the policeman time after time had to hold them back. There appeared to be no white men there at all except ourselves, but the attention and interest was intense. Some ejaculated as one sentence after another of Marathi fell from the dark man's lips. Some looked as though they would search him through and through, and then suddenly, after various murmurs in the back part of the crowd, and swaying to and fro and imprecations here and there from the front part of the audience, a fine young Moslem came forward and commenced eagerly arguing with the catechist, pleading for Mohammedanism with his whole soul. The missionary kept on responding, and the young Moslem with his fine forehead had again his abundant answers. The crowd pressed closely and grew larger and larger. Here and there a laugh, then a dozen ejaculations at once as some clever reply was given, but the crowd evidently sided with the Mohammedan. After a long discussion, some cleanly dressed youths from Ahmednuggar struck up a good Christian hymn, and the people again listened. Then a fine six-foot Rajput, of the name of Totamath, with his splendid red turban on his head, stood up, and quietly commencing in Hindustani, "Friends," left the old argument alone and made the people listen as he led them straight to Jesus the Christ, the man of Nazareth, the man of the East. His speech waxed warmer and more fervent as he proceeded. A multitude of bright dark eyes were fixed upon him, and there can be no doubt that a real effect for good was produced. Old men listened earnestly, and a

number of young men looked as though they were half puzzled, yet eagerly inquiring "What is truth?" As we shook hands with the Mission group on parting, I realized that the American Board are doing a noble and difficult work, and I rejoiced to have witnessed a scene of such vivid missionary interest, in which the whole service was conducted entirely by the natives themselves, without the moral support of even the presence of one of their own missionaries; and yet in the midst of real opposition and difficulty they had preserved the most absolute patience and good temper and self-control, without flinching in the hour of battle.

We visited the great printing establishment of the Bombay Education Society, for the education of the poor of Bombay, commenced 2d mo., 1815. The Society's press and schools are in Byculla, which is a densely populated part of the city. There is a very large business being carried on. They make their own type, and print in all the vernaculars as well as in English. We saw many tons of type, and the compositors at work in Persian, Sanscrit, Marathi, Gugerati, English, Hebrew and many other languages. The compositors are paid very low wages in India, and do not serve the long apprenticeships usual in England. Every few men have their foreman appointed over them. In many respects this is the top printing establishment in India, and receives great support from government officials. B. E. Walters, the excellent head-master, kindly took us through the schools. They have about 300 boarders, boys and girls. Of this 300, 197 are on what they call the free list, that is, they are received without payment, and are mostly orphans and utterly destitute. Some fifty others are received at a charge of one to five rupees a month, paid by guardians or parents, 13 are supported by Government, and others paid for, either in full or partially, by their friends. There are a number of children on the list waiting for admission, showing how popular the schools are. There is a church building on the compound where they regularly attend the Church of England service. We passed through the lofty school-rooms, where the classes were in excellent order. The children receive a thoroughly good education and are well up in English. We also saw the bedroom where 156 boys sleep every night. It has a good system of ventilation, and the beds are taken down daily on the compound to be aired in the sun. The children dine in a magnificent play-hall where there is room for 1000 people, and the long sides are entirely open to the fresh air. This hall was built through the generosity of Sir James Outram after the cap-

ture of Scinde. He conscientiously objected to the Scinde war, and devoted the whole of his share of the prize money, 30,000 rupees, to charitable purposes. The children from the Byculla schools easily get situations under government, in the Post Office or Telegraph departments, or among merchants. There are Bible classes held every day with all the children, and all the teachers are Christians. One interesting feature in the undertaking is the Apprentices' Home, which is capable of accommodating 40 young men. The house is for the boys who are in situations, whether in the printing press or elsewhere in the city. Boys earning from 15 to 27 rupees a month pay the difference between the amount of their earnings and five rupees, which they keep for their little personal expenses. They are not allowed out at night after nine o'clock, and leave regularly to attend the Byculla church every First-day morning. There are two hospitals in connection with the schools, one for the boys, the other for the girls. The original formation of the Institution stands in these words:

*"Bombay Educational Society.*—In Feb. 1815, the Bible Society established two years previously in this Presidency for the circulation of the Holy Bible amongst the Christian inhabitants of India, asked the aid of the Government in establishing a school in the Black Town of Bombay for the purpose of instructing the children of Protestant Christians, or of such others as might be disposed to avail themselves of it."

The government does not pay more than 50,000 rupees a year towards the the Institution, and the children are mostly Europeans and Eurasians.

THE term "Porte," which is used to denote the administrative government of the Ottoman empire, and includes the Sultan, the Grand Vizier, and besides, the great Council of State, had its origin in this way: In the famous institutes, established by the warrior Sultan Mahomed II. the Turkish body politic was described by the metaphor of a stately tent, whose dome rested upon four pillars. The viziers formed the first pillar, the judges the second, the treasurers the third, and secretaries the fourth. The chief seat of government was figuratively named the Lofty Gate of the Royal Tent, in allusion to the practice of earlier times, when the Ottoman rulers sat at the tent door to administer justice. The Italian translation of this name was La Porto Sublima. This phrase was modified in English to the Sublime Porte, and finally the adjective has been dropped, leaving simply the word Porte.—*Ex.*

## JOHN M. WHITALL.

(Continued from page 387.)

Another of the ways in which our father tried to serve the Master he so loved was the mission work among the poor colored people in the southern part of Philadelphia. During the winter of 1862 our mother, in the course of her work among the poor people there, had felt the great need there was of religious instruction for the adult colored people of that section, especially as just at this time there were a great many fugitives from the South, "contrabands of war," as we called them then. She proposed to our father to open a First-day School for the adults only, and as he had always been deeply interested in the colored race, and had years before felt impressed that he would one day hold such a position in relation to them, he consented, although he felt at first very diffident as to its success. The school was opened first in the church-building called "Little John Wesley," in Shippen street, and the scholars began to crowd in. In a very short time this building was found to be too small, and the school was moved to a mission house in St. Mary's street, between Sixth and Seventh, owned by George H. Stuart, and kindly rented by him to our father for the use of his school.

In a letter to one of his daughters he thus speaks of his interest in this school:

"We enjoyed our school-room last First-day; 158 present, and we had an interesting time. The scholars seemed appreciative and very attentive. It is marvellous to myself how at last I should have got into the position which years ago felt comfortable and desirable—to be a teacher to the colored people. Perhaps I never before was quite ready. If Heavenly Father will please make use of so poor an instrument to bring souls to Jesus, great would be my joy. Earnest are my desires to love Him more and serve Him better."

The whole expenses of the school were borne by our father, and he alone was responsible for its management. But he was aided by a large corps of faithful teachers, and for several years our mother assisted him in the superintendence of the weekly sessions of the school.

The school was attended largely at first by "contrabands," as they were called, from the Southern States, and their eagerness to learn made it a pleasure to teach them. But there were also many of the poorest colored people from the neighborhood, which is the most wretched in the city. The interest and enjoyment of all classes were very great from the first, and the number present generally averaged from one hundred and fifty to two hundred.

A mothers' meeting was sometimes carried on in connection with the school, where the women attended and spent three hours making up clothing, which was afterwards sold to them at a very low price. At these meetings some one always read aloud an interesting book or tract. At other times there were distributions of free coal made to the most worthy, from the fund of the Grandom estate, of which our father was one of the managers. Every scholar was also given one dollar in money whenever they had attended the school twenty-four times.

Our dear father's labors in this school were greatly blessed. He was in his element in the midst of such simple, needy souls; and his continually reiterated message of the love of God and of His tender care over those who put their trust in Him, found a ready welcome. Numberless were the testimonies to the help and blessing received from his simple teachings in this school, and many of the scholars looked upon it as the birth-place of their souls into the Heavenly Kingdom. Our father's interest in it was very great, and he would never allow anything but sickness or an unavoidable absence from home, to hinder his presence. And even when beginning to be enfeebled by paralysis, he continued his attendance until long after a less energetic man would have given it entirely up. It was a most touching and teaching sight to the loving eyes of the scholars then to see him, week after week, walk with his feeble steps up to the head of the school; and his lessons of unflinching trust in the Lord came with tenfold emphasis, because uttered by slow and often trembling lips. It was the last of all his public duties to be laid down; and long after our dear mother's tender anxieties would have kept him away, he continued this one most beloved mission.

His interest in the Bible School work was not confined to his own school. Every movement in this direction found in him a hearty support, and every worker received his warmest sympathy and encouragement. Whoever else might be absent from the meetings of the Annual Bible School Conferences, our father was always present, cheering and encouraging the workers, and throwing the weight of his influence on the side of the work. Several of the teachers of country schools have told us that his words of interest and approval at these annual Conferences have strengthened them through all the work of the next year; and one writes, "The practical aid and encouragement he extended to my school, and to all timid teachers, is vividly remembered by many of us, and we feel that his presence in the Conferences can never be filled." It is difficult to estimate the amount of good accomplished by him in his

labors in this field of Bible school work, but we who witnessed his faithfulness, and his earnestness, and who heard the continual testimonies to the help and blessings realized through his teachings, could not but be deeply impressed by it. I have often felt that this was his especial life work, and his interest in it was so deep that, as we have seen, he could not be induced to give it up until long after we all thought he was far too feeble to make the exertion of attending it.

#### OUR LONDON LETTER.

On the 7th our *Meeting for Sufferings* was held. The clerk, George Stacey Gibson, (also Clerk of London Y. M. for five years past) being compelled by failing health, to the unfeigned regret of the meeting, to resign his office, Richard Littleboy was appointed in his place, with Caleb R. Kemp as assistant. Report was made that some thousands of the Appeal on the *Opium Traffic* had been printed and sent to members of Parliament, and also to the Monthly Meetings. It was stated that the British Minister in China intends to vindicate the true honor of England, by abandoning the advantages she derived from the Treaty of Chefoo, if those which were to be conferred on China cannot be carried into effect.

The health of our friend Eliza Watson, of Iowa, continues so much enfeebled, that she proposes returning shortly to America, only waiting over the next Morning Meeting, when she may report respecting her visit to the South of France.

A letter was read on behalf of Friends in Durham, drawing attention to the suffering condition of the *colored people* of the Southern States of the Union, and expressing much surprise that the United States Government should permit the white citizens to oppress their darker brethren, and drive them away to Kansas. The call for redress seemed to be loud. J. B. Braithwaite, James Hack Tuke and others agreed that we ought to take no action in appealing to the authorities, except through Friends in America. But as it is not thought wise to offer any inducement to the freedmen to leave their homes, and as it was stated that since the last election, a better feeling has commenced on the part of the whites, it was concluded to withhold any action, but by no means to hinder the charitable contributions of Friends for the destitute immigrants in Kansas.

A. Mabile, for twenty-one years a missionary in *Basuto Land*, South Africa, is over in London with several other French Protestants, seeking the intervention of the Government, to put an end to the unhappy

war now raging in his country. A letter from A. Mabile, asking the help of the Society in the cause, was read at the Meeting for Sufferings. The Basutos are a rather civilized tribe of modern extraction, living in a rich tract of country adjoining Natal. The land was annexed to England as a Crown Reserve in 1867, but it is alleged was never formally transferred to the Cape Government. The occasion of the war was the decision of the Colonial authorities to disarm the natives, a proceeding much resented and resisted by force. Hence the war between the Colonists and the Basutos. There appears to be a large and prosperous system of Christian churches in the country, with a total membership of six or seven thousand persons. The missionaries had done their best to stop the war, and have confidence in the peaceful disposition of the people if left to themselves. They offer their mediation to the Government on condition that the natives are allowed to retain their arms. A deputation, including De Pressensé, the church historian, and J. B. Braithwaite, has had an interview with Earl Kimberly, the Secretary of State for the Colonies, and a visit has also been paid to John Bright. The Government here feels much sympathy for the Basutos, in the present unhappy state of affairs, and, as is expressed in the Queen's speech, would be glad if an opportunity should offer for mediation and the restoration of peace. Sir Hercules Robinson, who has been lately sent out to assume the Governorship at the Cape, was charged to seek for such an opportunity. The Cabinet are united in their feeling to put an end to the war if possible.

Theo. Harris and other Friends offered valuable remarks; there was this difficulty in the Society's petitioning in support of the French missionaries, that it seemed to be advocating the possession of firearms by the Basutos, and was thus of equivocal advantage. There is of course a strong distinction to be drawn between putting lawful restraints on the introduction of rifles, by taxes, heavy licenses, etc., and doing as the Cape Government seems to have done, disarming a native by force, over whom too, our legal control is doubtful. However, it was thought best simply to minute our sympathy with the efforts being made to restore peace, being assured that the subject is under the earnest care of our Government, at the same time desiring that individual members should use all their influence in the cause. The recent visit of Isaac Sharp and L. Kitching to Basuto-Land, when they staid at the house of A. Mabile, has enhanced the interest of Friends in this country.

The Continental Committee sent in information respecting Friends at Rockhampton, Queensland; there are seventeen members and attenders, several of them children, and they meet regularly in a hired room, as well as carrying on a First-day school. There has been a desire to obtain funds to build a meeting-house, but this seems better deferred. A grant of ten pounds for two years was made toward the hire of the room, and it was suggested that the Friends might meet together at intervals to consider the interests of the congregation, although not formally recognized as a Preparative Meeting, and report to the Continental Committee.

Accounts have also been received from *Denmark*, where Friends speak of accessions to their numbers, as well as defections; the school difficulty is yet unsolved. The little meeting at Constantinople is still kept up. In *New Zealand* there are Friends scattered here and there, who are seeking to sow the good seed. There is a little meeting held at Palmerston, not very far from Wellington, by two or three Friends, living at some distance apart; another family in the Whangarei district have induced a few of their neighbors to meet and worship with them.

*Isaac Sharp* wrote from Melbourne on Eleventh month 25th, giving an account of the small Annual Meeting there, at which J. J. Neave and three Friends from Tasmania and South Australia were also present; it seems to have been a comforting occasion. The subjects of worship, ministry, and the education and religious training of the young, were solidly entered into, in joint session. The need of a succession was emphasized, lest with the passing away of the present generation, the testimony of Friends to the precious truth as it is in Jesus should be in danger of falling to the ground. I. Sharp would remain in or about Melbourne over the Monthly Meeting, on Twelfth month 6th, and go thence northward to Ballarat, etc.; and to Hobart Town probably in Third month. There seemed much work yet before him in Australia; he was in good health, the influenza having passed off.

London, First Mo. 13th.

A DISTINGUISHED writer says: "I resolved when I was a child never to use a word which I could not pronounce before my mother without offending her." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

## WALRUSES, SEA LIONS, SEA BEARS AND SEALS OF NORTH AMERICA.

The several natural families of amphibians named in the caption of this article, form a sub-order of mammals known by the name of *Pinnipeds*; and one of the latest publications upon the work of the Geological and Geographical Survey of the Territories, is a "History of North American Pinnipeds," by Joel A. Allen, of the Museum of Comparative Zoology at Cambridge. This seems like something of a departure from the details usually associated with the Survey of the Territories, their great canyons, mountain ranges, parks and desert plains; but as stated in the introductory note of F. V. Hayden, geologist-in-charge, this volume is really the second instalment of the systematic History of North American Mammals, of which a previous publication upon the Fur-Bearing Animals, by Dr. Elliot Coues, was the first.

The Pinnipeds (i. e. fin-footed) belong to the carnivorous order of mammals, their food consisting of fishes, mollusks and crustaceans. They comprise three very distinct minor groups—the Walruses, the Eared Seals, and the Earless Seals. Whilst in the latter group, the males of the several species are nearly of the same size as the females, the males of the walruses and eared seals, on the contrary, greatly exceed the females in size.

As is well known, they all manifest a great deal of intelligence, and are easily domesticated under favorable conditions.

Remains of the Atlantic walrus, belonging to the great ice period, have been found as far southward as New Jersey, Virginia and even South Carolina, but there is no evidence of its existence south of Nova Scotia since the time that this country was first visited by Europeans. French and English writers of the sixteenth century, frequently refer to the walrus being found in the Gulf of St. Lawrence, the tusks of the animal forming a valuable article of commerce; but now it is as uncommon to meet with one there, as it is to descry the spouting of a whale on the New Jersey coast. Their present range is from Labrador northward along the shores of Greenland as far as the Esquimaux live, or explorers have penetrated. The island of Spitzbergen has been one of their favorite resorts, and they are still found on the north Russian and Siberian coasts, but seldom eastward of the Yenesei River.

The walruses in the Spitzbergen waters usually congregate in great numbers on land in the latter part of summer, and are then an easy prey to the hunters, who, however, frequently display a wanton havoc in the destruction of the then helpless beasts. A voyager, Lamont, states that in 1852 four

boats' crews landed from two sloops, and having discovered a great herd of walruses, attacked them with spears, and did not desist until they had slaughtered nine hundred of them, being far more than they could carry away. When Lamont himself visited the island six years later, "the smell of the island," he says, "was perceptible at several miles' distance." The same writer gives a pathetic description of the harpooning of a walrus and its calf, "the countenance of the young one, so expressive of abject terror, and yet of confidence in its mother's power of protecting it, as it swam along under her wing; and the old cow's face, showing such reckless defiance for all that we could do to herself, and yet such terrible anxiety as to the safety of her calf." Frequently, however, the walrus shows great ferocity when attacked, bellows savagely, and with his formidable tusks for defence, is a dangerous antagonist to encounter.

Although the functions of the tusks have been a matter of dispute, more especially as to whether they are to any degree organs of locomotion, yet the account given by Cranz may be accepted as reliable. He says: "The use the sea-cow makes of these tusks seems to be in part to scrape mussels and such kind of shell fish out of the sand and from the rocks, for these and sea grass seem to be its only food; and also to grapple and get along by, for he fastens them in the ice or rocks, and thus draws up his unwieldy helpless trunk; and finally 'tis a weapon of defence both against the white bear on the land and ice, and the sword-fish in the sea."

Dr. Kane observes: "Even when not excited, he manages his tusks bravely. They are so strong that he uses them to grapple the rocks with, and climbs steeples of ice and land which would be inaccessible to him without their aid. He ascends in this way rocky islands that are sixty and a hundred feet above the level of the sea; and I have myself seen him in these elevated positions basking with his young in the cool sunshine of August and September."

The Pacific walrus, which is similar in size to its Atlantic congener (or possibly rather larger) differs from it principally in facial outline, the smaller bristles of its muzzle, its longer and thinner tusks, and a larger anterior development of the skull.

So numerous were the walruses of this species in Behring's Straits, fifty and sixty years ago, that a Russian writer reports meeting with herds there embracing thousands, and even hundreds of thousands of individuals. "During recent years, in addition to the number killed by the natives, the whalers are said to have destroyed as

many as twelve thousand annually, so reducing their numbers that the natives have become anxious lest they shall soon lose this source of subsistence, upon which they are so dependent."

Respecting their present distribution, Captain Scammon, writing in 1874 from personal observation, says: "Great numbers of walruses are found where the waters of the Arctic Sea unite with those of Behring's Straits, and also in Behring Sea, and innumerable herds still resort in the summer months to different points on the southern and central coasts of Alaska, particularly the northern shore of the Alaskan Peninsula. Within the last ten years many of these animals have been destroyed by the whalers, both in the Arctic and Behring Seas." The same writer says, quoting from *The Friend*, of Honolulu, "that owing to the scarcity of whales, whalers first began to turn their attention to walrus-hunting about the year 1868, and the work has continued up to the present time."

Dall, in his "Alaska and its Resources," estimates that the quantity of Alaskan walrus-tusks annually obtained will average one hundred thousand pounds, the weight of a pair of tusks averaging fifteen to twenty pounds. The natives themselves, although alarmed at the rapid disappearance of that which is their main reliance for support, nevertheless aid in the slaughter of the animals, dispatching them not only with their spears and lances, but also by the use of firearms, according to the approved modern method. What becomes of much of the money obtained from the sale of the tusks may be inferred from the accounts (not mentioned in the report) which periodically reach us, of the destitution and death amongst Aleuts and Alaskans through their fondness for the white man's whisky.

The enemies of the walrus are not only man, savage and civilized, but also the Polar Bear, and the Orca, or "Killer" (a carnivorous cetacean), whilst, like the Atlantic species, it is said to be greatly infested by parasites. Captain Scammon says that the orca watches for the young cubs of the walrus, "and if there is floating ice at hand, the mother with her charge clambers upon it to avoid the pursuer; if this fails however, the cub will mount the mother's back, as the only place of refuge. But the killer is rarely baffled in obtaining the object it seeks, by this mode of the mother's protection; for the pursuing animal dives deeply, and then comes head up under the old walrus, with such force as to throw the cub from the dam's back into the water, when it is instantly seized and swallowed by its adversary. Instances have been known however,

when the orca has paid dearly for its murderous temerity, as the enraged walrus when bereft of her young, will sometimes strike her tusks into her foe with such effect as to cause a mortal wound or instant death.

[To be Concluded.]

### WORLDLY CONFORMITY.

Dr. James W. Alexander, the eminent minister, wrote to a friend:

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers.

"The door at which these influences enter, which countervail parental instruction and example, I am persuaded, is, *yielding to the ways of good society*. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the *par* of the religious world around us.

"Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. 'Then is the offence of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

It is sad indeed that the feebleness of our influence should be due to such a cause! Let all Christian parents think of this. In these days of worldly conformity it deserves to be thought of.

How little difference now between the church and the world! Not only do the children of church-members, but many church-members themselves, indulge in amusements, pleasures, and extravagances too closely linked with worldliness and sin.

Let us heed the wise and affectionate counsel of the apostle Paul, who wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1, 2. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi.

20. The apostle James says, "The friendship of the world is enmity with God." James iv. 4. The "beloved disciple" said, "If any man love the world, the love of the Father is not in him." The best of preachers said, "Ye are the salt of the earth! Ye are the light of the world." Matt. v. 13, 14. Oh that we could all say with Paul, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

### INDIAN MATTERS.

John D. Miles has been confirmed by the Senate as United States Agent for the Cheyenne and Arapahoe Agency, to the satisfaction of his friends and of the friends of the Indians.

Some of the religious denominations have respectfully asked Secretary Schurz to revoke the order of the Indian office restricting each denomination to missionary work among the Indians assigned to it. The Secretary will do so when the religious societies unite in the request.

*The Council Fire* says: "The Indian Territory is the last refuge of the Red Man on this continent. If he is to be robbed of that he must perish. The life of the Indian race, and the honor and honesty of this nation are at stake. As a people we are on trial before the civilized world. If we fail to protect the Indian in his right and title to this last resting place and home, we stand before the world as a nation of heartless and conscienceless robbers."

Don't Know How, a full-blood Yanktonnai Sioux, two years ago was a wild blanket Indian. A change came over him. He threw away his blanket, cut off his hair, and sent it, with his brass ornaments and paints, to Secretary Schurz. He placed \$25 in the hands of his Agent for the purchase of some goods, set up a store and now owns \$2,500 worth. He signs his name D. K. How.

"Isn't that hard work for little arms?" asked a friend, of her little acquaintance, whom she found busy on what seemed too hard for her to do. "Isn't that hard work?"

A smile gleamed over the young face, as she answered—"It isn't hard, *when I do it for Mamma!*"

Blessed secret of a light burden and an easy yoke.

FAITH, not agony, not wrestling, not even importunity, is the effective element in every prayer that enters the ears of the Lord God of Sabaoth.—*Christian Weekly*.

## FRIENDS' REVIEW.

PHILADELPHIA, SECOND MO. 5, 1861.

"AS TO OUR WORK," writes a missionary teacher among the Indians, "the gathering of a church is a small item compared with keeping it together, and building it up." It is often easier to begin than to persevere. The change of heart may come gently in very early childhood, when a mother's love inspires confidence in her story of a Father in Heaven and of a loving Saviour, so that the little one listens and believes. Or in later years, under the influence of the Spirit who breathes where He will, the heart may turn in its deep need to the Lamb of God who takes away sin. Or again, the strength of passion and self-will indulged, may have so enchained the man that regeneration is accompanied with throes like those which attended the casting out of the devil from the child when it rent him sore.

In any case there must follow the struggle with temptation, the performance of duty, the formation of habits of right-doing, the deeper sanctification of the Spirit, through all the discipline of daily life.

The completed Christian character is like the noble and symmetrical column of the Eddystone lighthouse. The foundation, indeed, must be carefully fastened upon the rock, but not less must each stone be set in place till the whole be "finished." What a joy is it that He who first quickens us to lay the foundation is ever ready to "make us perfect" in each step, "working in us that which is pleasing in His sight," if we will but steadily, persistently, trustfully "labor," according to His word. However great the difficulties either in forming individual character or in the training of congregations, there is the assured word of success to those who are working under the direction of Christ.

**PENN COLLEGE.**—The amount required to pay off the debt of Penn College, \$11,000, is now all pledged. The winter term opened with 136 students, the largest number for two years, and the friends of the College feel very hopeful of its future. Its needs are still many, as of library, apparatus, endowment fund, &c., but as the work of the College is prosecuted with energy and Christian devotion, it is believed that as the Lord has been so bounteous of late, so He will supply the further wants of the institution. The Friends of Iowa are to be congratulated on the success of their late attempt to put the College on a sound financial basis.

THE *Catholic Herald* of New York asserts that "The State has no right to educate the children. The church and spouse of Jesus Christ alone has the right and duty to educate. The State has the right and duty to have the children educated by the church, [that is, by the Roman Catholic sect.] If there be a party that would hinder Catholic education, the State has a right to strengthen the hands of the church, to secure her the right to educate." This is the old claim of the Romanists to override the authority of the State, and subject everything and everybody to the rule of a set of priests.

The truth is, that it is the duty of the State to offer education to all children who are not otherwise provided with it; and it is the duty of Christian congregations either to supply school education under religious teachers and the teaching of their own choice, or to supplement the public schooling by proper religious instruction.

**KANSAS REFUGEES.**—A telegram from E. L. Comstock, dated 31st ult. at North Topeka, Kan., says: "Hasten forward money and supplies speedily as possible; great suffering." Joshua L. Bailly, 210 Chestnut street, Philadelphia, will forward promptly anything sent to him for this object.

### DIED.

**COLLINS.**—At her residence, in Germantown, Philadelphia, Pa., Twelfth mo. 29th, 1880, Elizabeth C. Collins, widow of Wm. M. Collins, and daughter of Israel Cope, in the 69th year of her age. Always from youth endeavoring to conform her daily life to her Saviour's commands, she manifested close adherence to duty, and to this there were added such sweetness and humility that those who knew her most intimately can scarcely recall an impatient word or harsh judgment. Her clear intelligence gave especial attraction to her society, while her winning gentleness of manner drew many to her, who were benefited by her counsel. An active interest in benevolent enterprises, and especially in the anti-slavery cause, was a striking feature of her character. In her last illness she expressed entire trust and complete acquiescence in her Lord's will; and with little suffering, hardly conscious that the parting had come, her purified spirit passed away, resting on the Saviour, who had been her life-long support, and leaving her family an example to follow, as she followed Christ.

**PEARSON.**—Peacefully, on the morning of the 19th of Eighth mo., 1880, Ann Pearson, widow of Samuel Pearson, in the 75th year of her age, a member of Springdale Monthly Meeting, Iowa. For many months she had been an invalid, yet as disease made its inroads, her spiritual life seemed to grow brighter. Having realized "through the blood of the crucified One," and the power of His Spirit, the blessing of sanctification, she rested in Him in childlike faith, often expressing her confidence in the "keeping power" of her risen Lord. A short time before her death, she remarked to a neighbor that the time might be near which she had looked for so often. The supposition being expressed that her work was done, and she had only to wait, she replied, "O! yes, I have noth-

ing to do but to wait, and I do hope the Lord will give me patience to abide His time."

(*Christian Worker* please copy.)

**LINDLEY.**—Near Sylvania, Indiana, on the 11th of First month, 1881, David Lindley, in the 78th year of his age, a member of Bloomingdale Monthly Meeting. His walk in life and testimony at death, give replete assurances that he is with the redeemed in glory.

**HEALY.**—Twelfth mo. 25th, 1880, at the residence of her mother, in Greenwich, Huron Co., Ohio, Rachel Healy, in the 39th year of her age, a member of Greenwich Monthly Meeting, Ohio. She was the daughter of Jacob and Jemima Healy, the former deceased. In early life she became a subject of saving grace, consecrating her life and powers to the service of the Lord Jesus Christ, exemplifying the purity and excellence of the religion of the Gospel. As a Bible-school teacher she was successful. After eleven days of intense suffering, her gentle spirit passed away, leaving with us the precious legacy, the beauty and final victory of a life hid with Christ in God.

**HURD.**—On the 21st of Eighth month, 1880, Elma Hurd, widow of the late Amos Hurd, aged 59 years, a member of Oskaloosa Monthly Meeting, Iowa. This dear Friend was a bright example of true Christian simplicity, cheerful and unassuming in manners, and sound in the doctrines of the Bible, and was one that was always desiring to learn in the school of Christ. She gave full evidence of a happy and peaceful close.

**WAY.**—First month 12th, 1881, near Fishertown, Bedford Co., Pa., Mary, infant daughter of David T. and Mary E. Way (latter deceased), aged 3 months.

A MEETING of the Associated Executive Committee of Friends on Indian Affairs is called to meet at Friends' Meeting-house, Baltimore, on Sixth-day, Fourth mo. 8th, at 9 A. M.

JAMES E. RHODES, Clerk.

## FRIENDS AND THE WAR OF THE REBELLION.

The desire is wide spread that some record should be preserved of the official relations of the Society of Friends and the Government, both North and South, and of the incidents and narratives concerning individual members of the Society, in connection with the War of the Rebellion. It was hoped that some Friend whose active participation in the stirring events of the times gave especial fitness, would before now have assumed the responsibility of such a compilation.

During the sixteen years since the close of the war, not a few of those who, in various ways, were personally, or through some member of their family, in close contact with the struggle, have died, and others must soon follow. As the facts are thus becoming forever lost, it seems necessary that the work should no longer be deferred.

After much hesitation, the subscriber has concluded, with such kind assistance as may be extended to him, to undertake the collation and supervision of this work. It is appreciated, in some degree at least, that the task set is by no means an easy one, nor likely to be completed at a very early day. Neither can any at all satisfactory result be obtained without the active interest and co-operation of all those who are able to contribute towards it.

Every one, therefore, in possession of any fact, history, incident or anecdote concerning or relating to the Society or any of its members, in connection with the war, is respectfully invited to send it to the undersigned as soon as it can conveniently be done. Partic-

ular care should be taken to give names, dates, and facts in full, as far as possible, to insure accuracy.

Addresses of those who are likely to be able to furnish material are specially desired, together with any information, which may lead to other sources of supply.

WM. H. S. WOOD,  
27 Great Jones Street,  
New York.

First mo. 20th, 1881.

## HAMPTON FREEDMEN.

It may interest some of the readers of *Friends' Review* to learn that through the kindness of an English lady residing at Hampton, and having sympathy with our intended project for promoting temperance among the freedmen, we have been able, at a small annual rent, to secure a suitable site, and through the kind donations of a few Northern friends, buy the necessary lumber for erecting our "Coffee House,"—a feeble offset it might seem to the "forty drinking saloons" now open in Hampton to the colored people.

Notwithstanding our lack of the needed funds, we have determined to put up the building in faith, and propose the following plan to meet the expense: To send to all subscribers of \$5 a good photograph, from an oil painting, of the "Quaker Steward of Raby Castle," named George Dixon, born 1671, died 1752. "George Dixon was in all probability convinced of Friends' principles by the ministry of George Fox, and became a scrupulously conscientious member of the Society."

The owner of the castle at that time was Gilbert Vane, second Baron Barnard, and grandfather of the first Duke of Cleveland, whose son, Lord Harry Vane, now inherits the dukedom.

Although Friends were very obnoxious to the aristocracy at that time, yet the Baron knowing the strict integrity of his steward, continued him in his employ.

It is related that at a banquet at Raby Castle, the subject of Quakerism was discussed, with their peculiarities of dress and address. The host told his guests that his steward was a Quaker, and would "thou" him to his face. This was discredited, and resulted in a bet of £200. The faithful steward was sent for. On entering the banquetting hall, he approached his master and asked, "Dost thou want me?"

The sum thus secured was expended in a life-size oil painting of this highly valued servant, in the simple dress worn by Friends at that period. The portrait was surmounted by the inscription, "An Israelite indeed, in whom there is no guile;" with the following two lines from the Seventh Satire of Horace, Lib. II.:

"Responsare cupidinibus contemnere honores  
Fortis, et in seipso totus teres atque rotundus."

Which freely rendered is, "Strong to restrain immoderate desire, lightly esteeming public honors, a self-reliant and courteous man." These superscriptions are very legible in the photograph. The portrait, handsomely framed, occupied an honorable place in the baron's hall, and was of great interest to Friends visiting the castle. At the death of the first Duke of Cleveland, the Dowager Duchess removed the portrait to her residence, Cleveland House, and at her

death bequeathed it to one of her maids, from whom it was purchased by a great-grandson of the "Israelite," and it is now in possession of one of his numerous descendants at Darlington, England. It is interesting to Americans, from being a portrait of the father of Jeremiah Dixon, who in connection with Charles Mason, the former chosen by William Penn, and the latter by Lord Baltimore, settled the disputed dividing line between Pennsylvania and Maryland, afterwards known as "Mason and Dixon's line."

GEORGE DIXON.

Baby Lodge, Hampton, Va., First mo. 22nd, 1881.

### RELIGIOUS INTELLIGENCE.

LETTERS have been received, says *The Christian*, from Deacon Abraham of Urumiah, the centre of the American and English missions to the Nestorian Christians of Persia. After two years of famine there was a good harvest, but in the autumn the fierce mountain tribes of Koords came down upon the plain of Urumiah and cut off the heads of 1500 people. Through the influence of the English Consul from Tabreez the deacon and the American missionaries were granted an audience with the Koordish leader, who promised them protection as far as possible, and few of the Nestorians have been slain, though twenty-five of their villages have been plundered, cattle destroyed and crops wasted.

The Persian government has sent two large armies and driven off the Koords, but these armies have swept over the country as plunderers, and have committed many atrocities. They are specially suspicious of the Christians because they were spared by the Koords, and charge them with being traitors to the Persian government. The lives of the English and American missionaries are threatened, and they look to the English government for protection.

Many orphans and destitute are left, and seed for future crops is destroyed in places.

THERE are ninety-seven full members and ten on probation in the Methodist Chinese Mission, at San Francisco, California, Otis Gibson, pastor.

WM. POLLARD, a minister among Friends in England, since Tenth mo. 22d, 1880, has lectured at fourteen different places on war in its relations to Christianity. Eleven of the lectures were under the auspices of Devon and Cornwall Quarterly Meeting.

PERSECUTION for religious opinions is not at an end. The union of Church and State is responsible for most of what remains of it in Christendom; as for example the practical interdict of Roman Catholic services in parts of Germany, because the German government and the Vatican cannot agree as to which shall have superior authority in certain ecclesiastical matters. The imprisonment of two or three ritualists in England and the expulsion of Jesuits in France, have a like origin. There is no similar excuse, however, for the hardships inflicted on Protestant preachers in Spain or Austria, and for the horrible cruelty of the laws of Guatemala if the following statement of the Philadelphia *Ledger* of First mo. 25th be correct:

"Rev. Father Gillet, a Jesuit priest of Belize, in British Honduras, was put to death by order

of President Barrios, of Guatemala, on the 17th inst. Under the laws of that Republic all Jesuits are banished from its soil, and any caught there are executed. It appears that Father Gillet visited Guatemala for his health, and was arrested immediately on his arrival in Livingston. He was heavily ironed and sent to the city of Guatemala, where he was tried, sentenced and shot to death on the plaza, on the 17th inst., in presence of the populace."

### TEMPERANCE NOTES.

It is sometimes a good thing when the enemies of reform state their position. This has been done by an organization of German citizens, "The Agitation Association of the Independent Citizens of Philadelphia," whose object is "to combat by every honorable means in our power temperance and Sunday bigotry," that is to prevent the enforcement of the law closing drinking places on First-days. It is so far clear that these people are at once in favor of drink and Sabbath-breaking.

THE Moravian Church in the United States has this advice: That this Synod is opposed to all traffic in intoxicating drinks, and the use as a beverage of hard cider, beer, ale, whisky, wine, brandy, gin, rum, patent bitters, &c., and would respectfully urge all the members of our Church to abstain therefrom.

THE *Independent* publishes Chancellor Howard Crosby's Boston lecture on the Temperance Question, in which he makes severe charges against the advocates of total abstinence and prohibition, and comments on it as follows:—"We cannot discuss at length Dr. Crosby's able and fervid view of 'The Temperance Question.' In part we are perfectly in harmony with him. We have as great a contempt as he for the ignorant dogmatists and the lying exegetics of a large fraction of the total-abstinence writers. Hardly any cause has suffered so much from its zealous and incompetent defenders. We also agree with Dr. Crosby to the full extent of the legal prohibition which he defends. He would have the sale of distilled liquors as a beverage prohibited by law. There he goes more than half the way with us. There is practically left only beer, with the chance of its leading to whisky drinking, excluded by the prohibition of whisky. Critics of Dr. Crosby will do well to remember that he is also a prohibitionist, and that in all his argument against prohibition he only means to oppose the prohibition of pure wine and pure beer, and that the sale of these he would limit with great strictness, because they lead to drunkenness. If we remember this, the force of his arguments against prohibition will be sensibly weakened. Thus he says the plan of total abstinence is 'unmanly.' But he admits that it is manly to abstain if there be ten or twenty per cent. of alcohol. Why not if there be ten or five? It is a sliding scale, and we put the limit lower than he does—at the line of sweet cider. Dr. Crosby's Bible argument for moderate drinking we very much dislike. It is simply this: The Bible and Christ's own habit allow free wine-drinking; therefore, we should. But this principle would forbid the abolition of slavery, because both the Old Testament and the New allow the institution."

## THE INTERNATIONAL LESSON.

## FIRST QUARTER.

LESSON 8. Second month 20th, 1881.

THE PREACHING OF JESUS. Luke iv. 14-21.

GOLDEN TEXT.—"He hath anointed me to preach the Gospel to the poor."—Luke iv. 18.

The descent of the Holy Spirit on our Lord after His baptism and prayer is recorded by Luke, also the voice from Heaven. The genealogy of our Lord as given by Luke is different from that in Matthew in many respects, and a careful examination shows the different characteristics of the two Gospels. Luke gives a full account of the temptation, but does not mention any of the events which occurred between this and the return of our Lord into Galilee as narrated in the lesson, which was probably twelve or fifteen months afterwards—for the Apostles had been called, and many miracles performed, and the conversations with Nicodemus and the woman of Samaria had taken place some time previously to His preaching in the synagogue at Nazareth. There is some difference of opinion as to whether He attended two Passovers before He performed this journey or only one. As Luke makes no point of chronological order, and as he passes over all these events in silence, no discussion of the subject is called for.

## THE LESSON.

Chapter iv. verse 14. *And Jesus returned in the power of the Spirit into Galilee.* Not through the Spirit, as though the Evangelist was telling why he returned, but in the power, "full of the Holy Ghost," having the ability to perform miracles and show His mighty power, in that way as well as in teaching, as was said of Him, "Never man spake like this man." The Greek word is rendered in English by fifteen different words: it is often translated *miracle*, but the idea is the same. He came from Judea, where He had performed many miracles, and where His fame had developed the hatred and jealousy of the Pharisees, so that He had to leave that part of the country.

*And there went out a fame of Him through all the region round about.* Although Luke is silent in regard to what our Lord did from the time of His temptation till this visit to Nazareth he seems to show by this sentence that Jesus had done many mighty works.

15. *And He taught in their synagogues, being glorified of all.* Not only were many works performed by our Lord, but He taught in the synagogues with singular power, and the people received His teaching gladly. Being glorified of all, signifies honored of all in the highest degree.

16. *And he came to Nazareth, where He had been brought up.* Some time had elapsed since He had lived in Nazareth. There He had labored as any other young man till he was about thirty years of age, Joseph probably having died meanwhile.

*And as His custom was, He went into the synagogue on the Sabbath day and stood up for to read.* Our Lord doubtless always obeyed the law, observed the Sabbath, and attended worship at the synagogue. But from this passage we find He was accustomed to read and expound the Scripture. The standing up was an offer on His

part to read a portion of Scripture. The rule of the synagogue was to read standing, but to sit when teaching or expounding. Any member of the congregation could thus offer by standing up to read and expound.

17. *And there was delivered to Him the book of the prophet Esaias.* There was handed to Him the roll of the prophet Isaiah. The roll of parchment or vellum containing the prophecy of Isaiah was the proper one for the day, but the Evangelist does not say that our Lord was governed in His selection by any particular lesson.

18. *The spirit of the Lord is upon me.* From Isaiah lxi. 1, and quoted freely from the Septuagint. Luke having passed over the other teaching of our Lord, selects this discourse upon that portion of Isaiah which more than any other described His ministry.

*Because he hath anointed me to preach the Gospel to the poor.* Anointed by the Spirit, so that I may publish glad tidings to the poor. In the order of the discourse the message is:

1st. To the poor; in goods; lowly and humble in spirit.

2nd. To the captives; for the reference to the broken-hearted is probably an interpolation. The Gospel frees men from the bondage of sin, prevents crime, frees all slaves, whether held by their fellow-men, or by evil habits and Satan's power.

3rd. To the blind. Christ opened the eyes of the blind, and gave men a knowledge of the truth. When men are truly Christians they can say, "Now I see."

4th. To the oppressed. The word translated *bruised* is not found again in the New Testament, and in Isaiah lviii. 6 the word is *oppressed*, "and let the oppressed go free." Those whose hearts are pressed down by affliction or sin are relieved, set at liberty by Christ.

19 *To preach the acceptable year of the Lord.* The rendering in Leviticus xxv. 8-16, is "The year of Jubilee," which occurred every fiftieth year, when all Israelites came again into possession of the lands of their family which had been sold, and all bond servants were freed.

As the trumpet was blown at the coming of the year of jubilee, and proclamation made that slaves were free, debts remitted and lands restored, so the glad tidings of the Gospel is to set the sinner free from the guilt and commission of sin, to remit or pardon his sins, and restore him to favor with God as a joint heir with Christ. Isaiah lxi. 2, adds, "and the day of vengeance of our God," but Christ, as the herald of good news, does not finish the verse with a threat.

20. After giving the book, or roll, back to the attendant who had charge of it, our Lord sat down, by this signifying his intention of speaking, so that all were very attentive to hear what He would say.

21. *This day is this Scripture fulfilled in your ears.* This prophecy, which they all believed referred to the Messiah, was now to be expounded, and they would naturally ask the question in their own minds: "Will he apply it to himself?"

In the next verse (which is not in the lesson) we are told that His exposition of the passage was very pleasing to them, so that they wondered at the gracious words which proceeded from His mouth. Jesus claimed to be the Mes-

siah; you hear in my preaching the fulfilment of this prophecy.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. In our Lord "dwelt all the fulness of the Godhead bodily;" and as He did mighty works in the power of the Spirit, so all who believe on Him, submit to the work of His Spirit, yield all to Him and walk in obedience, will receive of His fulness all power and grace to do what He calls for in daily life.

2nd. Preaching which is in the power of the Spirit is that which avails for the conversion of souls.

3rd. Our Lord appears to have been a regular attender at worship, in this setting us an example of what we should do.

4th. He also took part in the regular service, and as no person controlled the worship, or was appointed to conduct all the services, He, as sent to preach, did not let the opportunity slip. Full of the Spirit, He both read and expounded the Holy Scriptures, and so may His servants do now.

5th. The first message of the Gospel is to the poor. In the Sermon on the Mount the first blessing is to the poor in spirit. Are we meek and humble, or proud and self-conceited? Have we found the tidings of salvation good news to us when sorrowful for sin, and its grace welcome?

6th. Some are broken-hearted because of their own wrong-doing, crushed under wretchedness from sin. To such Christ comes as a Healer, to blot out the miserable past, and inspire with new spiritual life and health. Some are crushed by the wicked ways of others, by vicious sons or daughters. Christ only can comfort such broken hearts.

7th. A deliverance implies a previous captivity, either spiritual or temporal, and as all who do not know the Gospel are held in bondage, Christ offers a joyous release from it. Have we through Him been set free from the service of sin, and become servants of righteousness?

8th. There were few miracles so common in our Lord's ministry as the giving of sight to the blind, and hardly any deprivation is more felt than that. His outward ministry symbolized His spiritual power. Have we prayed Him, "Lord, that I might receive my sight?"

9th. Oh how young and old are often oppressed by lusts, temptations, the love of the world, bad habits, evil company! Have we cried to the Lord Jesus, "I am oppressed; undertake for me?"

10th. The year of Jubilee symbolized in a vivid manner the blessing which was in store for all those who had lost their possessions. It was an acceptable time. So now these days of grace in which we live are the time when God is ready and willing to accept us, save us, and do all for us we need. All the Levitical code was a type of the true teaching. In this especially was the love of God manifested, so that all who would may receive the blessing.

11th. The expounding of the true meaning of the Holy Scriptures and the applying of the truths contained in them to the hearers, is one of the most important duties of the minister of Christ.

12th. His teaching was not of something in the future, of something that might or might not

be in their lifetime, but of that which was fulfilled at that very time.

In India to-day, and in most heathen countries, it is the poor and down-trodden, those of low caste, who receive the Gospel. Wherever missionaries have gone they have found difficulty in preaching to the high and the wealthy. The Church of Christ has labored to help those who have gone to preach deliverance to the captives in our own prisons as well as those who have gone out to preach deliverance to those in captivity to idolatry. It is not riches which are in the way of the Gospel, but the seeking for riches and the determinate holding on to them. The year of Jubilee was a time of rejoicing; for those who restored the land received a blessing, and those who received it rejoiced that they obtained that which was lost. The whole doctrine of salvation from the curse of the fall is embodied in this discourse.

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## CORRESPONDENCE.

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WINCHESTER QUARTERLY MEETING, Indiana, was held First mo. 21st, 22d and 23d. The Meeting of Ministers and Elders on Sixth-day was an interesting session. It was pressed upon the Elders to secure lists of the membership in their several meetings, take a part under their special care, pray for them, visit them, and advise with them for their temporal and spiritual good. The time of holding that meeting is with the consent of the Quarterly Meeting changed from 2 o'clock P. M. to 10½ A. M.

On Seventh-day morning, at 9½ o'clock, a conference of Bible-School Workers was held, at which it was agreed to hold a conference within the limits of each Monthly Meeting. A committee of arrangements was appointed. The Meeting for Worship was a season of rejoicing to many. M. W. Painter, David J. Coppock and Dr. Charles, of the Executive Temperance Committee, were very acceptably present, and with other Friends were engaged in the ministry.

The committee in charge reported the Meeting house debt properly cancelled.

The Quarterly Meeting confirmed the action of the committee in setting up Long Lake Monthly Meeting. Buena Vista Preparative and Meeting for Worship are discontinued, there being only eleven members at that place, five of whom are children. The consideration of the laying down the mid-week Meeting at Olive Branch is continued three months longer. A series of meetings is appointed to commence at that place on the 30th inst.

Dr. Charles briefly presented the Temperance question. He was invited by the "Blue Ribbon Club" to deliver a public address in their hall on First-day P. M.

Devotional meetings were held each even-

ing and on First-day morning in connection with a series of meetings in progress by the Friends of Winchester.

Three months ago Poplar Monthly Meeting, and all its subordinate meetings, were granted the privilege of changing the hour of meeting from 11 o'clock to 10½ E. C. T.

DEEP RIVER QUARTERLY MEETING, Guilford Co., N. C., was held on the 14th, 15th and 16th insts. Notwithstanding the muddy roads and bad weather, there was a good attendance and much interest. James A. Ellis, of Indiana, Addison White, of Iowa, and Ervin Taber, of Friendsville, Tennessee, James R. Jones and Rufus P. King, of New-Garden Quarter, and Ruth Clark were with us. All received a hearty welcome, and their labors were edifying. The Representative Meeting met on Sixth-day at 2 P. M. for memorializing the Legislature on the subject of spirituous liquors. The petition asks that both the manufacture and sale be prohibited in the State. One aged Friend rode thirty miles on horseback through a cold rain to attend this meeting. The business of the Quarterly Meeting was transacted in meekness and love. In accordance with the directions of the late Yearly Meeting, two women Friends were added to the Representative Meeting, Abigail N. Mendenhall and Mary C. Petty.

Our dear friend Louisa Painter, now a member of this Quarterly Meeting, produced a minute granted her by Springfield Monthly Meeting, liberating her for extensive evangelistic service in North Carolina, Virginia and Pennsylvania, which this meeting endorsed, and encouraged her to go forward in the service under the guidance of the Holy Spirit.

A committee of men and women Friends was appointed to revise the list of Elders in accordance with discipline, and report to next meeting. Through the various sittings the gospel was preached. From the words, "Come thou and all thy house into the ark," we had the subject of faith dwelt upon, and beautifully illustrated in the case of Noah and the building of the ark. The ark as a type of Christ. Only Noah and his family entered the ark, but all may enter into Christ the ark of safety, &c. On another occasion and by another minister the words, "Who is this that cometh from Edom?" &c., were quoted and good lessons drawn therefrom.

A Temperance meeting was held on Seventh-day night, and a series of meetings followed the Quarterly Meeting, which have continued with good results to the present. Thy friend, B. F. BLAIR.

First mo. 19th, 1881.

VALENCE, DEROME, FRANCE, Twelfth mo. 20th, 1880.

In thy valuable publication we sometimes see notice of the labors of Friends traveling with certificates. The churches in this neighborhood have greatly valued the visit of our dear Friends Eliza Watson, of Iowa, and her son Dr. Barclay Watson. These few lines I feel sure only express the feelings of very many around us. The morning service on First-day was offered to Eliza Watson at Montmeyran, and the pastor of Ohabeuil, a neighboring town, would gladly have been replaced too, had it been possible. A short letter does not allow space for all that might be told of this very acceptable visit.

At Valence the meeting was attended by some hundreds, and M. Romans, the pastor, was present and spoke in a very feeling and impressive manner, closing the meeting himself with prayer.

Our dear friends themselves felt much interested in this part of France.

Very sincerely, JOSEPH R. PIM.

#### TAKING UP THE CROSS.

Our Lord in saying that no man can be His disciple unless he takes up his cross and follows Him, plainly indicates that men are to have their crosses as well as the Master; that God's pure Spirit sets up a standard of conduct for us which runs athwart our sinful inclinations, and directs us to a path of duty which follows His example and precepts who was meek and lowly in heart. This doctrine never has been popular; and it is very needful that those who deliver the message of the gospel to others, should not fall in with the general current and set men at ease in self-appropriation of the benefits which come by the atoning sacrifice of our gracious Redeemer, while they do not submit to His righteous government and self-denying precepts. "His servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness." William Penn says, "It is too general an unhappiness among the professors of Christianity that they are apt to cloak their own active and passive *disobedience* with the active and passive obedience of Christ; and they who think to discharge and release themselves of His yoke and burden, His cross and example, and secure themselves and compliment Christ with His having done all for them, (while He has wrought little or nothing in them, nor they parted with anything for the love of Him) will finally awake in a dreadful surprise at the sound of the last trumpet, and at this sad and irrevocable sentence, "Depart from Me, ye workers of iniquity, I know you not." C. R.

### SCHOOLS AND MEETINGS IN TENNESSEE.

MARYVILLE, TENN., First mo. 22d, 1861.

During and after North Carolina Yearly Meeting, held in Eighth mo. at Friendsville, Tennessee, we had the company and encouragement of many dear friends. Since then we have been visited by Sarah B. Satterthwaite and Mary White, of England, and Barnabas O. Hobbs, of Indiana, who greatly encouraged the workers here.

The educational interests seem to prosper. The Freedmen's Normal Institute is doing good work. The attendance is large; the methods of instruction are the most approved. Daily Scripture lessons are given. A very hopeful feature of the work is the thirst for knowledge awakened in the minds of the scholars.

At the Maryville Normal School (for whites) the attendance is good. The grade of scholarship is better than heretofore. A wide field is opening, and with proper effort and support much good may be done to the educational interests of the country. There is a growing demand for trained teachers, and among teachers an awakening as to best methods of instruction.

In an enrolment of one hundred and thirty, eight counties are represented, not including some from the Northern States, who are here for the benefit of the climate.

It may be of interest to Friends who are interested in the foreign mission work on Mt. Lebanon, to know that we have in our village a family of native Syrians, who came to this country about two years ago. Four of them are attending our school, including Joseph Arbeely, the father of the family, who is studying English. He was born and educated in Damascus, where, at the time of the massacre of Christians in 1861, he was regarded as one of the best educated men of the Greek Church in that city. He was superintendent of the schools of the Patriarchate.

Being providentially preserved during the massacre, he escaped to Beyrout. He was soon elected President of the College at Suk el Gharb, in Lebanon. While in this position he was visited by our friends Eli Jones, of Maine, Alfred Lloyd Fox and Ellen Clare Miller, of England. While here he had in his family and school for five years, Dr. Beshara, who is now laboring with Theophilus Waldmeier, at Brumana, in charge of the Medical Dispensary.

Joseph Arbeely, for many years, was selected by American and English missionaries to teach them the Arabic language.

At our last Monthly Meeting his niece, Amelia Arbeely, was received into member-

ship. She is a young woman of quick perception, an earnest student, and has a good religious experience.

At the same meeting three other persons were received, who give promise of much usefulness to the Society. Thy friend,

BENJAMIN S. COPPOCK.

For Friends' Review.

### HOW SHALL THE REFUGEES MAKE A LIVING.

I was much interested in reading in *Friends' Review* an account of a visit to the refugees at Topeka. This movement of the colored people from the South has attained a greater magnitude than any one at first anticipated; and as stated, it was not initiated nor encouraged by our people, rather to the contrary; yet we as Christians could not forget our principles, or the genius of our government, long enough to attempt to prohibit them from coming to our State. But why should they come to Kansas in preference to others of the Northern States? unless they were guided by "Divine instinct." Kansas has a reputation for drouth and grasshoppers; and yet emigrants, both white and colored, are pouring in from nearly every other State. What design the Lord has in thus directing these poor afflicted people to our borders, is a question to us as incomprehensible as serious.

As they are here in large numbers, and still coming and needing our assistance, not only for present relief, but to help them to help themselves, how shall we best do it? I answer by developing an industry to which the country is adapted, and which will be remunerative to all who engage in it, and which they in turn are capacitated to take hold of. As I have given this subject much thought it has become very clear to my mind that the production of sugar from sorghum promises to be the most profitable of agricultural pursuits. But it requires capital and skilled management in the manufacturing of the crop. Our climate and soil are admirably adapted to the growth of Sorghum cane. In fact if there is any one plant that is more capable of developing into comfortable homes these great plains of Kansas than another, it is sorghum. Whether it is manufactured into sugar or not, its seed is nearly equal to a corn crop. It is such a deep rooting plant, that it never fails to make a crop, if it gets rain enough to germinate the seed. The grower finds it pays as well as other crops, to raise and deliver to the local mill for one-half or its equivalent, two dollars and a half per ton, while the manufacturer receives a large per cent.

on his investment. The bagasse as fuel will make steam enough to do all the work of crushing and boiling. Enclosed find sample of perhaps a number of tons of sugar that was made in the West last fall, from Texas to Minnesota. There is a laudable effort in the East to cultivate the sugar-beet, but in the West we have a better sugar-producing plant, and if ever the price falls below the cost of production, the sugar-beet factory will be the first to go to the wall. I would gladly furnish any information to any one interested in this subject.

GEORGE W. ALLEN.

Westport, Missouri, First mo. 18th, 1881.

### SCIENTIFIC NOTES.

*Household Pets.*—In Lisbon male field crickets are sold in miniature cages, by bird-fanciers, at the rate of a penny apiece. They are kept in stock by hundreds together in open tea-chests, lined for the first three or four inches from the top with slips of tin, and are fed upon lettuces. The natives like to have a grillo chirping in the room and make pets of them. No doubt there is a superstitious element in it, on the principle that sometimes induces English people to send to the baker's for house-crickets "for luck." In China and elsewhere, other orthopterous insects are well known to be sold in little cages.—*Nature*.

*New Lake Village.*—Remains of a Lake Village have been discovered in a marsh at Regnate, near Milan. They include, it is stated, shavings of flints, apparently cut with bronze instruments.

*Rearing of Silk Worms in Spain.*—In the reports, of awards made by the different juries of the Exhibition of Agriculture and Insectology at Paris, it is stated that a public company has been formed in Spain for the rearing of the silk worm fed on the oak and the number of cocoons to be collected this year will probably amount to no less than three millions. A special machine for weaving this new silk has worked during the whole time that the Exhibition has been open. A medal was awarded to an exhibitor for a lamp specially arranged to catch insects. Electric lights have been tried with similar success.

### Quarterly Meetings in Second Month, 1881.

From New York Pocket Almanac.

Second mo.	3rd, Rhode Island, New England	Yearly Meeting.
	" Purchase, New York	"
5th,	Fairfield, New England	"
	" West Lake, Canada	"
	" Alum Creek, Ohio	"
	" Centre, Indiana	"
	" Plainfield, Western	"
	" Chicago, Western	"
	" Kokomo, "	"
	" Springdale, Iowa	"

7th,	Philadelphia, Philadelphia	Yearly Meeting.
10th,	Smithfield, New England	"
	" Nine Partners, New York	"
	" Abington, Philadelphia	"
	" Salem, Ohio	"
12th,	Vassalboro', New England	"
	" Ferrisburg, New York	"
	" Pelham, Canada	"
	" Western, North Carolina	"
	" Lost Creek, "	"
	" Damascus, Ohio	"
	" Miami, Indiana	"
	" Walnut Ridge, Indiana	"
	" White Lick, Western	"
	" Vermillion, "	"
	" Salem, Iowa	"
	" Lynn Grove, Iowa	"
	" Bear Creek, "	"
15th,	Concord, Philadelphia	"
17th,	Buttermus, New York	"
	" Salem, Philadelphia	"
	" Calh, "	"
19th,	Yonge Street, Canada	"
	" Glen's Falls, New York	"
	" Friendsville, North Carolina	"
	" Short Creek, Ohio	"
	" West Branch, Indiana	"
	" Fairfield, Western	"
	" Bloomingdale, Western	"
	" Pleasant Plain, Iowa	"
	" Ackworth, "	"
	" Walnut Creek, Kansas	"
24th,	Bucks, Philadelphia	"
25th,	Western, "	"
26th,	" Eastern, North Carolina	"
	" Southern, "	"
	" New Garden, Indiana	"
	" Thorntown, Western	"
	" Bangor, Iowa	"
	" Oskaloosa, Iowa	"
	" Springdale, Kansas	"

### LITTLE THINGS.

We call him strong who stands unmoved—  
Calm as some tempest-beaten rock—  
When some great trouble hurls its shock;  
We say of him, his strength is proved:  
But when the spent storm folds its wings  
How bears he then life's little things?

We call him great who does some deed  
That echo bears from shore to shore—  
Does that, and then does nothing more;  
Yet would his work earn richer meed,  
When brought before the King of kings,  
Were he but great in little things.

We closely guard our castle gates  
When great temptations loudly knock,  
Draw every bolt, clinch every lock,  
And sternly fold our bars and gates;  
Yet some small door wide open swings  
At the sly touch of little things.

I can forgive—'tis worth my while—  
The treacherous blow, the cruel thrust;  
Can bless my foe as Christian must,  
While patience smiles her royal smile;  
Yet quick resentment fiercely slings  
Its shots of ire at little things.

And I can tread beneath my feet  
The hills of passion's heaving sea,  
When wind-tossed waves roll stormily;  
Yet scarce resist the siren sweet  
That at my heart's door softly sings,  
"Forget, forget life's little things."

But what is life? Drops make the sea;  
And petty cares and small events,  
Small causes and small consequents,  
Make up the sum for you and me;  
Then, Oh for strength to meet the stings  
That arm the points of little things!

—*Family Treasury*.

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RICHARD C. SHOEMAKER,

Jarretstown P. O.,  
Montgomery Co., Pa.

First mo. 18th, 1881.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 1st inst.

**GREAT BRITAIN.**—In the House of Commons, on the 25th, W. E. Gladstone moved a resolution giving precedence in the order of business to the bill for the protection of life and property in Ireland. Several of the Irish members opposed the motion, and resorted to measures calculated to obstruct and delay proceedings. Repeated motions to adjourn were resisted by the Government, aided by the Conservatives. The sitting was continued through the night and until 2 P. M. of the 26th, when Gladstone's motion was adopted by a vote of 251 to 33, only two English members voting with the minority, though several English and Scotch Liberals abstained from voting. Debate on the bill was continued on the succeeding days. One clause provides that a list of persons imprisoned under the act, with a statement of the reason for their arrest, shall be presented to Parliament monthly. On the 28th, W. E. Gladstone, in answer to the accusation that the bill aimed at the Land League, pointed out that nobody could be arrested under it unless he came within the stringent definition of being under reasonable suspicion of being connected with an act in a proclaimed district tending to interfere with the maintenance of law and order. The reasonableness of such suspicion could be challenged in the House. The Government, he said, had no intention of interfering with liberty of discussion, or even license of discussion. At a meeting of Home Rule members of Parliament held on the 28th, a committee appointed at a previous meeting to analyze the "Blue Book" on murders committed in Ireland, made report, and it was decided that it would be advisable, on the first stage of the Protection bill, that each member should address the House and state the character of the outrages reported from his constituency.

On the morning of the 2nd inst. the House had been in continuous session for forty hours, without reaching a vote on the first reading of the coercion bill, the Irish members obstructing progress by dilatory measures, chiefly motions for adjournment and speeches thereon.

The death of Anna Maria Hall, wife of S. C. Hall, both well known authors, was announced on the 31st ult.

**IRELAND.**—The Roman Catholic clergy assembled at Maynooth, with Archbishop McCabe of Dublin presiding, passed resolutions declaring that an immediate and thorough reform of the land laws, framed on principles of justice to all existing rights, would be certain to call back peace and security; but they cannot refrain from expressing their fear that a fictitious calm caused by coercion may encourage the House of Lords to reject or nullify the Land bill.

Placards have been posted in Londonderry and the Ballina district, urging the people not to revolt, as the time has not come. The police have torn them down, and the Land League of Londonderry has denounced them as a fraud.

J. Redmond, who has been elected without opposition a member of Parliament for New Ross, to fill a vacancy, in his electoral address described himself as a member of the Land League and a determined enemy of British rule in Ireland. It is said his election was not opposed, because no one was willing to take the risk of nominating another candidate.

**GERMANY.**—In the Lower House of the Prussian Diet, on the 27th, Windthorst's resolution declaring the celebration of the mass and the administration of the sacraments exempt from penalty, came up for second reading, and was rejected by a vote of 254 to 115. A bill permanently remitting 14,000,000 marks, (\$3,332,000) from the annual taxation by the State, has passed the Prussian Diet.

The Federal Council has adopted Prince Bismarck's bill establishing biennial budgets and quadrennial Parliaments.

**FRANCE.**—The report presented by F. de Lesseps at the first constitutional meeting of the Panama Canal Company held in Paris on the 31st, stated that the subscriptions resulted in applications for 1,209,609 shares, of which France subscribed for 994,508. Seventy engineers, superintendents and doctors have been sent to the Isthmus. Steam engines have been ordered which will permit the employment of a number of laborers, not to exceed 8,000. The entire capital required is 600,000,000 francs, nearly \$120,000,000, of which only half has been called up, the remainder to be covered by the issue of obligations.

**SPAIN.**—Great damage has been caused by floods in several provinces. The railways in many places were under water.

**SOUTH AFRICA.**—Up to this time, the British forces and those from Cape Colony sent to subdue the insurrection in the Transvaal, have suffered several partial defeats and gained some unimportant successes. Pretoria, Heidelberg and Potchefstroom, with English garrisons, are all besieged by the Boers. A force under Sir George Colley, on the 28th ult., attacked the Boers at the Drakenberg Pass, which is among the last of the steep ascents leading to the elevated plateau of the Transvaal. The attack was at first partially successful, but the Boers being reinforced afterwards, repulsed the British troops, with heavy loss on both sides. Both retained their previous positions. Additional troops sent from England had landed at Durban and at Delagoa Bay, but it would take them some time to reach the scene of action.

**DOMESTIC.**—*Congress.*—In the Senate a bill for granting to Indians on reservations, outside of Indian Territory, lands in severalty, has been considered on several days, without action. A resolution providing for the manner of counting the electoral votes for President on the 9th inst. was referred on the 30th ult. to a committee, which on the 2nd instant reported a substitute, that the two Houses meet in the hall of the Representatives, the Vice-President presiding, and appoint two tellers for the House and one for the Senate, to make a list of the votes as declared; the result to be delivered to the Vice President, who shall announce it. Where votes were not cast on the appointed day, it shall be announced what would be the vote if they were, and what if they were not counted. This is the case of Georgia, whose electors met on a day fixed by State law, different from that fixed by the law of Congress; but their vote will not change the result. A bill has been introduced for the establishment of the U. S. ocean mail service and the revival of foreign commerce in American ships. The House has passed the Naval Appropriation bill.

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## A MORAL VICTORY.

A few years since the Modoc Indians made their wonderfully brave resistance to an unjust removal from their old homes; and in return for the base massacre of their chiefs twenty years before under a flag of truce, fired upon the Peace Commissioners, killing two of them. The papers rang with cries of revenge, and the extermination of the Indians was spoken of by persons otherwise reasonable and even kindly to their own friends and neighbors. But a change has come in public opinion. The movement started under President Grant has enlisted

the Christian people of the nation on behalf of the Indians as never before, and people are becoming ashamed of such barbarous ideas as they used to express.

Strikingly has this appeared in the attention given to the Ponca question. Owing to the frequent changes in the Indian Bureau, scarcely any Commissioner or Secretary of Interior has been able to do more than learn the chief elements of the Indian problem before he was displaced by some new man. Hence many mistakes of judgment and acts of consequent injustice to the Indians have occurred. Such mistakes, resulting in positive and grave injury, were made with regard to the Poncas. Happily they found pleaders in the editor of an Omaha paper, and in Susanne La Flesche, the gifted daughter of one of their chiefs, through whom the intelligent and Christian people of the nation have been roused to demand reparation for the injury done them.

President Hayes having appointed a Commission to learn the facts of the case and the real wishes of that portion of the tribe now in the Indian Territory, sent to Congress on the 1st instant a special message on the subject. This message conveys the report of the Commission, and a declaration of the Ponca chiefs as to the compensation which they will accept for their lands in Dakota which were ceded to the Sioux, and from which they were so unwillingly removed in 1877, and for all the injuries they have sustained. After preliminary remarks, the President says:

"Our general Indian policy for the future should embrace the following ideas:

"First. The Indians should be prepared for citizenship by giving to their young of both sexes that industrial and general education which is requisite to enable them to be self-supporting and capable of self-protection in civilized communities.

"Second. Lands should be allotted to Indians in severalty, inalienable for a certain period.

"Third. The Indians should have a fair compensation for their lands not required for individual allotment, the amount to be invested, with suitable safeguards, for their benefit.

Fourth. With these prerequisites secured, the Indians should be made citizens, and invested with the rights and charged with the responsibilities of citizenship.

It is therefore recommended that legislation be adopted in regard to the Ponca Indians, authorizing the Secretary of the Interior to secure to the individual members of the Ponca tribe in severalty sufficient land for their support, inalienable for a term of years, or until the restriction on alienation may be removed by the President. Ample time and opportunity shall be given to the members of the tribe freely to choose their allotments, either on their new or old Reservations. Full compensation should be made for lands to be relinquished, and for losses to them by Sioux depredations, and by reason of their removal to the Indian Territory, the amount not to be less than the sum named in the declaration of the Chiefs, made on December 27th, 1880.

"In short, nothing should be left undone to show to the Indians that the Government of the United States regards their rights as equally sacred with those of its citizens. The time has come when the policy should be to place the Indians, as rapidly as practicable, on the same footing with the other permanent inhabitants of this country. I do not undertake to apportion the blame for the injustice done to the Poncas. Whether the Executive or Congress or the public is chiefly in fault, is not now a question of practical importance.

"As the Chief Executive at the time when the wrong was consummated, I am deeply sensible that enough of the responsibility for that wrong justly attaches to me, to make it my personal duty and earnest desire to do all I can to give to these Indian people that measure of redress which is required alike by justice and by humanity."

That the Chief Magistrate of the nation should thus openly acknowledge the wrong done to a little tribe of Indians, and so earnestly seek to have that wrong redressed before the close of his administration, is a noble example, and indicates that a higher moral tone, under the influence of Christianity, is slowly pervading the thoughts of public men. We earnestly dissent, however, from the suggestion of the President, that the surplus lands of the Ponca Reserves and other Reserves should be sold after the allotment of one hundred and sixty acres to each member of the tribe. This is to break up at once the large Reservations, and place

the Indians in immediate contact with the whites—their whisky and vices; to cut off all room for the future increase of the Indian population on their reserves; to compel them at great disadvantage to enter into competition with the whites for making a living by farming; and would render large numbers of them at an early day, either wanderers or victims to the superior craft of white men.

Our highest authorities in the nation are yielding, perhaps unconsciously, to the avaricious land-greed of the whites. The best people of the nation should resist this temptation, and demand that the Indian surplus lands shall not be sold, except by consent of the whole tribe when in the judgment of the Indian Department and President it shall be safe and for their positive good that it be done.

Moreover, premature citizenship is not a boon, but a positive injury to the Indian. He cannot hold his land against the wiles and whisky of the whites; nor defend himself in the courts any more than a child could do so. Very slowly indeed, and only after years of training, should Indians become citizens.

Meanwhile educate him, in work, in letters, in Christianity; secure to him his lands in severalty as soon as a tribe is fitted to hold them in this form, which will be many years hence for some; and give him the protection of such simple criminal and civil laws as are applicable to his imperfect social state.

#### NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

On the 20th of Twelfth month J. H. Williams and I started for Sohagpur, accompanied by Bal Mukand, Ali Balesh and the bearer. Immediately on arrival I paid a visit to the spot where Rachel Metcalfe had worked for a year at her Girls' School. The old banyan tree still stands, under which the school was so often held, but the Dâk Bungalow, in which our Friends resided, is an utter ruin, having been pulled down by order of Government. It appeared very evident to me that the Christian effort of the past was not lost, and that the hearing we so readily obtained everywhere, was to a large extent the result of previous labor; and where such good work has been begun it becomes us to avail ourselves of every opportunity for carrying it forward. A tall woman stopped Bal Mukand and said, "When will you open a school here again, because I want to send my girl for you to teach."

We preached in the Bazaar the evening of our arrival, and had at once an attentive audience. I find the people are always interested in hearing me talk in English while

Bal Mukand translates. This is especially the case with young students and the more educated, and the crowd always thickens when they hear the English sahib speaking. The next morning we paid a visit to the Patel. He was courteous and friendly, and at once made way for us to preach in his verandah. An old man entered into argument with us at the Patel's. His son had become a Christian, and was consequently an outcast; "If Christ is God," said the old man, "why does he not come into our hearts and make us Christians?" We had to explain that God does not compel, but seeks to persuade us to accept Christ.

Afterwards we had a meeting among the men smoking their hookahs in the Bazaar. They all sit on the ground, and Bal Mukand sits down among them and begins with the few, until there is soon quite a large company sitting cross-legged in the middle of the open Bazaar. Bal Mukand tells how Christ healed the man that was lame. A Fakir replies, "We also can raise the dead," and then he gives a wild story of how a Fakir raised a horse to life by incantations when no medicine could cure it. Some of the people laughed, and on speaking to Bal Mukand about it quietly afterwards, I was struck with his answer. "I was laughing myself when I was converted. I tried to laugh it off. I was reading a book about Juggernath, and trying to interrupt Charles Gayford in his preaching at the very time I was feeling the force of his words, and I tried to make Jugal Kishore laugh too, and then Jugal came to me and said he had a mind to become a Christian if I would, and afterwards came all the way to Allahabad to find me." This shows that we should never be discouraged in street preaching by interruptions, for not unfrequently it is those who interrupt who after all are the most impressed.

Bal Mukand pointed out to me the house with verandah in front of it, in one of the streets of Sohagpur, where he had himself made his first public confession of Christianity. His poor father was in the street close below him, weeping bitterly at the "loss" of his son, and entreating him not to throw himself away, belonging as he did to a Brahmin family; he says the whole street was soon packed with people in excitement when they heard of a Brahmin changing his religion!

In the evening at Sohagpur we exhibited the magic lantern with the Bible pictures. John Williams worked the lantern and threw the pictures on to a large sheet against a wall in the Bazaar, while Bal Mukand gave a running Bible lesson on each picture, and told the story of God's love in Christ very

clearly. He began with loud cries of "sit down," and he made the men sit down cross-legged on the ground, so that almost any number might see the pictures at once. The "Tamasha" or show answered capitally, and it was an excellent means of reaching a multitude of people, and teaching them by eye and ear gospel truth. Of course the brilliant-costumed Hindoos are very different to the black-coated English, but the human heart is much the same everywhere. When "a foolish old man" tried to interrupt us in the Bazaar, I asked Bal Mukand what he was arguing about, and received in reply, "Oh, it is his *sins* that are his argument;" and whether in England or in India, it is our sin and sinful desires that are the real hindrance to the spread of the gospel.

We distribute tracts freely everywhere, and find them in great request from those who have been to Government schools. We ask "Can you read?" and our rule in tract distribution is, "To him that hath shall be given" and those that prove they can read receive the tract.

I have been greatly interested in the native industries of Sohagpur, especially the cotton-spinning, which we see going forward vigorously, in the most primitive style. There is evidently a great demand for it, and it is wonderful what nice work these people turn out with their rough little machines. If some Christian cotton-spinner from Lancashire was to come here and employ the native Christians, and introduce European machinery, it would be a most valuable means of help, for every convert is cast out of employment and alienated from his relatives the moment he confesses Christ and breaks caste. Bal Mukand says a few sewing machines would be another excellent means of livelihood for the *men*. Men get four annas for a day's work, that is a little less than sixpence. Cotton grows round about us luxuriantly, and almost all the people wear cotton goods.

On the 22nd we hired a cart and man and two bullocks for a rupee (1 s. 8 d.) the day, and visited Sobhapur, a large town six miles from Sohagpur. The Rajah of Sobhapur is a Gônd, and many of the people are descended from the Gônds, and are mostly of the Hindoo faith. We found a band of serpent-charmers in possession of the Bazaar, and we therefore waited till they had done, and then had a capital meeting under a sacred *Pepul* tree in the centre of the town, and Bal Mukand told them of God's love for a sinful world. These Hindoo crowds are very quick-witted, and it is a privilege to speak to them concerning the riches of Christ. In the evening we returned to Sohagpur, and for the fifth time had the oppor-

tunity of preaching the gospel in this town. The inclination of the people toward us, their thoughtful attention and their eagerness, all show that it is prepared ground. I was reminded forcibly of the words of Jesus to His disciples, "Lift up your eyes and look on the field, for they are white already to harvest." Thousands of hearts are evidently being prepared for the harvest, and the eager eye and ready assent to truth show that though they are not prepared to forsake all and follow Christ, there is in many that hunger and thirst after righteousness, which none but Christ can satisfy. I trust that our Mission at Hoshungabad may be strong enough after a while to spare one or two workers to reside in Sohagpur.

#### JOHN M. WHITALL.

(Concluded from page 404.)

The close of our father's life was quiet and peaceful. He had one or two strokes of paralysis which seemed gradually to loosen the cords of his earthly tabernacle, and which after two or three years of increasing feebleness, at last opened the gates of Heaven to his redeemed spirit. From the first symptom of the disease he seemed to say farewell to earth. Month by month and week by week, he seemed to grow in gentleness and sweetness, and in lovely and loving acquiescence in his gradually increasing infirmities and weaknesses, and it was a most touching lesson to us all to see the strong man, who had been used to lead and command, and had been so capable of it also, now meekly and uncomplainingly taking the place of a child, and consenting without a murmur, and apparently without any suffering from it, to be led, and guided, and cared for. His life-long principle of submission to the will of his Heavenly Father came into practical exercise now, and helped him, I am sure, into the perfect peace of all these last invalid years. He acquiesced in all the arrangements we made for him with scarcely a question or even the expression of a preference, and never failed to express his thanks for any attention paid him, even the most trifling. For the most part, however, he said but little during these last years, always replying quaintly when we would ask him why he did not talk, that he only "thought the more." And through it all, his mind, though working much more slowly, remained unimpaired, and his memory, when his interest on any subject was fairly aroused, seemed as good as ever. Especially was this true with regard to the Bible, or to any subject connected with the salvation by the Lord Jesus Christ; and to the last he could tell us where any text was

to be found, if only we could succeed in making him understand what it was we wanted; and a reference to the Lord and His love would always call up a faint smile and a look of intelligent comprehension, when all other things failed to attract his attention. During the few latter months of his life he seemed like one who had nothing more to do on earth but to die. He had fulfilled his duties in all the relations of life, more perfectly than most men are able to, and had gone to the limit of his capacity for doing, and now, with a completed life, he was only waiting for the laying off of the garment of flesh, that his freed spirit might take its flight to its eternal home. We seemed already to have to call him back from somewhere if we wanted him. And yet, every now and then, the old sweet playfulness would gleam out for a moment, and he would repeat slowly and with difficulty one of the dear old cheery speeches.

At one time, during the last week or two of his stay on earth, one of his children quoted to him one of his favorite texts, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and asked him if he was not now realizing the truth of this blessed promise. With a look of loving trust and thanksgiving, he simply answered "Yes." The difficulty of speaking prevented further expression; but it was not needed. He had not waited until then to testify of his Saviour's love and mercy; and we felt indeed that all such questions were superfluous, after the more than fifty years of such unwavering trust and loyalty.

These times are very precious in our memory; there is not much of incident to relate about them, but there is much to be remembered. Children and grandchildren have engraven upon their minds the picture of this beloved one, as he sat patiently in his large chair, his placid countenance lighting up with a loving smile in response to their affectionate greetings. And no less vivid is the impression of the sweetness of his spirit—once so strong to lean upon—now in trustful and childlike confidence, yielding submissively to the wishes and suggestions of others.

Of the last dying scene one of his daughters thus writes: "When we arrived our precious father was too near the opening gates of heaven for any earthly call to awaken a response. We watched beside him hour after hour as his spirit freed itself from earth, and the sweetness and solemnity that pervaded the room made it seem indeed like the very entrance to immortal bliss. We knew he had been long waiting for his 'Pilot' to bear him through the 'dark water,' as he wrote in 1860; and now that the time had

come, although our hearts were sore with grief, yet we rejoiced with him that so soon he would join that 'bright throng;' and we felt sure that the lines he had then written :

No works do I boast of, no worth of my own ;  
In Jesus, my Saviour, in His name alone,  
I boldly press forward to join the bright throng.

would have been the expression of his feelings if he had possessed the power of thought and utterance. Towards midnight his breathing grew softer and softer, and not a sound disturbed the stillness but the gentle breaking of the surf upon the beach, heard through the open window. At a few minutes past midnight, early in the morning of Sixth month 12th, 1877, as gently as a little child falling asleep in loving arms, did the spirit of our precious father pass from earth to Heaven, and as we reverently believe, receive the glad welcome, 'Enter thou into the joy of thy Lord.' "

#### WALRUSES, SEA LIONS, SEA BEARS AND SEALS OF NORTH AMERICA.

(Concluded from page 497.)

Of the *Eared Seals* there are about ten species, referrible to two groups which are commercially distinguished as the "Hair Seals" or Sea Lions, and the "Fur Seals" or Sea Bears. All the hair seals have coarse, hard, stiff hair, and are wholly without soft under-fur; whilst all the fur seals have an abundance of soft, silky under-fur, giving to the skin of the females and younger males great value as articles of commerce. All the hair seals are yellowish or reddish-brown, generally darkest when young; whilst the fur seals, which are black when young, become lighter with age, through an abundant admixture of grayish hairs.

The hair and fur seals are found in the temperate and colder latitudes of the northern and southern hemispheres, but they are entirely absent from the waters of the North Atlantic. Like the walruses they resort in great numbers to particular breeding stations, which the sealers inappropriately call "rookeries." The older males arrive first at the breeding grounds, select their stations, and not without considerable warfare, guard the dozen or more females, which are their especial charge. The males at this time "remain wholly on land, and they will suffer death rather than leave their chosen spot. They thus sustain for a period of several weeks an uninterrupted fast. They arrive at the breeding stations fat and vigorous, and leave them weak and emaciated, having been nourished through their long period of fasting wholly by the fat of their own bodies."

The American traffic in seal skins appears to have been begun in the latter part of last century, when a New York ship obtained a full cargo of choice fur seal skins at the little island of Masafuera, of the Juan Fernandez group, off the coast of Chili. These were profitably sold in the Canton market, as were also nearly a million more, which were shipped thither within a very few years, from the same islet. In 1801 the sealing fleet off the coast of Chili numbered thirty vessels, the most of which carried the American flag.

Subsequently the South Shetland Islands, the Georgian, Crozette, and other groups of the Southern Seas, became favorite sealing grounds, but by the year 1830, it was stated that the supply had so greatly decreased that the vessels engaged in the pursuit generally made losing voyages. During the years of 1820-1, over 300,000 fur seals were taken at the South Shetland Islands, very nearly exterminating the species at that station. It was estimated that not less than 100,000 newly-born young died in consequence of the destruction of their dams. From Antipodes Island, off the coast of New South Wales, one ship is said to have sailed for London, with a cargo of 100,000 skins in bulk, but through lack of care in curing, the skins spoiled on the voyage, and when the vessel arrived at its destination, the skins were dug out of the hold and sold as manure.

"At about the same time," says the Report, "there was a similar wasteful and indiscriminate slaughter of fur seals at the Aleutian Islands [in the Alaskan waters] where for some years they were killed at the rate of 200,000 a year, glutting the market to such an extent that the skins did not bring enough to defray the expenses of transportation. Later the killing of fur seals at these islands was placed under rigid restrictions, in consequence of which undue decrease has been prevented. But nowhere else has there been systematic protection of the fur seals, or any measures taken to prevent wasteful or undue destruction."

The many friends of the seals of our own Zoological Garden, will appreciate the following from a description of the playful sea-lions on the "Seal Rocks" near San Francisco: "They play among themselves continually by rolling on each other and feigning to bite. Often, too, they will amuse themselves by pushing off those that are trying to land. All this is done in a very cumbrous manner, and is accompanied by incessant barking. As they issue from the water their fur is dark and shining, but as it dries it becomes a yellowish brown. Then they appear to feel either too dry or too hot, for they move to the nearest point from which they

may tumble into the sea. I saw many roll off a ledge at least twenty feet high, and fall, like so many huge brown sacks, into the water, dashing up showers of spray."

This California species, found also off the Mexican coast, is much smaller than the sea-lion of the Alaska seas, the males of the latter measuring twelve feet or more in length. These also do not *bark*, but roar in the real lion style, and yet, according to the description of Captain Scammon, with a still grander intonation. "The voice of the sea-lion," he says, "is a deep, grand roar. . . . This roaring of sea-lions [when disturbed] can only be compared to the hoarse sound of a tempest as it howls through the rigging of a ship, or the playing of a living gale upon the bare branches, limbs and trunks of a forest grove." As the sea-lions or hair seals are too formidable to be killed with clubs, like the fur seals, the hunters make use of rifles. To the native nearly every part of the sea-lion is valuable, but it has no commercial value outside of Alaska. The stomachs of the full-grown sea-lions are found always to contain from six to ten pounds of stones, which it is affirmed they take in as ballast when they leave the breeding grounds, and cast them out again when they land in the spring.

Four small islands, comprising the Prybilov or "Fur Seal Islands," now form the great breeding-ground of the fur seals, to which hundreds of thousands annually resort to bring forth their young. The Company leasing the island are permitted by law to take 100,000 and no more, annually. This is done in the Sixth and Seventh months, for after that season the skins rapidly grow worthless by shedding, and would not pay for transportation and tax. Relative to the preparation and value of the skins, H. W. Elliott states as follows:

"The common or popular notion regarding seal skins is that they are worn by those animals just as they appear when offered for sale. This is a very great mistake; few skins are less attractive than the seal skin as it is taken from the creature. The fur is not visible, concealed entirely by a coat of stiff over-hair, dull gray, brown and grizzled. The best of these raw skins are worth only \$5 to \$10, but after dressing they bring from \$25 to \$40, and it takes three of them to make a lady's sack and boa."

The same writer estimates that from a careful survey of the breeding grounds, there were on the Prybilov Islands in 1873, over 4,700,000 fur seals, and that one million are born there annually, divided about equally between males and females.

Of the *Earless* Seals there are enumerated seventeen species, variously distributed

along the sea-shores of most parts of the temperate and colder portions of the globe. Four of the species occur in the Antarctic seas; seven in the North Atlantic, North Pacific and Arctic seas; one in the Caspian and Aral seas; one in Lake Baikal; one in the Mediterranean and Black seas; and one, the "Sea Elephant," on the coast of Western Mexico and Southern California. The species of widest distribution is the *Phoca Vitulina*, or Leopard Seal.

The food of seals consists largely of fish. It is estimated that three million seals annually congregate around the island of Newfoundland, remaining there for a period of not less than a hundred and twenty days, and subsisting on cod-fish diet. We may therefore understand how it happens that we occasionally hear of a "short catch" of cod at the various fishing stations around that island. There is a regular winter migration of the animals from the Greenland coasts down the Labrador shores to the Banks of Newfoundland, where the warmer waters of the Gulf Stream apprise the seals that their southward journey may cease. The average annual catch of the West Greenland seal hunters is estimated at 89,000; that of Newfoundland in 1873 amounted to 526,000. Spitzbergen, Nova Zembla and the White Sea are other favorite resorts of the seal hunters.

The common seals are valuable, first for the oil, which is used both for illuminating purposes and for the lubrication of machinery, and next, for the skins, from which are manufactured caps, gloves, shoes, jackets and a fine leather for laquering.

Of the Sea Elephants, the largest of the group, there are two species. That of California, which averages fifteen feet in length, but has been seen as large as twenty-two feet, is now nearly extinct. The southern species, which formerly frequented the shores of Patagonia, Terra del Fuego, the Falkland Islands etc., in great troops, has also been nearly exterminated. In this work of frequently wanton destruction, American vessels, most of them sailing from New London, Connecticut, took a prominent part.

HUBER, the great naturalist, tells us that if a single wasp discovers a deposit of honey, or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we, who have found honey in the rock Jesus Christ, be less considerate of our fellow-men than wasps are of their fellow-insects? Ought we not rather,

like the Samaritan woman, to hasten to tell the good news? Common humanity should prevent one of us from concealing the great discovery which grace has enabled us to make.—*Spurgeon*.

#### HOW WAS YOUR LETTER LOST?

Nobody means to be careless; few will acknowledge themselves so, until it is positively proved. Yet there must be a great many such, even among those intelligent people who write letters, as witness: Of the 866,593,572 letters mailed in the United States during the last official year, 3,057,141 went to the Dead Letter Office, or one in every 283! despite the fact that more than half of all the letters mailed contained the address of the sender, so that they were returned instead of going to the Dead Letter Office. At this ratio, of say 135,000 letters intended to be sent to the *American Agriculturist* Office, 477 would have gone to Washington. But 2,560,402 of the Dead Letter letters were those "uncalled for," leaving about half a million (497,739) defective from other causes, thus: 284,503 were put into the post office without postage stamps; 201,899 were lacking in proper direction; and 9,167 bore no superscription whatever—either to tell who from or who for! Surely 497,739 defective letters show carelessness. Of those sent to the Dead Letter Office 21,974 contained notes, checks, and drafts, amounting to \$1,526,217, and 27,000 other letters enclosed \$49,438 in money. But we believe *our* subscribers and correspondents, as a class, are unusually intelligent and careful, and the facts confirm this belief, as few letters directed to this office are lost. There have been a few, however, and these cases the above facts and figures will doubtless explain. We desire to add, that of the letters received, very frequently the writers *omit* to give their names or post offices, and still more frequently omit to name their *State*, a very troublesome matter when there are 43 Washingtons, 30 Lincolns, 25 Jeffersons, 25 Springfields, 24 Madisons, 23 Jacks, 20 Summits, 13 Centers, and 114 Centers with a suffix, etc. That some of our people are careless is well shown by several instances, of which we will name two, for example: *First*, We received a subscription letter, for one year, from a bank cashier, containing over \$30,000 in checks, drafts, etc. The bank for which the enclosure was intended received a letter containing \$1.50! *Second*, A correspondent sent us a remittance, not giving his own name or address. Two weeks after a letter in the same handwriting scolded us roundly

for inattention, and the second letter was unsigned! In neither case does the envelope show where the letter came from!—*American Agriculturist*.

#### OBLITERATING THE PLAIN LANGUAGE.

It has been a well-grounded cause for complaint with most Friends who have had occasion to address communications to journals not distinctively controlled by our members, that certain portions of the phraseology ("ear marks" they would be called in legal parlance) which stamped the writers as Friends—the salutation, subscription, dating, and even parts of the body of the text,—have been effectually changed, so as to conform to the standard commonly in vogue.

This substitution on the part of the editor intrusted with the manuscript, may originate (1) from the benevolent thought that the cause advocated by the friendly writer will be better promoted if it does not appear to the public that the writer is a Friend, as for example, the cause of peace; or, (2) or it may have its rise from the lower motive of eliminating every peculiarity of diction at which any of the readers of the journal might be presumed to take offence. But whatever be the editor's motive, there is one aspect of the matter which is worthy of consideration before such a change is made, namely, that the radically altered phraseology is calculated to impress those of the writer's fellow-members to whom it may come, with the belief that their friend really holds lightly to what they may have known him to declare to be his firm convictions, apparently chargeable, therefore, with great inconsistency. It would hence appear that the editor may in this manner commit an offence against tender consciences greater than that which he sought to avoid. For, there are some who hold that there is an eminent fitness in the retention of the simple and truthful form of speech which is found from beginning to end of the Holy Scriptures, and that in the public maintenance of any good cause, we need not to be ashamed of the language used by our Divine Master and Exemplar, and by all the penmen of the inspired Book  
J. W. L.

INSPIRATION is the communication to the minds of men of a divine light and influence, by which they are either miraculously informed of matters before unknown to them, or by which ideas already acquired through natural means are presented to their memory, and impressed on their feelings with an extraordinary degree of clearness and force, and by which, further, they are often led to promulgate to others, either in speaking or in writing, that which has been thus imparted to themselves.—*J. J. Gurney—Essays on Christianity, p. 101.*

*A Father's Prayer.*—January 16th, —'s birthday. God bless my child! Make her simple, earnest, true, and above all things in the universe, Father, give her love

to Thee, that in all her difficulties she may consult Thee and yield to what her conscience tells her to be right, that in all her trials she may trust Thee and honor Thee by grace, and that she may ever seek to please her Saviour in soul, spirit and body, which are His! Hear us, our God, who daily pray for our beloved children, whom thou hast given us in Thy great love. Amen!—*Life of Norman Macleod.*

## FRIENDS' REVIEW.

PHILADELPHIA. SECOND MO. 12, 1881.

A CORRESPONDENT raises some question as to what Friends believe respecting the spiritual state of infants. In reply it would be easy to quote at large from acknowledged authorities, but we believe it will be safe to state that Friends hold that Adam, like all the creation, at first was "very good;" his nature was clear of all impurity and "free from all defect and disorder." He was endowed with sufficient understanding to fulfil the object of his creation—God's glory, and capable of receiving instruction from Him. He was also empowered by His Spirit to act up to the light and understanding imparted by God, and both free to accept or able to resist temptation. He was a fit temple for the Holy Spirit to dwell in, and as well as those now sanctified by Christ was a partaker of the divine nature, by the internal quickening of Christ's divine life. But by the solicitation of Satan, not keeping under the preserving power of the Spirit, he fell from his first estate, and passed from the glorious liberty of the children of God into the bondage of corruption. "He lost the bright impression of the divine image," forfeiting the immediate indwelling of the Holy Spirit. His will became self-will; he gave way to carnal suggestions and became carnally minded. Ceasing to live in perfect harmony with God, he became separated in spirit from the Spirit of Him who is the Life; and to be separated from Him is spiritual death, for the proper spirit and life is in communion and fellowship with God.

Now, "as by one man, Adam, sin entered into the world, and death by sin, so death has passed upon all men," and Adam's posterity inherit not only liability to death of the body, but a nature so far corrupted that they are prone to sin, and incapable of themselves of continued obedience and holiness. But the guilt of Adam's sin is not imputed to children, for "sin is not imputed where there is no law." Moreover, what was lost in Adam is so made up in Christ through His propitiation and Spirit of life and grace, that

until children become sinners by wilful transgression, they are "of the kingdom of heaven." When wilful sin is wrought, this corruption of nature is strengthened, and those who walk according to the prince of the power of the air, the spirit that works in the children of disobedience, "are by nature the children of wrath."

Those who have sinned can neither make restitution to God for the breaking of His law, nor restore themselves to spiritual life and holiness; but it is through accepting the quickening influences of the Spirit of Christ that they are made to share His life, and are raised up together with Him into newness of life; while it is only through the blood of the Lord Jesus, which, said He, "is shed for many for the remission of sins," that the guilt of the sins of children or adults is pardoned and washed away.

The doctrine that the guilt of Adam's sin is imputed to infants, and that they are by nature so totally depraved as to be subject to wrath and hell, has always been held by Friends as unscriptural.

THE ANNUAL REPORT of the State Hospital for Women and Infants, Philadelphia, states that it has cared for 473 young unmarried mothers, who, in most instances, have been restored to usefulness in society. The institution does not take in hardened offenders against social and moral laws, but tries to help the erring in an hour of distress, and start them anew in a strictly orderly life. Treasurer, W. H. Ingham, 2134 Pine Street, Philadelphia.

WE have received a copy of the Minutes of the Ministerial Conference of Western Yearly Meeting of Friends, held in 1880, and find that the papers on "The Resurrection of the Body," by Enos Kendall, and on "The Second Personal Coming of Christ," by B. C. Hobbs, have special interest. Other subjects are discussed, and it is gratifying to note that the final conclusions of the Conference all show a desire to hold fast to the well-established Scriptural interpretations of the Society.

Barnabas C. Hobbs, after referring to the Lord's coming again to His disciples at His resurrection, His coming in His kingdom in Spirit at Pentecost and to every true believer; at the destruction of Jerusalem, and the closing up of the Jewish dispensation; and treating those subjects at large, closes thus:

"Summing up the Bible teaching on the subject, I am unable to reach any other satisfactory conclusion than that the next personal coming of the divine Son of man will be at the end of the world, when His advocacy and mediatorial work is ended; when He will be enthroned as Judge; when He shall come in His glory and all the holy angels with Him; when "we that are alive and remain shall be caught up together with Him to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16-17. When He "shall change our vile body, that it

may be fashioned like unto His glorious body," Phil. iii. 21; when the doors of the tomb shall open outward and He shall conquer death, hell and the grave; when the unredeemed shall be sent away into everlasting punishment under the sentence of the "second" or eternal "death;" when redeemed souls, united with angels and archangels, shall unitedly swell the anthem to Him who has become the conqueror of death, and the Lord of Sabaoth, as He returns triumphantly to the holy city with His redeemed."

Copies of the pamphlet may be had of Elwood C. Siler, Bloomington, Indiana; price 30 cts.

## DIED.

**BALES.**—Near Ackworth, Warren County, Iowa, First month 15th, 1881, Elizabeth, wife of Caleb Bales, and daughter of Thomas and Margaret Bales, aged 47 years; a member of Ackworth Monthly Meeting. She was a faithful and earnest worker in the church. Her voice was often heard in prayer and in exhortation to those about her, pleading with them to come and realize for themselves the preciousness of a Saviour's love.

(*Christian Worker* please copy.)

**COATES.**—In this city, on the 19th of First month, Beulah Coates, daughter of the late George M. Coates, aged 68 years. A life of active usefulness, with "a heart at leisure from itself to soothe and sympathize," patient and cheerful submission to the Lord's will through a suffering illness, unfaltering trust, and the end, peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

**GARDNER.**—At Vassalboro', Maine, on the 16th of Twelfth month, 1880, Levi Gardner, a member of Vassalboro' Monthly Meeting, aged 75 years. He lived in the fear of the Lord. Though not of many words, he had a heart to feel and sympathize with those under trials. He was a firm believer in the principles of the Christian religion as professed by Friends; much comfort and enjoyment was his in attending our meetings, saying at one time to a friend, if he could be filled as the multitude was who were with our Saviour, he was glad to attend meetings twice a week. In his illness his expressions clearly evinced a full belief that a mansion was prepared for him through the atoning blood of Christ.

**COOK.**—At West Branch, Iowa, on the 2nd of First month, 1881, Elijah Cook, aged 84 years; a member of Springdale Monthly Meeting. In the death of this dear Friend the church has lost a faithful father in Israel, one who was always ready to stand by the work of the Lord and hold up the hands of the workers. His only desire to live longer was that he might bear his part of the burden of the advancing work of the Lord Jesus. He looked forward with pleasure toward the hour of his departure, and fell asleep in Jesus, leaving the savor of a well-spent life.

**ROGERS.**—At West Branch, Iowa, on the 7th of First mo., 1881, Robert Rogers, aged 57 years; a member of Springdale Monthly Meeting. He removed from Canada to Iowa in 1853, in the early days of our Society in that State. He was a regular and interested attender of meetings for worship and discipline, and concerned steadfastly and faithfully to discharge the duties of a Christian life, in which he was enabled to live above reproach. Humility and gentleness of spirit were combined with great stability of character, and firmness in bearing testimony against wrong, giving clear witness to the redeeming power of our Lord. His latter years were marked by increasing earnestness and tenderness, and his end was peace.

**AT THE HOUSE OF INDUSTRY,** No. 112 North Seventh Street, there is now a large stock of cotton and woolen underwear; also warm comfortables. The Managers are anxious to dispose of them, to secure the means for continuing their aid to worthy needlewomen.

## RELIGIOUS INTELLIGENCE.

**GEORGE MULLER** spoke at Romeyn (Presbyterian) Chapel, New York, First mo. 31st, on "The power of prayer and faith in God." As reported in the *Tribune* he used the text, John xvi. 23: "And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you."

"Many promises," said the speaker, "are given in the Bible that prayers will be answered. Nevertheless, although the Lord promises to grant all our prayers, there are other parts of the Bible which give certain conditions that must be fulfilled before this will be done. The first of these is that we must ask for those things which are in accordance with God's will. We must also put perfect trust in God and we must have faith in His love. Another condition is that we must be persevering. We must not give up after having asked God once or even a hundred times to grant our prayers. We must go right on with our work and persevere in our prayers. For fifty years and six months I have obtained through the Lord all the temporal necessities for myself and my family, without having been obliged to ask any human being for assistance. I have been able to found 107 schools, the annual cost of maintaining which is \$100,000. In these schools, by God's help, 9500 pupils have been converted. Thousands and thousands of people have been brought to the Lord Jesus Christ through these. I have been able, through God, to distribute 600,000 copies of the Bible in all parts of the world. I have also been able to assist many missionaries in their work.

"In the last forty years I have sent 73,000,000 books to all parts of the globe, to believers and to unbelievers. God has enabled me to build five orphan asylums, which are so large that they contain in all about 500 rooms, some of which are as large as the one in which we are now worshipping. These cost \$600,000, but I had \$25,000 more than I needed. We accommodate in these 2050 children, and we have 108 assistants. The annual expense of running these asylums is \$220,000. All my assistants I get through God's instrumentality. I have had to wait many years, however, for some of my prayers to be answered. It was three years and six months before the first orphan asylum was completed; eleven years and six months before the second one was finished, and I had to wait six or seven years for the completion of the third and fourth. I unhesitatingly say, however, that I have had ten thousand, yes, thirty thousand, of my prayers answered in the hour or the day in which I offered them. My unailing remedy for all misfortunes has been prayer and faith. I beseech you, therefore, not to be discouraged, but to continue your work, whatever it may be, believing implicitly that your prayers will be granted if you have fulfilled the necessary conditions."

THE oldest Protestant church in Japan is scarcely eight years old, and most of the sixty-seven churches organized are less than four years old.

MISSIONARIES of the London society on the west coast of Lake Tanganika report the Wagaha as being idolators; their idols in human form representing their departed friends, to whom they pray, and by whom intercession is made to the great spirit "Columba," whose locality is unknown, but to whom the departed go at death, and by whom they are judged as to their previous life, the good being rewarded, the evil punished. "When asked where God and heaven are, the Wagaha point not upward to the sky, but, strange to say, inward, as if to some dimly conceived spiritual world."—*Christian Union*.

F. FLETCHER, Wesleyan missionary on the Gold Coast, Africa, states that "in the last forty years more than 120 missionaries have fallen victims to the climate, but to-day the converts to Christianity, very many of whom are true disciples, number at least 30,000. Our native ministers, catechists and teachers are a noble band of men whose hearts the Lord has touched, and I look forward to the time when, in this part of the field especially, the Africans shall carry the tidings of the Gospel to their fellow countrymen, in their own tongue wherein they were born."

#### TEMPERANCE NOTES.

A DRUNKARD'S HOME.—Some who are not convinced that it is their duty to abstain from intoxicating liquors of every kind, may perhaps view the matter somewhat differently, if they will calmly balance the gratification which the custom affords them, against the misery which such a picture as the following reveals: Here in a suburb of the city of Brotherly Love is a certain man (a drunkard), his wife and ten children. The father is a German, a shoemaker by occupation, has been twice in the army, and is an atheist. One of the children being an idiot, has been provided with a temporary home in an asylum for the feeble-minded; the others lodge at home. The two eldest sons are addicted to liquor, one of them particularly so. It is his favorite occupation on First-days, when not at work at his trade, to spend hours gambling with his father and perhaps with others. A few nights ago, when the temperature was many degrees below the freezing point, the drunken husband, assisted by the drunken son, after beating the patient wife fearfully, turned her out of doors. She was clad only in her night dress, but found shelter in the house of a neighbor. At times, the wife has notified the rum-seller not to sell any more liquor to her husband; but the latter retaliates by going to the grocer, and forbidding him to sell any food to the wife—he will not pay for it. Professing to believe that there is no God, yet he has been heard to declare that he belongs to Satan. As true it is that he is possessed with the Evil One, as that the Spirit of God, whom he denies, alone is sufficient to bind the strong man and cast him out.

DAVID TATUM, from Cleveland, Ohio, arrived in Glasgow on the 25th of Twelfth mo. In the evening he was present at a regularly held meet-

ing in the Evangelistic Hall, when he took part in addressing a large company on the evils of intemperance, which is the chief object of his mission to this country, as set forth in a minute of his Monthly Meeting. On First-day, the 26th, he attended Friends' meeting in this city, forenoon and evening, when he was largely engaged in the ministry. On Third-day evening, in the same place, he gave an interesting lecture to a select audience on the subject of intemperance. He was again at the mid-week meeting for worship here on the 29th, and gave another lecture on intemperance in a suburban hall on the evening of the 30th, having in prospect to go to Edinburgh on the 31st.—*British Friend*.

THE *Alliance News*, organ of the United Kingdom (temperance) Alliance, speaks in high terms of the addresses of David Tatum, and his friends may feel that his service is an effective one, blessed to the cause of Christian temperance.

THE quantity of alcoholic drink supplied as diet and medicine in the principal London hospitals adds seriously to their annual expenditure; so that a temperance hospital can be more economically conducted than hospitals in general, and, at the same time, furnish for the patients a liberal and strengthening dietary, equal, at least, to the best provided in similar institutions.

IN the London Hospital during the year 1870 the total expenditure for wine, spirits, and beer, was £2,437 7s. 7d., while the total bread account was £904 8s. 4d. The total house expenses, including all food (excluding beer), was £12,489 16s. 2d., so that the cost of alcoholic liquors was nearly one fifth the entire food and household costs of every description.

#### THE INTERNATIONAL LESSON.

##### FIRST QUARTER.

LESSON 9. Second month 20th, 1881.

CHRIST HEALING THE SICK. Luke v. 12-28.

GOLDEN TEXT.—"The power of the Lord was present to heal them."—Luke v. 17.

##### CONNECTED HISTORY.

The people of Nazareth, on account of their selfishness, could not bear the thought that He who had lived so long amongst them should not use His divine power for their especial benefit, and when our Lord referred to the accounts of the widow at Sarepta and of Naaman, who were not Jews, their rage knew no bounds, and they took him to the brow of the hill near the city that they might cast him down headlong. The Evangelist tells how He passed through the midst of them, probably by some mysterious influence, and went His way.

After He had been rejected at Nazareth, He changed His place of abode to Capernaum, though He was ever after called Jesus of Nazareth. He taught in Capernaum, and cast out a demon from the man in the synagogue. And after, the same day, healing Simon's wife's mother, He healed many that were sick and relieved those possessed with demons. After performing these miracles our Lord sought retirement, and went the next day to a desert place. The account of the call to Simon Peter and the sons of Zebedee to leave all and follow Him, is given in the first

part of the fifth chapter. There was a former call as given in John, but they appear to have followed their occupation as fishermen after the first call; now they leave their boats and follow Jesus; Simon Peter, with characteristic impetuosity, crying out after the miraculous draft of fishes, "Depart from me, for I am a sinful man, O Lord." No reference is made in Luke to Andrew, Simon Peter's brother, in this account of the call of Peter.

## THE LESSON.

Verse 12. *Behold a man full of leprosy.* This loathsome disease, accompanied by spreading ulcers in the skin, was so much dreaded that those who were afflicted with it were regarded as unclean, and compelled to keep away from the cities; no man dare come near them, much less touch them. The man saw Jesus and fell on his face, beseeching Him, saying, *Lord, if thou wilt thou canst make me clean.* He had more confidence in the power of Jesus than in His love and pity. This miracle is narrated in Matthew viii. 1-4, and Mark i. 40-45, and is the one time recorded when our Lord healed a leper by touching him; the only other case of the healing of lepers is found in Luke xvii. 12-19, where ten lepers were cleansed, but our Lord simply commanded them to go and show themselves to the priests.

13. *He put forth His hand and touched him, saying, I will; be thou clean.* The touching of the leper was not only contrary to the direction of the Mosaic law, but showed a tenderness for the leper which none other would have displayed. Probably our Saviour only spoke two words, fully answering his prayer—*I will; be thou cleansed.* The effect was instantaneous; he was healed of this awful disease.

14. *And he charged him to tell no man.* It would be natural for the man to tell every one about this miracle, but Jesus commanded him to tell no person. One motive for our Lord's enjoining silence may have been that He did not wish the attention of the people drawn off from His teaching to wonder at His healing power, but that they might think of their spiritual rather than their mere bodily and temporal interests. That the people were excited and ready to rise up in insurrection, and therefore Jesus did not wish this manifestation of His power to be known, has been assigned by many as the reason; also that the officiating priest might not have any prejudice, and that the man might simply attend to what was commanded in the law, which would involve a journey to Jerusalem, where he would offer the sacrifice which was commanded. Levit. xiv.

*For a testimony unto them.* This would be a positive proof of Christ's power to cleanse the leper.

15. The report of this miracle spread very rapidly, awaking the deep interest of the people, for they came not only to be healed, but to hear our Lord's preaching. Mark tells us that the man published it abroad, in this way interfering with the work of our Lord.

16. *And He withdrew Himself into the wilderness and prayed.* Our Lord appears to have sought to avoid the people by retiring to solitary places, so that He might not arouse a spirit of resistance to authority, and that He might hold communion with God the Father. Matthew records two cases of our Lord retiring to pray—

chap. xiv. 23. xxvi. 36-44; Mark three—chap. i. 35, vi. 46, xiv. 32-39; Luke seven—chap. iii. 21, v. 16, vi. 12, ix. 18, 28, 29, xi. 1, xxii. 41-46. In this we have the clear example of our Lord that in times of excitement it is necessary to retire for prayer away from men.

17. There seems to be no particular order of events in these two accounts of the leper and the man taken with the palsy. The Pharisees and doctors (or teachers) of the law which were come out of every village of Galilee and Judea, appear to have been actuated by a spirit of hatred and unkind criticism. Jerusalem is mentioned as well as Judea, for these men were probably sent by the leaders there.

*The power of the Lord was (present) to heal them.* Rather the power of the Lord was for healing them. The Evangelist by this sentence appears to imply that the power of God the Father was in Christ to heal them of their spiritual ignorance and carnal state.

18. Luke, as a physician, speaks of the man as palsied; probably the stroke or paralysis had occurred a short time before, and the man was helpless.

*In a bed.* By which we understand *on a pallet.* Those who carried him had full faith in the power of Jesus to heal him.

19. Not finding any way to bring him through the crowd that pressed upon our Lord, they ascended to the roof, and either opened a door in the tiling or tore off some of it. The house was probably one story high; the main door opening on a court yard, which was full of people coming in by the gate from the street. The four men could go up by an outside back stairway to the flat roof of the house, tear off the tiles and let the sick man on his pallet or bed down in front of Jesus, as He sat near the front door teaching the people. The word translated *couch* means a light mat or mattress.

20. Jesus, struck by their faith in His power to heal the sick man, said to him, *Thy sins are forgiven thee.* He would heal the palsied but trusting man, and as the condemnation of conscience was his greatest trouble, and stood perhaps in the way of bodily restoration, Christ first relieved the man from this distress, and then healed him of his malady. He also intended to bring to the Pharisees and teachers of the law a convincing proof of His own divine power.

21. The Pharisees, who were present only to find out what they could against Jesus, have now, as they believe, a good opportunity to convict Him of blasphemy, according to their views of Scripture and tradition. The question, *Who can forgive sins but God alone,* shows that they truly understood that forgiveness was God's act.

22. They do not appear to have spoken aloud, but He who knew their hearts replied to their thoughts.

23. The question was a fair one—the claim which our Lord made to forgive the sins of the man was no greater in their estimation than that to heal the palsied man with a word, so that He who was entirely helpless should rise up at once and walk.

22. *But when Jesus perceived their thoughts.* Our Lord read their inmost thoughts. He knew what was in man, and discerned the thoughts of men. This is one of the proofs of His divine character.

23. He, as one with God the Father, had power on earth to forgive sins; and as an attestation of it He performed a wonderful miracle of love. His appeal to the Pharisees and doctors meant, if I have divine power, it is as easy for me to forgive sins as to heal this man.

24. *Arise!* A word of power; the palsy disappeared and the man was healed. God would not work a miracle to confirm a falsehood, and the proof that Jesus could forgive sins was overwhelming.

25. The cure was instantaneous. The man arose at once; he walked; his limbs, before paralyzed and powerless, were now strong. He carried his pallet, proving his strength. He was not ungrateful, but glorified God in words of praise.

26. All appear to have been filled with fear and wonder, and praised God. Perhaps even the Pharisees were silenced and overawed for the moment. The common people, who were willing to be convinced, would cheerfully glorify God. They had seen what had never been seen before, the power of the Lord manifested both to heal the body and speak peace to the troubled soul.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. Leprosy is used in the Old Testament as a type of sin. Beginning in a small way, it spreads and infects the whole body; so sin corrupts the whole nature. Leprosy was beyond human cure; so sin can only be removed by God's forgiveness and power. The leper was unclean and had to keep apart; so the sinner is without the city of God, and needs cleansing of heart. The leper was deeply sensible of his wretched and hopeless state. He was very humble. He also had faith in Christ's power to heal, and he prayed in faith, although not in very great faith. So the sinner, heart-sick of sin, loathing it, and repentant, can come to the Lord Jesus, and He *will* heal him. His pity and love for men are the same as then.

2nd. He fell on his face—so we should bow in lowliness at the feet of Jesus in prayer. Remember He is not only able but willing to heal all our soul's diseases. He says to the sincerely earnest seeker, "I will."

3rd. It may be sometimes that we are not to tell to others what the Lord has done for us at once. In some cases our Lord told those healed to tell others of it, in other cases He forbade them. But *every one* who believes with the heart in Christ is to confess Him with the mouth sooner or later.

4th. The healed leper was to obey the Mosaic law; so the forgiven and cleansed sinner is to keep Christ's law, written in the heart. He is to fulfil all righteousness by the grace of the Spirit.

5th. The Lord withdrew and prayed. Much more should the Christian watch and retire to pray in times of excitement or earnest work.

6th. The power of the Lord God is sometimes specially present to heal spiritual diseases; then all should hasten to accept the blessing.

7th. The palsied man was in earnest to be healed; so should the sinner be. His friends were as zealous as he; so should Christians be for unconverted friends. Christ honored the united faith and appeal of the four friends of the sick man; so He will the united prayer of the

friends of the convicted sinner, who is seeking redemption.

8th. The palsied man was powerless to help himself; so when we were without strength to pay our debt or return to God, Christ died for us, to pay our debt and open a way of return, and gives His Spirit's power to repent and believe.

9th. Sometimes the first thing to be done for a sick man is spiritual healing. Jesus first forgave the man's sins, and then healed his body.

10th. The Lord Jesus could read men's thoughts; hence He shared the omniscience of God. He can read our's now as fully as He did those of the men of that day. Are our thoughts such as we wish Him to read and know? Have we asked Him to cleanse the thoughts of our hearts by the fire of His Spirit?

11th. The Lord could heal with a word; He could forgive sins, and as none but God can do this, He was one with God, and was God as well as man.

12th. Do we praise God for all our mercies? Do we glorify Him for His saving power? Do we reverently fear Him who has forgiven us? "There is forgiveness with Him that He may be feared?"

## CORRESPONDENCE.

CLINTONDALE, Ulster Co., N. Y., First mo. 31st, 1881.

Joseph Stanley from Ohio, accompanied by Henry Hunter of Cornwall, came here on Fourth-day, the 29th ult., and continued his labors in our midst, till Seventh-day last, and they have been richly blessed. Though "not with the enticing words of man's wisdom," his speech is in demonstration of the Spirit, and he has the gift of preaching plain practical truths in a persuasive manner.

We had meetings nearly every day in the morning and evening. During the week of prayer, union services were held by the Friends and Methodists.

Although there has not been an extended awakening among the careless, there has been a deepening of the work of grace among professing Christians. This was the exercise laid upon both our brothers and many of our own members. We can surely praise the Lord for the services of our two brothers to this end.

During their stay it was my privilege to accompany them during many of the calls upon families, and their words were enriched with prayerful thought and experience.

On Seventh-day last, our friends attended Marlborough Monthly Meeting, held at Milton, where they remained over the Sabbath. Their future movements were not known to themselves, depending entirely, as they do, upon the leadings of the Holy Spirit.

John P. Pennington was also at our Monthly Meeting, and was highly favored in presenting to us the truth as it is in

Jesus. For two or three weeks he has been laboring at the Valley, with a like result to that granted to us—the lifting higher of the standard of Christian holiness among the members of Christ's body. John P. Pennington returned to Poughkeepsie, where he had labored previous to his visit to the Valley.

Thus the work of the Lord goes on, and if we can only stand shoulder to shoulder in the fight, the enemy will be overcome, and the Lord's word will have free course and be glorified in bringing many souls into the ark of safety, and in the upbuilding of His Church.

Truly thy friend.

P.

FRIENDS in Washington, D. C., hold meetings on First-day in a room on the second floor of No. 1023 Seventh street, N. W. between K and L streets. They desire Friends and especially ministers to visit them.

*Editor of Friends' Review:*—Proper independence of thought, manifested in friendly discussions in which various, if not opposite, opinions are expressed on important doctrinal points, or Scripture texts, doubtless has a wholesome tendency, and often aids in the discovery of what might otherwise remain as hidden truth; but care should be used in the examination of another's views that no injustice is done him by misapplying his arguments to points which he is not discussing. This mistake seems to have been made by T. K. in his review in No. 25 of this paper, of my explanation of I. John iii. 9. He seems to see in that explanation more than a "dialectical distinction;" that there is "an essential difference."

This essential difference he endeavors to show, not only by quoting various authorities, and their explanations, which, if my "explanation be admitted to be correct, must be set aside;" but by further subsuming that "enough has now been quoted to establish the correctness of the view always taken by our branch of the Church of Christ, that the life of the Lord Jesus Christ abides in the regenerate child of God, and is witnessed to by the Holy Spirit, who quickens the dead soul and enables it to 'hear the voice of the Son of God and they who hear shall live.'"

I wish to use a little space in thy paper to do myself the justice to disclaim having any thought of "controversing" this truth, which I most fully believe.

I would further suggest that, First, My friend's article is entirely superfluous so far as it relates to an attempt to show that my

article does not agree with the usual interpretation, for that point is *conceded* where I say "I am aware that the interpretation given above differs from that given by most expositors," etc.

Second, It not unfrequently happens that two persons who *agree* in a certain point of doctrine, *differ* as to the propriety of applying some particular texts as *proof* of that doctrine.

Third, If the authorities quoted by my friend are sufficient to establish the interpretation contended for, would the same authorities be accepted to fix the meaning of other important texts? If so, what then becomes of some other "views always taken by our branch of the church of the Lord Jesus Christ," in the acceptance and advocacy of which my friend, in common with other writers of our Society, "controverts and sets aside the expositions of Bible scholars in all ages and of all branches of the Christian Church?"\* And if it be admitted that these expositors were uniformly in error in other interpretations, it is not more presumptuous to suppose them to be, in their explanation of I. John iii. 9.

Truly thy friend, LUKE WOODARD.

Gansevoort, N. Y., Second mo. 2nd, 1881.

## MEXICAN MISSION.

GOMEZ FARIAS, First mo. 5th, 1881.

We left Matamoras Twelfth mo. 6th and in nine days reached Llera, 360 miles, having spent one day with our brother Ignacio Belado, in Jimenez, and another with friend Carrero in Victoria. From Jimenez, Francisco Peña and your correspondent traveled alone; previously we had in company one who seemed very anxious to hear the new doctrines of these Evangelicals. Francisco was so much encouraged by his attention, that he gave him a bound volume of "El Ramo de Olivo" and one or two tracts. Our friend, who manifested an acquiring, as well as inquiring disposition, carried off about half our library without the formality of asking permission. When we discovered our loss Brother Peña only said, "Well, if he reads the books, he will never steal again, and if he sells them, somebody else will read them." Not all the inquirers manifest such propensities, but there is an opinion very prevalent among the people that these Protestants have an unlimited command of money, and pay their hearers every time they come to meeting. Perhaps the, sometimes unwise, liberality in circulating religious books has encouraged this idea.

\*We know of no doctrine held by Friends which has not been supported by some Bible scholars in different periods of the church.—ED. FRIENDS' REVIEW.

Our rule now is to *sell* all books, not tracts, except under very exceptional circumstances. They are sold at much less than cost price, but when a man pays even half price for a book he is more likely to read it.

In Matamoros, where meetings have been held for nine years, there are still people who believe, or at least say, that the Protestants pay so much, the amount generally fixed being twenty-five cents a day to each attender of the meetings, and ten dollars when they join the church. One of these declaimers, after saying all the evil he could think of, wound up with the assertion that the Protestants paid people to come and hear them, and then turning to Brother Peña, who was working near by, asked if it were not true. Brother Peña, probably to the surprise of his interrogator, replied that he was well paid every time he attended meeting. How much do they give? was the eager question. Friend Peña replied that it would be necessary to attend, in order to find out, and our friend attended next meeting, though without daring to enter, and from the door watched very attentively, and finally came to the conclusion that this was not the day for distributing funds. Of course only extremely bigoted, or very ignorant people believe such nonsense, but this class is very large in Mexico.

In Llera, where we stayed three days, we found Luciano Mascorro and his wife. We were grieved to find her weaker than a month before. We reached Gomez Farias on Seventh-day, and although it was late, the brethren here gathered to welcome us; every one who lived in the village had given us the "bienvenida" before ten o'clock. This village is five miles long, and some one must have taken considerable pains to circulate the news. Next day we had a very interesting meeting in the chapel, twenty-five present. As soon as our school was organized I returned to Llera with Luciano's horse. This time we have books, slates and pencils, quite an improvement on the banana leaves with which we began. The children were very anxious to have the school reopened. Those magical slates, on which you could make a mark and then rub it out, were very interesting; but the Silabarios, with their illustrations, were still more so.

Arrived at Llera, Sixth day 24th of Twelfth mo., being Christmas Eve, we had a meeting, the second in Llera, about twenty present, I read the account of the birth of Christ as given by Matthew and Luke, adding a few explanations; then Luciano preached on the birth of Christ, and the purpose for which He came to the world, to "save His people from their sins." I do not

think the most conservative of Friends could have objected to our manner of regarding the day. Of course we know the time of the Saviour's birth is uncertain, but surely there can be nothing wrong in making a good use of the day. Next morning our brother, the priest or curé, heard of our meeting, and warned his flock against our wiles. In the afternoon at Rosary service he preached against us until compelled to stop from sheer exhaustion. We were not present, but several who were there told us that we were thoroughly blessed. Our friend went so far as to tell his hearers not to pass by the house in which we lived, but to go round by some other street. This was a difficult matter for his flock, as there is only one road to the river where the people get water, and that passes Luciano's house. We saw the result of this advertisement in our Sabbath meeting. Scarcely any women ventured to come, but then we had the house almost full of men, and nearly all those present were proprietors. Luciano spoke at great length, chiefly on the principles, the fundamentals of Christianity, and showed, after proving each doctrine by Scripture, how Rome had departed from the faith once delivered to the saints. Some said, "This is the truth." There seems to be a good prospect for a harvest of souls in Llera. God grant that the seed may fall into good ground and bring forth fruit to His glory.

WM. A. WALLS.

#### KANSAS FREEDMEN.

OSWEGO, KANSAS, First mo. 20th, 1881.

Joshua L. Baily—Dear Friend:—Thy welcome letter, enclosing draft for \$308.93, was forwarded to me here and arrived most opportunely. It has arrived just in time to feed some who were in danger of perishing with hunger, and to provide shoes for many poor frozen feet. Dr. Newton has gone to-day to undertake a sad case of suffering, to amputate a part of one poor fellow's foot. News has just reached us of two refugees frozen to death, as they drew near the Kansas line, and another burned to death. The latter had made a fire of logs to warm himself sleeping out of doors, on a fearfully cold night, with a high wind; when asleep he got so badly burned that he died in a few hours. A poor woman, mother of six children, has just died from exposure and cold, leaving a young infant. Her eldest boy, sixteen or seventeen, lies dying now. The five poor little helpless orphans are suffering from frozen feet, bad coughs, &c. They will all die unless speedy aid be provided. There are 1900 refugees in and around this village, in more or less destitution and suffering. The white

population small, poor. No almshouses or hospitals or asylums for such. I have only time to mention these few cases, they represent a great many. The draft thou hast sent will be appropriated in relieving such as far as it will go, and purchasing shoes for the poor freezing feet.

I have had a narrow escape from freezing to death during the past week. Walking over the prairie about 3 P. M. a piercing, cutting, biting wind in our faces, thermometer 18° below zero. Acute, sharp, stinging pains were succeeded by a drowsiness and torpor, and I leaned against an old shed and felt as though I could not go a step farther. My daughter was with me, and she immediately assumed the imperative mood, entreated, commanded, insisted, took off her own warm shawl and wrapped it about me, and almost compelled me to make one more effort and struggle against the wind and cold, until we reached a place of shelter. The whole distance was scarcely half a mile. If we suffer so much in so short a distance, well wrapped up, what must it be to these poor children of a warmer clime, half-starved, half-clad, and many of them almost barefoot? As it was, our fingers and the lower part of our faces were hurt and feel ever since as though they had been burned. I merely mention this incident to show how severe the weather and how great must be the sufferings of these poor refugees. We have had the thermometer below zero very often this winter, 10, 12 or 13 degrees, not often 18. Thy sincere friend,

ELIZABETH L. COMSTOCK.

*What Penn College is Doing for the Young Women of Iowa.*—Having observed a few weeks since in *Friends' Review*, an account of the "Harvard College Annex," containing a statement of the studies of the young women under the private instruction of Harvard professors, it occurred to me that a statement of what our young women in Penn College are doing would not be any less interesting, especially to members of our own denomination.

During the last two years, in Latin, nineteen have read Cæsar; eleven Cicero; nine Virgil; four Horace; three Tacitus and two Juvenal. In Greek, nine have read Xenophon; seven Homer; one Demosthenes; one Sophocles and six Plato, taking of the above authors as much as is usual in colleges. Nine have pursued the study of German, most of them two years; and eight French. In mathematics, sixteen have taken geometry; nine plane trigonometry; seven spherical trigonometry; and five analytical geometry. Eleven have taken political economy;

eighteen English literature; seven psychology; six logic; five geology; twenty-one general chemistry, and seven qualitative chemical analysis, with three months daily practical work in the laboratory. In addition to the above many have taken longer or shorter courses of botany and other scientific studies. Many of these young women have at the same time done their own cooking and other domestic labor.—W. B. M. in *The Student*.

*Chinese Writing Simplified.*—Eligio Cusi, Bishop at Chang Tong, China, is said to have invented a new alphabet, composed of thirty-three letters, with which all sounds of the Chinese tongue can be clearly expressed; until now 30,000 were requisite. The Emperor of Austria, to whom Cusi communicated his invention, presented him with a complete typographical apparatus for a printing establishment.

*Supposed New Island in the Azores.*—T. E. Thorpe denies the supposition that an entirely new volcanic island appeared among the Azores this summer. Being there at the time he was able to witness the curious occurrence, which was nothing more than the launching into the sea of a large portion of the land at Lapa, near Topo village, to the distance of about 300 metres from the mainland. There were a number of cattle grazing on the land at the time; these apparently were so little affected by their change of base, that when found they were feeding unconcernedly on "the new island," as if it had been associated with their entire existence.—*Nature*.

#### TEACH ME TO LIVE.

Teach me to live! 'tis easier far to die:

Gently and silently to pass away,  
On earth's long night to close the heavy eye,  
And waken in the realms of glorious day.

Teach me that harder lesson, how to live,  
To serve Thee in the darkest paths of life;  
Arm me for conflict now; fresh vigor give,  
And make me more than conqueror in the strife.

Teach me to live! my daily cross to bear,  
Nor murmur though I bend beneath its load.  
Only be with me; let me feel Thee near;  
Thy smile sheds gladness on the darkest road.

Teach me to live, and find my life in Thee;  
Looking from earth and earthly things away;  
Let me not falter, but untiringly  
Press on, and gain new strength and power each day.

Teach me to live! with kindly words for all;  
Wearing no cold, repulsive brow of gloom;  
Waiting with cheerful patience, till Thy call  
Summon my spirit to her heavenly home.

—Selected.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 8th inst.

**GREAT BRITAIN.**—The House of Commons continued its session beginning on the evening of the 31st ult., until the forenoon of the 2nd inst., about forty-two hours. The Speaker at length interfered to stop the debate, which had been carried on by Irish Home Rule members for the purpose of preventing the introduction of the bill "for the protection of life and property in Ireland," which had been offered by W. E. Forster. A vote was taken, resulting in the rejection, by 164 to 19, of a motion to adjourn the debate. The Home Rule members then left the House in a body. Leave to bring in the bill was given unanimously, and it was read the first time. The action of the Speaker was unusual, and on the evening of the 2nd it was the subject of an earnest discussion. The Irish members renewed their obstructive course, on that and the following day; and on the latter, C. S. Parnell having been "named" by the Speaker as wilfully obstructing the proceedings, his suspension was moved, when the Home Rule members refused to vote. He was suspended by a vote of 405 to 7, and declining to withdraw, was removed by the officers of the House. Another member was suspended, and the Home Rulers still refusing to vote, they all, to the number of thirty, were suspended in like manner. W. E. Gladstone then moved a resolution that if notice be given that the business of the House is urgent, and if on call of the Speaker, forty members support the demand for urgency, the Speaker shall forthwith put the question without debate, amendment or adjournment; and if the question of urgency be decided affirmatively by 3 to 1, then the powers of the House for the regulation of its business shall be vested in and remain with the Speaker, until he shall declare that the state of the public business is no longer urgent. The resolution, with an addition, that a Minister shall declare any motion urgent, was adopted. Gladstone then moved that the bill for protection of life and property in Ireland is urgent, and the motion was carried. The Speaker, on the 4th, stated that he would use the authority given him with circumspection, so as to insure freedom of debate, and would shortly lay rules before the House. Meanwhile he would make a rule which would practically prevent a member who is dissatisfied with the answer to a question from moving an adjournment. The second reading of the bill was then moved, and it was quietly discussed.

A thousand colliers who have been "on strike" at Tyldesley, Lancashire, have resolved to return to work; but a meeting representing 12,000 colliers, at Pendlebury, Lancashire, resolved to strike for increase of wages.

**IRELAND.**—Michael Davitt, one of the heads of the Land League, was arrested in Dublin on the 3rd inst. He was at liberty on "ticket-of-leave" on a sentence of penal servitude as a Fenian, between four and five years of the term yet remaining, and his arrest was made on the ground of his having violated the conditions of release. He was taken to Portland prison, in England, where, on account of ill health, he is treated with indulgence. This arrest is said to have produced depression among his followers, rather than the intense excitement which might have been expected. The tenants of some estates who have heretofore refused to pay rents are now beginning to pay, apparently in the hope that the proposed land bill will favor them more in such circumstances than if they should persist in refusal. Applications to the Emergency Committee for laborers, from landlords in the South and West of Ireland who had been "Boycotted," continue, showing that the system still prevails in some districts. Most of the land meetings called for the 6th instant were

prohibited, and very few were held. The funds of the Land League have been lodged in France for safety.

Thomas Carlyle, the eminent author, died on the 5th inst. at his residence in London, aged eighty-five years.

**HOLLAND.**—At a recent meeting in Amsterdam of sympathizers with the Boers, it was resolved to forward petitions to the King, that he direct diplomatic representations to be made to Great Britain with the object of terminating the war in the Transvaal, and granting the independence of the republic.

**FRANCE.**—The Minister of Foreign Affairs announced to the Council of Ministers on the 8th, that the United States Government had agreed to the proposal of France for an International Monetary Conference to assemble this year at Paris. The United States consented to negotiate upon the basis whether to admit a double standard, gold and silver. In consequence of this acceptance, France will address invitations to the other Powers. It was not then decided whether the invitations will be issued in the name of France alone, or of France and the United States jointly.

**GERMANY.**—At a social entertainment given by Prince Bismarck on the 1st inst., at which the members of the new Economical Council for Prussia were present, the Prince informed them that the Council will soon be enlarged so as to embrace the Empire, by the addition of fifty members from the other States of Germany. It is calculated that it will have one representative for every million of inhabitants. When asked whether the Council would be entitled to consider the currency question, he said such matters would be approached by way of petition. He also said that a serious beginning must be made for the fulfilment of his promise to combat the Social Democracy by remedial measures, and not by mere repressive decrees; and that he was bound to do all that was possible to promote the incorporation of the Hanse cities in the Zollverein (German Customs Union.)

**DOMESTIC.**—Excessive rains have fallen in California, causing serious floods in many parts of the State. The Sacramento river broke over the levee in some places on the 5th inst., but the city of Sacramento was saved by great effort from being overflowed. That city and Marysville are said to be the only towns of consequence, in a district 100 miles long and 40 wide, which had escaped overflow. At the latest accounts the waters were subsiding. At New Orleans, a violent storm occurred on the 6th, and the canal levees giving way in some places, a considerable district in the rear portion of the city was submerged from the lakes. A heavy snow-storm, with very high wind but without extreme cold, prevailed on the 4th in Minnesota and adjoining territory. All the railroads were much obstructed, some being wholly closed. Along the Eastern coast, very cold weather last week and before, caused an unusual accumulation of ice in several harbors. At Delaware Breakwater, the ice-gorge was the heaviest ever known, and many vessels were blocked in it. At Long Branch, N. J., on the 7th, the ice extended a mile from shore, persons even walking 200 yards out to sea upon it. The Great South Bay, on the south side of Long Island, N. Y., has been frozen for some weeks, the ice being from 20 to 24 inches thick. A sleigh with two horses crossed a portion of it with a load of oysters on the 8th, a feat not known to have been accomplished before in twenty years. On the 8th, the roof of a part of the depot of the New York Central R. R. at Buffalo, N. Y., fell in from the weight of snow upon it, killing four persons. Happily but few cars were in it at the time, some trains having just departed, and others, which were behind time, not having arrived.

# Friends' Review.

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For Friends' Review.

HENRY MOORHOUSE.

*"If any man be in Christ, he is a new creature: old things are passed away; be hold all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."—II Cor: v. 17-18.*

A few weeks ago, in passing through Philadelphia, a dear friend saluted me with the tidings—"Henry Moorhouse has gone home." Supposing that the remark had

reference to one of his frequent gospel mis- sions to this country, I replied, "Why I had not even heard of his arrival." "Ah! he will never come to us again," was the answer; "he has gone at last to his heav- enly home, which he used to speak of so often."

I sat silently for a while, and then, as some sense of the everlasting rest and glory, that were now his portion forever, seemed to come over me, I could only praise God that His faithful servant had "entered into the joy of his Lord."

Many thousands, not only in England but in America, on hearing these tidings, will feel as though they had lost a dear, personal friend; and one to whom they were indebted, in no small measure, for their joy- ful assurance of that salvation, which the the glorious Gospel he had proclaimed with such simplicity and power had brought with new life to their weary souls. As it was so ordered in the providence of God, that some of the earliest weeks of his first visit to America should be passed under my roof, before having entered on his memora- ble Western travels, perhaps I may need no apology for briefly alluding to that oc- casion.

More than thirteen years have passed since he came, one cold winter evening, with a letter from a dear friend and brother,\* who was called "home" before him; and I shall never forget how, on entering the hall door, he stood with his satchel in hand, at the threshold, and saluted me, as I went forth to welcome him, with the searching inquiry whether I were a "Christian." It would be difficult to explain how distasteful and embarrassing this question was to me at that time; how repugnant to all our habits of thought and education, on such matters; how all efforts to avoid, or even to postpone his close in- quiry were unavailing. He did "not want

William S. Miles.

to sit down to the supper table" which I explained to him was all ready; "the Lord told me first to inquire if the master of this house were a Christian," before entering, or partaking of his hospitality.

I found there was no other way, than frankly to confess that in the sense of an assurance of salvation, I was not one;—but added that, by the grace of God, I would never say that again. It was enough; my strange guest entered, having done what the Lord undoubtedly sent him to me to do,—broken the fetters which had held my tongue. A wonderful watch-night service, in the little meeting-house hard by, filled to overflowing and lasting for four hours, attested the remarkable powers of this new comer amongst us to hold his audience with unflagging interest, as he told the simple story of the cross. I had always loved the Lord—even when wandering from Him; but for several years had been earnestly seeking to serve Him. The Holy Scriptures were regularly read in my family, with a season of silent waiting, at the close; but never had my lips been opened before others in prayer, or praise, or confession of our needs, or of His salvation. So it needed just such a faithful and uncompromising messenger, who would brook no delay or evasion, on His Master's errand, to bring me out into a measure of the liberty of the Gospel; although he could have known nothing of my condition.

Then followed precious weeks of communion, and Gospel service; "drawing-room meetings," as he called them,—where many were gathered, and which were kept up for years afterward,—wonderful awakenings in the neighboring churches; and large assemblies in the city, at his Bible readings and Gospel meetings.

His power was marvellous over those with whom he came in contact. High or low, rich or poor, cultured or uneducated, all attended his public ministrations with the deepest interest; and all seemed to feel sure of a word in season from him, of sympathy or counsel, or of prayer, suited to their conditions, in more private intercourse, so that all loved him; and many wept when he left us to go to Chicago, on his first visit to that eminent servant of the Lord, D. L. Moody, to whom he was ordained to be such a great blessing. I remember how, on one occasion, a bright young school-girl, about sixteen years of age, came into the room where Henry Moorhouse was sitting, and seeing him with his Bible before him, was about to withdraw with an apology for the interruption, when looking up with a loving smile he said to her, gently, calling her by name,—“Are you saved?” For a

few moments she stood silently with downcast eye and grave face, blushing with confusion at the unexpected question; and then her sense of the real Christian interest which must have prompted it, overcame her natural dislike to speak of her personal experience, and she slowly answered, “No, I am afraid I am not.” “Would you like to be?” was the quick and gentle response of Henry Moorhouse. Then came the great struggle of her life,—as she still stood,—silent and thoughtful,—weighing the whole subject, once and forever, whether she really would, or not. The world with its pleasures all around her,—her young life with its bright opening prospects all before her; some of her friends, some of her pursuits,—the enmity of her natural heart to the Lord,—all these were on *one* side. His Holy Spirit gently pleading with her, and drawing her to her Saviour, whom at heart she loved; His servant's mild, earnest look, of the deepest interest, fixed upon her, in this supreme moment of decision, caught as she raised her eyes timidly towards him; her pious mother's prayers; the eternal interests of her immortal soul,—*these* were all ranged on the *other* side.

Happily for her, these at last won the victory; and firmly yet softly she answered, “Yes.”

“Then kneel down at this sofa,” said Henry Moorhouse, “for the Lord says, ‘To-day is the day of salvation,’ and read aloud with me, this beautiful story of what Jesus has done for you, (the 53rd chapter of Isaiah) and take every word to yourself, as you read it, verse by verse.”

She did so, and the blessed truths of the Gospel, and of her Saviour's sufferings, never seemed so real, and so dear to her, as then, and her tears dropped freely on the page she was reading. The blessed Holy Spirit was doing His work. The Lord's promise, of old, “Draw nigh unto me and I will draw nigh unto you,” is “yea and amen in Christ Jesus forever.” Our Saviour's own declaration, “Him that cometh to me I will in no wise, (no, never,) cast out,” is known to be a living reality, by all those who believe, and accept it in simplicity and faith.

When she had finished the chapter, Henry Moorhouse said to her, “Now begin over again, and read it once more aloud,—putting ‘I’ instead of ‘we,’ and ‘my’ instead of ‘our,’ and just forget that it was written for any one but yourself. Read it as though you were the only person to whom it applied.”

It is a blessed thing to be persuadable in a right cause;—to be “easy to be entreated,” is one of the evidences of heaven-

ly wisdom. Many miss of the joy and peace that they might know, and paralyze the efforts of the Lord's servants to help them, simply because they refuse to give a trial to the means proposed;—forgetting that the Holy Spirit uses instrumentalities, as well as works directly, in opening the eyes of the people.

So she began the chapter, as he was led to suggest; reading it slowly and vocally, while endeavoring to appropriate its blessed truths to herself. And now indeed they seemed to shine forth, as she had never comprehended them before; and coming to the words, "But He was wounded for my transgressions; He was bruised for my iniquities; the chastisement of my peace was laid upon Him, and by *His stripes I am healed*," the Lord's light and salvation broke upon her soul; and smiling through her tears, she looked up wonderingly and said,—"*Am I healed?* Can it be that I am saved?" "Yes, dear child," Henry Moorhouse replied gently, as he beheld the seal of the Lamb on her forehead,—"*that is just what Jesus has done for you;*" and then he praised the Lord for another soul, delivered and redeemed by the precious blood of Christ.

Let none who read this, say that it was but a momentary emotion.

The twelve years that have passed over, since she rose from her knees, with a new life and immortal hope in her heart, on that memorable day, have only deepened and confirmed her faith, and reliance on that Saviour, whom she found, then and there, to be precious to her soul; and as a happy Christian wife, for more than half of that interval, she has cast her influence steadily, both in her home and in her church, on the Lord's side.

Many other instances could be given of his definite, personal dealing with souls, and of the wonderful blessing which attended those efforts. I do not recollect his ever proceeding in just the same way with different cases. He seemed to watch very closely the Lord's leading on each occasion.

His public delivery was very attractive and natural; although at first somewhat marred by ungrammatical words, and rude phrases of speech.

It is very touching to recall how willingly and earnestly he co-operated with our endeavors to correct these errors, spending many hours over Murray's grammar, in seeking to comprehend and master the simple primary rules of language; literally "studying to show himself approved a workman that needeth not to be ashamed." The improvement was so marked that when

he returned to England they all wondered—but he told them good humoredly that while "at home some of them had only laughed at his mistakes, a Philadelphia Quaker had helped him to correct them."

[To be Concluded.]

For Friends' Review.

#### NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

*Christian Festival at Nasik, in connection with the Church Missionary Society, Twelfth mo., 28 and 29, 1880.*

We arrived at the Christian village of Shâranpur or "City of Refuge," near Nasik, as the Christian workers from the surrounding out stations, from Bombay and other places were assembled.

The people here are Mahrattas, and the service was conducted entirely in Mahrattli. Many of the natives present were old men, who must have seen many years service as evangelists and catechists.

At 11 A. M. a conference was held, presided over by H. C. Squires, of Bombay. His address was on the first Church Conference of workers, from Mark iii. 14. "We are not met," he said, "to magnify ourselves, or our work, but to humble ourselves for all that is lacking, for searchings of heart and confession. If those who are sent forth to preach would be strong, it must be by being with Jesus, abiding in Him, and He in us."

Thomas Caras, of Bombay, followed on Unity—on avoiding the little jealousies and animosities that spring up too often between man and man. "We object," he said, "to the Pope, but do we not sometimes get a sort of notion of infallibility in ourselves, every man thinking himself a pope? We are to put off the old man; as one of the old Puritans expresses it, do we not too often 'put him under,' instead of putting him off, and then we are startled to see how he has sprung up to life again. We talk of love and kindness, and many a man does not do the kind act or speak the kind word, simply because he did not think of it. The kind man is one who thinks about others. Let God's purpose be our purpose, and His mind our mind. A good man has said: 'We love people to whom we are kind, more than those who are kind to us.' We can see a reason for this in the word of Christ, 'It is more blessed to give than to receive,' but some people seem to think that it is more blessed to receive than to give. God loves to give; He is kind; let us be more like Him. The reason we are not more united to one another is because there is so little of God in us."

I was asked to follow, and as both addresses were translated into Mahratti, all were able to understand; and while I was glad of the opportunity of addressing so many native Christian workers in words of good cheer, I felt that Thomas Carss had spoken very much to the condition of the people. We sometimes think in England we can see many faults in real Christians; but among those who have been gathered from heathenism it is often humiliating to see how much capacity to teach others runs alongside with the need of living out personally some of those first elements of Christian vitality, brotherly kindness and consideration of others. Three natives discoursed eloquently and earnestly on this theme, one fine old evangelist, without any shoes on his feet, giving us a good part of the Christian canticles from I. Cor. xiii, which he appeared to know off by heart, without opening his Bible. It seems natural to these Eastern races to speak readily and fluently of what they feel deeply.

It does one's heart good to see the thoughtful eye and trained look of many of these Mahratta Christians. One cannot but recognize that a genuine native Church exists here, which is not so dependent on the ministrations of Europeans as many might suppose, and yet does need the very careful direction and oversight and guidance of the English missionary.

On Third-day evening, Twelfth mo. 28, an influential missionary meeting was held at Shâranpur, at which the Bishop of Bombay presided.

On Fourth day morning, at 11 A. M., we sat down again to Conference. The whole proceedings were entirely in Mahratti. The Bishop of Bombay again presided, and Mayor Jacobs of Poona gave a fine address in Mahratti. He was followed by Ruttonjinnwragi, a converted Parsi, and quite a number of native brethren. It is a fine sight to see such a large meeting discussing questions of Christian work in such perfect order, and yet with full liberty for the native brethren to speak freely one after another, each being allowed ten minutes. This discussion "On the position of the native Churches, and the best means of making them independent of foreign help," gave me a very favorable impression of the vitality and vigor that centres in the Nasik work.

*The Mang Mission.*—The converts at Shâranpur are for the most part from the *Mahars*, a low caste in this district. Those at Aurungabad are from the *Mangs*, a still lower caste, and it seems as though it would take generations to raise them to the level of the Brahmins in mental power. These low castes have practically little to lose

and much to gain in becoming Christians. Their social position improves when they are received into the Church, but it is very different with the fine intelligent Brahmin of good mental power and good social position. He has much to forsake, and converts from the Brahmins are very few. There are from three hundred to four hundred people gathered to Christ at Aurungabad, and this work among the Mangs is a very interesting one, although the teachers at Nasik find the Mang children are dull boys at school, and are always beaten at lessons by Brahmin boys.

*The Christian Village of Shâranpur.*—The city of Nasik, from which Shâranpur is about a mile and a half distant, is one of the greatest strongholds of Hinduism. It stands on the Godavery, and the rocky bank of the river is studded with Hindu temples and hideous idols. As I walked alone in the heat of the day among these odious places of idolatrous worship, and saw the thousands of people crowding the banks of the river, it made my heart very sad. Men can waste their wealth profusely on such abominations; then as we turn to the little village of Shâranpur, where Canon Farrar was born, and where his father worked, and composed many of the beautiful hymns now sung by the native Church, we find instead of the idolatrous magnificence of the Godavery Ghâts, a simplicity and rigid economy that speaks well for the excellent management of the Church Missionary Society. Although Shâranpur is their headquarters for a considerable district, they have not built a church edifice, but use the school-room for all their meetings. The buildings of the village are all of them of a simple character. Beside the orphanage, there is a Poor Asylum, an excellent Library and other good things at Shâranpur, of which I need not speak particularly. The native Christian community at Shâranpur consists of about 380 souls, including the small Christian communities at Deolalee, Igatpuri, Wadala and Patherdi. There is only one Protestant native Christian family at Nasik, out of a population of 35,000. This one family is that of the Catechist, who has been placed there from Shâranpur.

*Orphanage Work.*—The Boys' and Girls' Orphanage at Shâranpur is conducted with the greatest economy, the rooms consisting mostly of four whitewashed walls, roofed in, and mud floors, and are almost literally without furniture, except such rugs as the children have to lie on at night. It was a great privilege to go round the Orphanage with W. A. Roberts, the resident missionary. "We train these boys and girls to work. It would be a great mistake," he

said, "to spoil them for the position they will have to occupy in after life." The boys work on the farm, and a large farm it is, consisting of a vineyard, an orange grove, a sugar plantation, a large guava plantation, and wheat and grain crops. There are 27 boys and 27 girls in the orphanage and the farm goes towards their support. There are also five youths in the normal school training for teachers. During the famine many children were taken in, but now it is exclusively for orphans. The girls get up at four o'clock in the morning, and grind the corn in little stone mills, which we saw on the floor of the grinding room, two girls grinding at each mill, as we read in Scripture. The girls cook, clean, carry water, and make the clothes for the boys as well as for themselves. Well may W. A. Roberts say, "I do not think it will be the fault of their training if they fail to turn out the industrious housewives we hope to see them." As I saw them busily and merrily making flannel shirts for the boys, I quite agreed with him. It was from this orphanage came the celebrated "Nasik boys," who were such a help to Dr. Livingstone. Formerly many boys from Africa, rescued from slavery, were brought up at Nasik, but now the African and Indian missions are entirely distinct, and these orphans are all from India. The boys were none of them to be seen at home, but I saw them out in the fields both at play time and work time. The boys get their meals in the open air at this time of year.

*Open air Preaching.*—On the afternoon of Fourth-day, Samuel Baker accompanied the native preachers to the open air meeting among the great Hindu temples at the Godavery Ghâts. He preached to the people while a clever Hindu was holding another meeting in favor of Hinduism at a short distance. These open air services are regularly held twice a week, once in Maharratti for the Hindus, by their sacred river, and once in Hindustani, in the Mussulman quarter of the town. This systematic open air work is certainly following the example of Christ and His apostles. It keeps the subject constantly before the people in a pertinent manner. They get hearers which they could not otherwise get. It propagates truth, and many have been led to think by its agency. They usually have large and attentive audiences.

THE Commissioners of Emigration have submitted their annual report, from which it appears that the total arrivals at Castle Garden during 1880 were 327,371, of whom 104,264 were from Germany, 66,399 Ireland, 33,768 England, 35,217 Sweden, and 11,190 Italy.

For Friends' Review.

### THE ANOINTING.

*"But ye have an unction from the Holy One, and ye know all things."*

Christian believers receive an anointing from the Lord Jesus. The gift and graces of the Holy Spirit are bestowed to qualify them to serve the Lord wisely and efficiently. Taught the truths of the Gospel, they have already embraced them and Him of whom they teach. As members of one body, and all drinking into and of one Spirit, they are not independent, and should gladly learn of each other as God gives ability to each to instruct another. They are not independent of the Bible, and of the teaching of the Apostles. The Scripture is profitable for instruction. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord," says Paul.

But the anointing does enable believers to discern the truth; to apprehend it as they could not before their conversion. What had appeared dark or difficult, becomes clear and plain, as they are teachable and obedient.

Pastor Fisch took a learned but skeptical friend to a shoemaker of his congregation to be taught the things of God, and so richly had they been opened to the understanding of this humble servant that the skeptic's doubts were met and he became a believer.

This anointing, if closely attended to, will enable believers to discern false teaching, and that which does not edify. Hence John writing with reference to "seducers" who would have led the Christians from the faith says, "but ye know all things." They had already had a convincing understanding of the great facts and doctrines of the Gospel, and could detect those who tried to sap the foundations of the faith.

The anointing teaches, and in these days it is incumbent upon Christians to watch in deep reverence its teachings, both as to doctrine and as to personal conduct. If when Paul essayed to go into Bithynia to preach, and the Spirit suffered him not, he was obedient, how much more should believers now wait to know what the Spirit suffers them to do, should they propose any course of doubtful fitness for a follower of Christ. Seldom was the query more applicable than now: "What do ye more than others?" Many of the virtues are to some extent common in the lives of non-professors of religion. The public sentiment which Christianity has formed in favor of these virtues, and their value in money, or in social esteem, suffice to make many practise them.

But Christians should excel in *all* virtues; be more honest, more humble, more generous, more truthful, more tender and sympathizing with their fellows, more temperate in all things, more guarded in their words so as to be perfect in this respect, more meekly bold against all wrongs, more lovingly concerned for the whole welfare of their fellow-men than others. They should be so filled with this anointing of Christ's Spirit, that its fragrance shall pervade their whole lives. It would make them deeply concerned for the salvation of their neighbors and the increase of Christ's spiritual kingdom. God grant that we may be more devoted to the cause of Christ and wisely active in all good things.

#### OUR LONDON LETTER.

*Stanley Pumphrey* has been struck down by severe illness whilst staying at Sheffield, and his numerous friends await with solicitude the progress of the fever by which he is attacked. [At the latest accounts he writes that he is slowly recovering.]

It was mentioned in this correspondence two months ago that two English Friends had gone out to Syria to stay some months at Brumana and work among the people, especially the native women. The visit of Maria Feltham and E. Clayton has been already blessed to the Mission at Brumana, Syria. They have entered zealously into the different branches of the work, giving a helping hand wherever it seemed needed, in the Training Home, the First-day School, the Medical Mission, the Mothers' Meeting and the new Cottage Hospital. At the meetings for worship on First-days, they tell us that from 100 to 150 persons of all classes and creeds gather together at the sound of a bell (clocks and watches being very scarce.) Men and women sit on separate sides of the meeting-house until the men's side is full and then they fill up the other.

In the Medical Mission our Friends have felt the deepest interest. This agency brings together those who could be reached by no other means, priests, monks, princes, and men of the most diverse and conflicting religions are all glad to come and avail themselves of the physical benefits offered. And there is no shrinking from faithful preaching of the simple gospel to those who attend. The English Friends have also often accompanied Dr. Beshara in his rides to the villages around to pay medical visits to the sick; he translates to them out of Arabic, parts of the conversation which might interest them, and they thus get an access and insight into Syrian homes

such as is usually difficult or impossible to obtain. M. F. and E. C. write that such is the openness on the part of the people to learn, and such the interest and curiosity with which they as English women are regarded, that they feel it a solemn responsibility to neglect no right opportunity of speaking for the Master.

The new Cottage Hospital at Brumana, the first on Lebanon, was opened with a large inaugural meeting on the first day of the new year; the Governor, the Judge, and nearly all the persons of influence in the district attending. The women Friends have been busy preparing dresses for the patients, and fitting up the rooms and wards ready for use. Whilst the Mission has been extending in this direction, the projected *Training Home for Girls* also continues to engage attention, M. Feltham and companion being strongly impressed with the great need and probable usefulness of such an institution. It is hoped that through the liberality of American Friends, more especially of New England Yearly Meeting, a beginning may before very long be made, probably at first on a small scale. What is wanted is a Christian home for a few girls, where they may be taught, besides an elementary school education, to make and mend their own garments, housework and other feminine duties, of all which Syrian mothers seem to be deplorably ignorant.

All those interested in the Syrian Mission are very thankful for its progress from year to year, and for the good results, of which there is frequent evidence. We must not forget that there is a part for those at home to take, in keeping up the vigorous life of the parent churches as well as in holding up the hands of the laborers in Bible-lands, by prayers, by sympathy, and by material help. "We need," said Theophilus Waldmeier in a recent letter, "many Friends whose hearts and hands are moved with ours, to carry on the work of Friends' Mission on Mount Lebanon."

London, First month 27th.

#### AGAIN.

The discussion as to whether the word "thee" could be used correctly in familiar discourse has shown that while it is almost universally so employed by Friends in America, some whose judgment is worthy of great respect, think that we should recur to the use of thou. They urge this both as more correct, and more in accordance with the only ground on which the use of the singular language can now be made a matter of conscience, that it is Scriptural. To close the case we give part of two notes from F.

B. Gummere, and a word from one who views the question in the light of conscientious obedience to the requirements of her Saviour.

B. F. Gummere writes: "All I have to say is that B. C. Hobbs, with his Bible quotations, simply disregarded my explicit remark that 'thou' was to be left to *solemn uses*. He actually applies 'thee' to such uses and then saddles me with the responsibility!

"I have only two points to offer—enough for our readers' patience. In the number that contained H. H.'s courteous answer to my first article, was a continuation of a memoir of John M. Whittall, written by one of his family. It attracted me for more reasons than one. When I was quite a little fellow, I used to hear the Haverford students now and then discuss the managers. There was generally a sly hit for each one; but when it came to 'Captain John,' as they called him, wit hung fire. What a fine manly ring there was in all he said and did and was! So I read this article with special interest, anything that was connected with that four-square manliness being worth noting. After describing a piece of family experience, the writer adds: 'One of us said; "Father, what does thee do here all alone in the dark?" He replied; "I wait for the Lord, and he comes."' (p. 196.) Now suppose we assume with B. C. Hobbs that to say 'thee' is much in the same line of error as when a Western farmer says he 'has a right smart chance of hogs,' and to make the above extract palatable for the refined taste of Goold Brown's disciples, change to 'dost thou;' shall we gain?

"No. Just as it would jar on every one of us to couple a familiar 'thee' with the name of God, so it would sound stiff and harsh to use the formal 'thou' in the intimate family circle. I say again, this word 'thee' is so bound up with our sweet home life that we ought to cherish it in noisy, bustling, 'smart' America. There are—and let us be thankful for it—many such homes, many in which this word is felt as a 'household word' in the truest sense. While such men too, and the list could be indefinitely increased, while the Professors of our leading college find 'thee' a proper expression, even if Goold Brown and T. S. Grimké declare it an error, I must say: *Malo errare cum Platone quam cum istis vera sentire*. My object in writing the first article was simply this; I knew that most Friends used 'thee' and yet had an indefinite sense that it was grammatically wrong. I felt that it was not so, and wrote."

"A Bit of Evidence for 'Thee.'—I have some direct, positive evidence that as far as

I can see, establishes beyond doubt my claim that 'thee' is a dialect-remnant of equal dignity with any that have been adopted into our present language.

"I have not a copy of my second article by me; but I think I used one term rather loosely, and will here explain. Dative and accusative fell together early in Old English, and I simply called the common word *the, thee*, an accusative. This was not exactly an error; but in point of fact our 'thee' as nominative is an old *dative*, as even Goold Brown and Co. must own, when they consider forms like *themselves, himself*, in addition to the following evidence. The process is analogous to the substitution of the singular for the proper plural form in 'they sang.' So much premised. Now for evidence: true, he who runs may read, but I am more afraid that he who reads may run, refusing to take up questions of fact.

"I call up a very respectable Kentish clergyman, Dan (i. e. Dominus, a clerical title) Michel of Northgate, an Augustine monk, who lived in the early part of the fourteenth century, at Canterbury. He wrote what Ten Brink calls 'a popular handbook of moral theology,' and its title is the *Ayenbite of Inwyrt*, that is, the Remorse (remorsus=again-bite) of Conscience. Dr. Morris of London has edited it. Unfortunately I have here access to only one chapter; but that shows enough. In this chapter—the *zevende heaved of the beste*—occur a couple of cases that are directly in point, and they could be indefinitely multiplied had I the whole book at hand.

"1. 'And *THE* aselt conne thet ase me zenegeth,' etc., i. e. and thee shall know that, as one sins, etc.

"2. ' . . . yef *THE* wylt, thet me ne,' etc. i. e. if thee will, etc.

"An eminently respectable clergyman of the then National Church of England, writing a treatise on divinity, five hundred years ago—does not that give dialectic claim to 'thee?' And remember that this is preserved in modern usage yet in *themselves, himself*, etc. This leads us to another older proof—to our great epic *Beowulf*, one of the oldest monuments of all English speech; to the *Genesis, Exodus* etc., once ascribed to Cædmon. In the sentence: *thu meahst nu the self geseon*, 'the' is dative used as nominative. We now have a false analogy with *myself* and must translate: thou canst now *thyself* see. Not so the thousand-year-old Anglo-Saxon, and the same can be found as late as Robert of Gloucester. I refer—though I fear it is not accessible in America—to Witte's essay on pronouns in Kölbring's *Englische Studien* for 1879, p. 121. I must say, I regard this as conclusive

in support of my position. Where a sincere desire exists to find out the truth of the matter, I am not afraid of the verdict."

F. B. GUMMERE.

Frelburg, First month 18th, 1881.

On the use of "theu," Abigail C. Beede, of Lynn, Mass., writes: "This subject, introduced by our friend F. B. Gummere, in *Friends' Review*, current volume, number 11, replied to by H. H., number 13, by B. C. Hobbs, number 18, and lastly by H. Hartshorne, number 21, claims my interest, and on it I have something to say.

I do agree most fully with those three replies; they are pithy and to the point. I am rejoiced to find light is dawning upon us, as a people. When in my 'teens,' in my father's house, the Spirit of the Lord moved my heart, and enlightened my mind, I saw it was my duty to adopt the grammatical use of the pronouns 'thou' and 'thee'. It was the language of the Bible throughout, written as it was in different languages. With conscientious convictions, I struggled awhile, at length yielded, using it first to my father, who had always used it correctly. The peace which followed is vivid even now, in my 70th year. I sincerely believe that on the fulfilment of this duty, has hung the whole influence of my life, not because that of itself was saving, but it was obedience to manifested duty. My friend H. Hartshorne says, it is with difficulty, owing to surrounding custom, to use 'thou' and 'thee' altogether in household language; not so with me, while few have followed my example, I do not find it hard to do right in this respect, however remiss I am in others, for I find this truth verified, that with every cross there is its attendant crown.

"I too, with him, shall be surprised, 'if the deliberate thought on this subject, of the majority of Friends, will not accede to this, as both desirable and practical,' and further, there is nothing harsh or difficult in the proper use of 'thou' and 'thee,' with its own forms of verba. With him, I hope it will never be lost sight of, among Friends, until the day when our simple holding of Gospel truth 'shall cover the earth, as the waters do the sea.' I do most heartily encourage the Scriptural grammatical use of our language. It is below the dignity of our Professors and Teachers, to mutilate and make impure our 'mother tongue.' In their proper places these pronouns cannot cause chagrin to the scholar. The abuse of custom, does not justify change in principle."

AND now abideth pride, fashion, extravagance, these three, and the greatest of these is pride—simply because it is the root of the whole matter.—*Primitive Christian*.

## FRIENDS' REVIEW.

PHILADELPHIA, SECOND MO. 19, 1881.

A WRITER in the *National Baptist* states that after careful examination he finds "that about one-sixth of all who are received by baptism into our (Baptist) churches are excluded afterwards." He adds, "If the discipline of our churches was only moderately strict, the exclusions would easily amount to one-fourth of the baptisms. Does not this fact point to most wretched work in some part of the line?" Among reasons for this he points out, "wrong methods of conducting revivals; wrong presentation of truth to the unconverted; too little of the law and of human guilt; *too little of obligation to God and of duty*." He suggests that, "selfish desire on the part of pastors and churches for more members, for side effect oftentimes, is another. And perhaps editors have some share in the evil by encouraging reports of everything *large* in the work of the churches."

Backsliding is not new. Many of our Lord's disciples went back and walked no more with him. Paul wept over those who professed Christ, but in works denied him. Pliny the younger, in his letter to Trajan, tells of some declaring they had been Christians, but who before his tribunal "execrated Christ." Samuel Bownas says that between his second and third visits to Scotland, a period of about twenty years, a very large proportion, above one-half, of those gathered by the early Friends had forsaken them. But it is a matter of very grave responsibility to endeavor to teach and preach as far as possible, "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." The fleshly part easily rises up in the teacher if not kept under submission to the power of the Spirit.

Not simply ease from the pangs of conscience and the fears of hell, but a deep and thorough repentance which shall issue in a faithful following of Christ with obedience to His precepts and to His inspeaking voice in the soul, is to be sought in conversion.

MOST assuredly do we hold that continued meetings for bringing the careless under the searching effects of truth and the present power of the Lord to heal them, are a right means. The Lord's counsel should be watched for as to the proper time to hold and to continue such meetings. Suitable conversation with those who are awakened to desire salvation, and prayer with and for them as led thereto by the Spirit,

have been blessed to the lasting benefit of many. But order, reverence and avoidance of all unseemly extravagances, (which can only serve the purpose of Satan), are essential to a real work of grace among attenders of such meetings.

If Christian parents were faithful to teach their very little children about the Lord Jesus as lovingly and clearly as they should do, a very large proportion of them would give their hearts to Him, and under right training be established in a religious life and conduct as they reached manhood and womanhood. If the young people who have been brought up in orderly Christian homes and in our Bible-schools, and who, by their generally correct lives and often sober demeanor, show that they are desirous to be real disciples of Christ, were properly led in private by ministers or others to state their difficulties and to yield their hearts to the Lord fully, there would be far less need for revival meetings. But for the sake of the large class who are living outside of decided religious influences, and for some who want help to decide for Christ, such meetings are very useful when properly held.

THE detention of children in almshouses has engaged the care of the Pennsylvania "Board of Public Charities" the past year, as it has that of philanthropists in many parts of our country. This Board urges that no children of the commonwealth should be reared in such surroundings as the almshouses entail. They recommend an act making it unlawful to receive into poor-houses any child between two and sixteen years of age, except in case of such disease or defect as to render the child unfit for family care. The act further provides that Overseers of the Poor shall place all pauper children over two years of age, who may be in their charge, in the care of some responsible family in the State, or in some proper institution:

A "Home" for such children has been opened in one of the wards of Philadelphia, where they are trained for a time and then committed to proper families to be reared. The children have quickly lost the bad habits acquired at the almshouse, and are so sought for that the demand has exceeded the supply. Moreover, the fact that the children will be so placed in the "Home" deters whole families from entering the almshouse together, and furnishes one more stimulus for self-support to parents.

THE revised New Testament will not be published this month, as was anticipated. It is now reported from the University presses that it will probably appear about the middle of Fifth month next.

#### DIED.

SMITH.—Twelfth mo. 27th, 1880, at his home, in Newcastle, Placer Co., Cal., William R. Smith, aged 70 years. His last illness, though long, was borne with great patience, and truly "his end was peace." This Friend and his wife Eliza (deceased) were formerly members of Farmington Monthly Meeting, Ontario County, N. Y., and later of Richmond, Indiana, and of Minneapolis, Minnesota.

HAIGHT.—Near Grafton, Ontario, Canada, Sixth mo. 20th, 1880, Gilbert D. Haight, about 74 years of age; a member and Elder of Cold Creek Monthly Meeting. He was stricken with apoplexy while sitting in meeting. He was diligent in the attendance of meetings for worship and discipline; quiet and unassuming in his manner; firm in the conviction that the religious principles of Friends were those of Christianity, pure and simple, and exceedingly jealous that these should be maintained in all their original purity and simplicity. His past life affords the best possible evidence that the sudden call found him ready.

DRINKWATERS.—In the township of Holdi-mand, First month 19th, 1880, James Drinkwaters, aged 70; a member of Cold Creek Monthly Meeting, Canada. He knew very little of Friends until about six years ago, when at a funeral not among Friends, L. M. H. spoke a few words, which to use his own language to the writer a few days afterwards, went to his heart like a coal of fire, and had continued to burn there ever since. The next First-day himself and wife were at our meeting, and subsequently became members, and although they had to travel about eight miles, they were seldom absent from meetings, except from illness or stress of weather. The sister who was the instrument of his conversion was with him during his last hours, and describes the scene as another evidence of the power of a risen Saviour. He remained sensible to the last, his peace flowing like a river, as from the eternal fountain of light, life and joy.

CHASE.—Alanson Chase died at his home, in East Hamburg, Erie Co., N. Y., Twelfth month 17th, 1880, aged 76 years; a member of Farmington Quarterly Meeting. He submitted himself to the cross of Christ near the age of twenty one. He has been faithful in the support of all the doctrines and testimonies of his religious Society, especially that of adopting the plain language and dress, which was a heavy cross, but he found grace sufficient to obey. By his death the Bible-school which he maintained has been bereft of its strongest support. His cheerful and friendly manner endeared him to a large circle of friends. He was generous with the means God had given him, and attentive to the calls of the needy, and the church found him a liberal member. May the great Shepherd raise up faithful laborers to fill the places of those whom He has been pleased to take to Himself. Softly and almost painlessly he fell asleep in Jesus. When asked if he felt at peace with God he answered in a clear voice, "Yes, at peace with God and man."

THE regular Baptists of the United States, according to their "Year Book," have had an increase the past year of 163,293. Their total membership is now 2,296,327.

CHRIST invites you, not only to cast all your burdens upon him, but yourselves also, which to the real Christian is the greatest burden: "O wretched man that I am! who shall deliver me?" "Come unto me,—I will give you rest."

## RELIGIOUS INTELLIGENCE.

THE *Moravian* reports of the Greenland Mission that the year has been a prosperous one. The winter has been mild, the supply of food sufficient—consisting of seals, herrings and foxes. The Eskimo are diligent in attending meetings, even at the cost of personal suffering; are very much occupied with the struggle for existence, have "small thoughts" as they say themselves, and depend much on the missionaries. The latter have to check this; the people are in danger of thinking that confessing a fault to them is enough. Others fancy that diligent attendance of worship is sufficient, without being willing to surrender their whole hearts to the Saviour.

THE Young Men's Christian Association of New York has had 2050 gatherings of various kinds in its building the past year. More than 264,000 persons have used the building, the larger part visiting the library and reading room. There have been added in the year 1367 new members. The Bible class averages 300 at each meeting; visiting the sick, holding social and religious meetings and other kinds of work have been vigorously carried forward.

THE Independent Catholic Church of New York continues to prosper. Its services are crowded; three priests have joined the cause. A French mission has been opened in that city, and also an independent church formed in Newark, N. J.

THE Baptists of Great Britain report for 1880, churches, 2565; chapels, 3537; members, 281,061; pastors, 1902; Evangelists, 3039.

It is pleasant to note that among *religious* news *The Independent* puts the following notice of Christian effort to stop an unjust war:

"The French Protestant deputation in behalf of the Basutos were very kindly received by the English Colonial Secretary, Lord Kimberly. The deputation represented that the Basutos accepted the British government, understanding that they would retain their arms and under a distinct pledge that they should be separately governed. They are now fighting to keep their arms and to avoid a wholesale confiscation of their lands, with which, the missionaries say, the Colonial (Cape Colony) Secretary has threatened them; but if their grievances were redressed and an amnesty granted they would yield. Lord Kimberly said he was desirous of peace in South Africa; but there had been so much excitement that a reasonable policy was made most difficult."

THE sister of the King of Sweden is a missionary in Lapland, and has sold her jewels to aid her in her work, says the *National Baptist*.

AT San Francisco, D. L. Moody organized a Christian conference for three days. *The Occident* says of it:

"On the eve of the first day Mr. Moody delivered one of three addresses on the work of the Holy Spirit. It was followed by a prayer-meeting, to which about two-thirds of the congregation remained. Mr. Moody said the rain was probably a good thing for the Convention; it kept the careless and indifferent away. The people who had come were the very ones that he wanted to talk to. If the Christians were revived, sinners would be awakened. He him-

self needed a fresh anointing. He wanted all his brethren to pray for him, that he might be a better Christian and a better worker for Christ. He then called upon Christians who desired a larger measure of the influence of the Holy Spirit to rise. Scores responded to this invitation. Ministers stood up and told with tremulous voices and tearful eyes of their longing to be holier and more useful. Deacons and elders arose with the same request for prayer. Young men arose. One or two mothers in Israel arose. It was a tender and impressive scene. The Spirit of God was manifestly present in power.

"After all the time that could be given to these requests was consumed, as many were still anxious to speak, Mr. Moody asked all who desired to be filled with the Holy Ghost to stand up. Nearly every one in the house arose, and then all knelt down, and four or five short prayers were offered, all directed to the one object of desire and longing—a deeper work of grace in the hearts of Christians. The prayer-meetings yesterday afternoon and evening were the most tender of any we have ever attended in San Francisco. They were like the rain that was falling on the earth. They softened the hearts of many, and prepared them to receive the good seed of the kingdom.

"In his last address at the Convention, Mr. Moody dwelt on the life of the great Apostle as an example to modern Christians. The report of his address closes as follows:

"I like Paul. He fires my soul. When I am tempted to discouragement, I think of him. At Rome, the end comes. Nero is going to have his head. But that is all Nero can get, for God already has his heart. Just before his martyrdom he writes to Timothy, 'I have fought a good fight. I have finished my course. . . . Henceforth there is laid up for me a crown.' Wasn't it a good fight? But see the Roman soldiers. They have the tent-maker bound. They take him two miles out of the city. They are about to behead him. 'Now, Paul, are you not sorry that you were so radical? Wouldn't you do differently if you had your life to live over again?' 'No,' he cries; 'if I had a thousand lives, I would give them all for Jesus, and now I am going to be with Him forever.' I see him bend his head; I see the sword descend. And now, behold a chariot! He leaps into it. He goes up, up, up. The bells of heaven are ringing. Its gates swing open. I see him sweeping through them. I hear a voice, that says, 'Well done, good and faithful servant, enter into the joy of thy Lord!' Oh, let us be up and about our Master's work! The eyes of some are growing dim. Don't you want to do a little more for Christ before you die? Shall we not concentrate what is left of our lives upon one thing and do it? Let us be in earnest."

## TEMPERANCE NOTES.

THE evidence of the evils of the sale of intoxicating drinks under license laws has been so repeated that its force can scarcely be strengthened. But the following extracts from an address to his fellow-citizens of Lowell, Mass., by Judge Crosby, bear the weight of his official authority; and read like the words of a dispassionate man who is touched with genuine regret for

the miseries flowing from that which is permitted by law. He says:

"For these many years I have left my court daily, distressed at the needlessness as well as the actual wickedness of the mass of business in my court. It has seemed as if I was only a chronicler of disappointed hopes, of wasted energies and happiness, of the crimes and domestic sufferings of the community. The law requires the court to certify annually to the Secretary of State all the criminal business of the court, but our returns are used only in the aggregate of all like returns throughout the State for legislative information. I beg leave to present you now some of the items of our last report covering one year:

Cases of drunkenness . . . . .	797
Common drunkards . . . . .	88
Common drunkards, second offence . . . . .	63
Disturbances of the peace (including several persons in each) . . . . .	44
Assault and battery . . . . .	214
Total . . . . .	1206

Giving 1206 directly from drinking, and there were 214 larcenies, more or less arising from the same cause.

"Let me now add to the above, returns from the police department. During the year there were 2766 arrests by police officers during the night, and 1165 brought into the watch house as *lodgers*.

"The police officers for all this work now number 51, and there are, I am informed, 139 inmates in our poor-house and 41 children in our reform school.

"The feeders and producers of this horrible catalogue of offences, wretchedness and poverty, are found in the City Hall, where the city fathers preside, from whom we have a right to expect *protection* instead of discouragement.

"I find by the printed list that there are 277 licenses under the various forms granted by them—viz.:

"There are 89 places where liquors may be sold to be drunk on the premises.

"There are 188 places where liquors may be sold to be carried away.

"Licenses to sell liquor are granted because it is so dangerous an article that a general sale must be inhibited, and has been inhibited from the establishment of our government. The license is provided that it may be sold for absolute necessity, as use in manufactures, medicine and the arts, while the inhibition is to prevent injuries to individuals and the public. In other words, to allow it to be sold for necessary, not injurious purposes."

He recommends the withholding of all licenses to sell alcoholic drinks except for medicine and use in the arts. He believes the evil must be reached by law. That "we have tried moral suasion forty years, burying more than a generation of drunkards, and the practical result has been to teach and influence temperance men who did not need it to keep sober, to be total abstinence men, while drunkards have not given ears to hear or hearts to receive either the teaching or refraining. There is now little expectation of even probable success in removing temptation, save in shutting up the grogshops and giving oppor-

tunity for a compulsory escape. This is the great hope of the reformed men."

"Fellow-citizens, put down the grogshops and you will put up sobriety, prosperity, peace and respectability in like ratio. We shall need a police thereafter only to watch for fires and thieves, and to catch runaway horses."

He appends statistics of intemperance in Lowell, for the year ending 11th mo. 30, 1880:

Lodgers in city lodging room.		Arrests	
Males . . . . .	1193	Males . . . . .	2779
Females . . . . .	59	Females . . . . .	479
Foreigners . . . . .	1016	Foreigners . . . . .	2328
Americans . . . . .	236	Americans . . . . .	448
Non-residents . . . . .	1271	Non-residents . . . . .	423
Minors . . . . .	118	Colored . . . . .	8
Colored . . . . .	3		

Of the above there were:

	Arrests.	Prosecutions.
Common drunkards . . . . .	82	80
Second offence . . . . .	44	40
Third offence . . . . .	31	31
Drunkenness . . . . .	1603	867
Assault and battery, almost wholly by drunken men . . . . .	213	190

## THE INTERNATIONAL LESSON.

### FIRST QUARTER.

LESSON 10.

Third month 6th, 1881.

THE WITNESS OF JESUS TO JOHN Luke vii. 19-28.

GOLDEN TEXT.—"He was a burning and a shining light."—John v. 35

### CONNECTED HISTORY.

After healing the palsied man, our Lord, according to the narrative in Luke, called (Matthew) Levi to follow Him, who is usually spoken of as Matthew the publican or tax collector, on account of his previous occupation. He forsook all and followed Christ. He must have been high in position among the publicans, for he made a great feast.

In the beginning of the sixth chapter Luke tells of the disciples gathering and eating the grain as they went through the fields on the Sabbath day. Then comes the healing of the man with the withered hand on the Sabbath day; which miracle filled the Scribes and Pharisees with madness. The argument of our Lord in regard to doing good on the Sabbath day only increased their irritation. Then follows the choosing of the twelve Apostles, before which our Lord continued all night on a mountain in prayer to God. In the list of the Apostles, Simon Peter is placed first, and Judas Iscariot last. This choosing appears to have taken place on the higher part of the mountain, and afterwards Jesus came into the lower ground, where the multitude sought to touch Him for healing. The rest of the chapter is devoted to a synopsis of His discourses, and is very similar to the Sermon on the Mount. In the beginning of the seventh chapter (which is one of the most beautiful and instructive in the whole Gospel) Luke records the healing of the centurion's servant. He portrays the wonderful humility and faith of the centurion. Then follows the miracle of raising to life the son of the widow of Nain, a striking instance of the loving sympathy of our Lord. Jesus was now recog-

nized by the people as a great prophet; and they believed that through Him God had visited His people. John was all this time a prisoner in the dismal castle of Machærus. His disciples, however, told him all these wonderful things about the Lord Jesus.

#### THE LESSON.

Verse 19. *And John, calling unto him two of His disciples, sent them to Jesus.* John was in prison by Herod's order, because he had testified against Herod's sin in marrying Herodias, his brother's wife. John had faithfully done his duty as the forerunner of Christ, but as Jezebel had determined on Elijah's death, so Herodias was resolved on John's death. Herod, like Ahab, had a fear mingled with reverence for the prophet of the Lord. John appears to have had the privilege of receiving visits from his disciples, and in his distress sent two of them to Jesus, saying, "Art thou he that should come, or look we for another?" This message from John is what might have been expected when his history is studied. A prophet of the Old Covenant who had boldly testified against evil, who had braved danger, and who when called upon by the multitude preached repentance and the coming of the Messiah, could scarcely look upon the work of our Lord as he journeyed through Judea, Samaria and Galilee as filling his idea of the part of the Messiah (the coming One). Christ had not manifested His kingly power. John could endure all the hardships of the wilderness, but not the prison cell. A wicked prince had been able to shut him up in a dungeon; he saw no prospect of liberation, and sent the message, *must we look for another Messiah?* This is one view. Others think that John did not certainly know that He who did all these miracles was the same Jesus whom he had baptized; or that he sent to satisfy his own disciples. It must be remembered that our Lord placed John on a level at least with Moses, Samuel, David, Isaiah or Daniel, as a prophet. In any case our Lord knew John's mind and the answer to be returned.

20. The disciples of John repeated his query exactly to Christ.

21. Our Lord was busily engaged in various works of love, such as it had been foretold by the prophets the Christ should perform, when the messengers came. Luke, as a physician, distinguishes between diseases, (infirmities) plagues, (the Greek word is translated scourgings, Acts xxii. 24, Heb. xi. 36,) and evil spirits. The giving of sight was recognized as something very precious; the Greek word is usually rendered *forgive*, so that those whose sight was restored received a gift from Him.

22. Jesus sent back the disciples of John to tell him what they had seen and heard—the various kinds of outward suffering, blindness, lameness, leprosy and deafness were cured, as Isaiah prophesied (chapter xxxv. 5-6) that the coming One would do; more wonderful still, the dead were raised. And as the highest proof of all of Christ's mission, *to the poor the Gospel was preached*, for it was foretold that the Messiah would preach the Gospel to the meek. Under the Old Covenant the prophets had mostly given their messages to kings and great men.

23. Our Lord when He sent the message to John, told him that those were blessed who did

not take offence at Him. "Happy is he to whom I, by my lowliness of life and poverty, shall not prove a stumbling block." Many became offended who looked for a great temporal king as their Messiah.

24. After the messengers were gone our Lord asked the people, what they went into the wilderness to see. Was it one like those tall graceful reeds which sway so beautifully in the wind—an unstable and double-minded man?

25. Was it to see a man in costly raiment? Probably referring to John's hair garment and leathern girdle. John was neither the unstable reed nor the fawning courtier.

26. *But what went ye out for to see? A prophet?* John might wonder why the Messiah did not manifest His power, but he was more than a prophet; for he was appointed not only to foretell the coming of the Messiah, but to prepare His way.

27. *This is he of whom it is written.* See Isaiah xl. 3, Mal. iii. 1, iv. 5. The prophets foretold a forerunner, which should prepare the way, so that John was in every way worthy of honor. In Malachi God is represented as speaking of Himself. Here our Lord applies this prophecy to Himself, thus asserting His oneness with the Lord of hosts who spake through His prophet.

28. *The least in the kingdom of heaven is greater than he.* No prophet of the Old Testament was superior to him, he was more than a prophet; and yet he was not equal to the least in the kingdom of heaven. He had not received it in its fulness. It does not mean that the least and most ignorant Christian is personally greater or superior to John. But John saw the kingdom of heaven only "at hand." The things which kings and prophets desired to see and know are made known to us. God has provided some better thing for us; the complete life and teachings of Christ, His sufferings in Gethsemane and on the cross; His resurrection, ascension; the coming of the Holy Spirit, the unfolding of doctrine in the Acts and Epistles, all are privileges unknown to John. The position in grace of the true believer in Jesus is more blessed than that of John. It is very probable that the expression "born of women" may stand in opposition to the new birth, and that in this expression our Lord was referring to the same teaching which He gave to Nicodemus. For it is necessary that the very least in the Kingdom of Heaven should have been born again, (or from above, which is the true rendering.)

#### TRUTHS TAUGHT AND SUGGESTED.

1st. John was disappointed in regard to the work which Jesus as the Messiah was engaged in. His faith was tried but not lost. His disappointment was the result of not understanding the prophecies concerning Him.

2nd. This feeling of disappointment caused John to inquire of the Saviour Himself; so must we in times of disappointment and perplexity ask the Lord to show us how the matter really is.

3rd. Discouragement is no proof that we are not in the line of our duty. Christ did not blame John, but referred him to His own works as being those which, according to the prophets, should be performed by the Messiah.

4th. Our Lord gave sufficient proof that He was Christ, the Son of God. Happy is he who does not reject the testimony of Scripture and

the inward witness of the Spirit to Christ, and who is not offended or stumbled at Him. Do we believe on Him with the whole heart?

5th. Our Lord spoke of John no words of condemnation, but in terms of high honor, and showed that he had fulfilled his great mission, the greatest ever committed to a prophet of the Old Dispensation. So we must not condemn the man who honestly and fearlessly works for that which is right, even if he may not at all times seem to understand the fulness of the Gospel of Christ.

6th. He who would please Christ must be no wavering or unstable man, shaking like a reed.

7th. The preaching to the poor was a work which our Lord performed, and in this He set us an example that we should follow His steps. The Rabbis had taught the great and the wealthy, but it was not till the ushering in of the Gospel that the preaching to the poor was especially inculcated. Our Lord referred to this many times, and it has been the real foundation of all missionary labor.

8th. If he who is truly a member of the Church of Christ has greater privileges than the Old Testament saints, so much the more should he seek to excel in likeness to Christ. When we think of what kind of characters we should be, do we think whether we are as good as common, careless professors, or whether we are more devoted, gentle and complete in all the graces of a holy character than John the Baptist, or other Old Testament worthies?

#### WESTTOWN SCHOLARS' ASSOCIATION.

The last issue of the "Student" mentions the formation of a project to unite the old students of Westtown in an organized body. Such an effort commends itself at once to all whose interests still centre in the school as the place of a part, at least, of their education. It should be done with the sanction and under the supervision of our older Friends, who, we think, would feel an interest in the institution at which many of them have been students. An Alumni organization would here be scarcely desirable, since it is but for a few years that there have been regularly graduating classes. It should be open to all old scholars; and we have no doubt the lurking affection peculiar to the students at our oldest boarding school would be glad to find expression.

The organization might readily be effected by giving a day or two during the coming summer to a re-union of all interested Friends and scholars, when the Association might be formed and measures agreed upon to render it permanent.

We hope the large body of friends of the Institution will come forward and give encouragement to the move, which will supply a bond among those who have once been within the walls of Westtown as students, that has long been wanting. There are surely many interested, and we trust soon to see the suggestion a reality.

A.

Second mo. 7th, 1881.

ELIZABETH THOMPSON, of New York, who has given away \$600,000 for benevolent purposes during the last sixteen years, now says that she

believes she has done more harm than good. She says that the poor are of two kinds—"God's poor and the devil's poor!"—and that she has been victimized by the latter class until she is sick of it.

## CORRESPONDENCE.

WHILE on a recent visit at my old home, in Mansfield, Mass., I held and attended fourteen meetings, commencing with the new year. I think I never saw so much interest manifested in the same time before, and I did wish I had the time and means to labor on. There are many small meetings in New England yet that send forth the cry for laborers, and I believe a harvest of souls might be gathered in. I hope those that have the means to travel in the Master's cause will improve every opportunity to gather in such precious souls.

Some of us that live remote from Friends and Friends' meetings know how good it is to meet with those we love and realize that they are travelling in spirit for us. So we want to encourage those that live among the flock not to be weary in well doing.

JACOB CROWLEY.

Woodburn, Iowa, Second month 2, 1881.

New London Quart. Meeting, Ind., was held First mo. 15th, 1881. The business was transacted in much harmony. There was one Preparative Meeting laid down in our limits on account of it stripped condition, its members having moved away. We had the acceptable company of William S. Wooton of Danville, Edward C. Young of Ohio, Ann Gause and Nancy Gilbert from Indiana Yearly Meeting, and Anson Cox from East Branch. W. A. Wooton remained over a week, holding two meetings a day. We think the gospel was never preached with more power at New London, and we believe the hearts of many were prepared to receive it with lasting benefit. Edward G. Wood and wife held a few meetings at the close. The last two meetings were held without any visiting ministers. There were several Friends who felt it in their hearts to give each other the right hand of fellowship, before meeting closed, and administer words of encouragement, which was a time I believe the great Head of the Church looked down on with approval. There were several conversions and renewals, for all of which we praise the Lord.

SARAH HOBSON.

HONEY CREEK MONTHLY MEETING, Ind., was held First mo. 8th, 1881. It is composed of two Preparatives, one Particular Meeting

having a membership of about 350. We had the company of Anson Cox, a minister from East Branch Monthly Meeting, Indiana, and Edward G. Wood and wife from Kokomo. Mary Ann Rich was granted a minute to accompany her husband, Elias Rich, through a part of his visit for religious service in Indiana and Western Yearly Meetings. Several of our ministers are out in the field laboring for the Master. MIRA SMALL.

Westfield Monthly Meeting, Indiana, was held First month 27th, 1881. Nathan D. Baldwin, a minister, returned to this meeting a minute granted him nearly a year ago, for service in the limits of Indiana and Western Yearly Meetings; the account given was satisfactory. He also obtained another minute for evangelistic work in the limits of Western Yearly Meeting.

A series of meetings was held at Chester, a branch of this meeting, commencing the 16th and closing the 24th of this month, by Nathan D. Baldwin and Zimri Kivett. It was indeed a time of refreshing from the Lord, and many were brought to acknowledge His pardon and love to their souls.

JOHN CHAPPELL.

GOSHEN QUARTERLY MEETING was held on the 29th and 30th of First mo., 1881, and was very largely attended. We had the acceptable company of David Harold, Seth C. and Huldah A. Rees, of Indiana, whose gospel services were instructive and edifying. A series of meetings was held here by D. Harold, in which souls were converted and the church blessed and strengthened. D. Harold goes to Carmel to commence a series of meetings. N. C. M.

Zanesfield, Ohio.

WM. S. BARKER and wife from Pelham Quarter, and Elizabeth Doyle from Yonge Street, attended Cold Creek Monthly Meeting on the 13th of First month, and immediately after commenced a series of meetings there, which continued till the 3rd of this month and which were blessed. The meetings—two nearly every day—were well attended, many coming from a distance. The truths of the gospel were proclaimed, and, being mixed with faith in those who heard them, many were greatly blessed. There were fifty professed conversion, and many who had grown cold renewed their covenant vows, and again entered into communion with their Saviour. Not the least interesting were the morning meetings, which were times of heart-searching, wherein many consecrated their all to God, and are now walking with Him in newness of life, seeking to know every thought brought into the obe-

dience of Christ. The church is encouraged to put on strength in the name of the Lord. We are rejoiced at the prospect of yet more work being done in our Quarter (West Lake), and we have been obeying the Lord's command in praying that laborers be sent into His harvest. We gladly followed the example of George Fox in bringing men to Christ and leaving them under His free teaching.

WEST LAKE Quarterly Meeting, was held at Bloomfield on the 4th, 5th and 6th of this month, and was blessed by the Head of the Church manifesting His presence and power amongst us.

We had with us at this time Joseph Blackledge of Iowa, Isaac Stratton of Ohio, and William S. Barker and Herbert Nicholson of Norwich, whose gospel labors were edifying and comforting.

The business of ordering the subordinate meetings to act under the lately adopted New York Discipline, came before the meeting and was the subject of some discussion, being opposed by a few members.

We trust, however, better times are in store for us, when our waste places shall be made fruitful, and when we may unitedly be engaged in displaying the banner given unto because of the truth. The ministers in attendance at the Quarterly Meeting, are now engaged in gospel labor within its limits, and we earnestly pray that a large blessing may rest upon their work for the Lord.

J. T. DOBLAND, JR.

Wellington, Can., Second mo. 7th, 1881.

SARAH B. SATTERTHWAITE has been spending a few weeks in Philadelphia. Her companion Mary White, was called home by the illness of a friend, and sailed in the *Batavia* on the 19th of First month. Much anxiety was felt for her safety, as the *Batavia* was out so long before the tidings came, (on the 11th inst.) that the steamer had lost her propellor, and had been towed into Fayal. Sarah B. Satterthwaite has attended meetings in the city, and some of those in New Jersey. She has also visited several institutions in which Friends were interested, and had religious service with the inmates.

EMPORIA, KANSAS, Second mo. 3d, 1881.

I returned home last Second-day from a revival work seven or eight miles below Burlington in Coffee Co., Kansas, where there are no Friends that I know of nearer than five miles, and they have only been in our Society about one year. There were several conversions; eight gave their names to the M. E. Church. Several of these would like to be Friends, and a number of probationers

who gave their names last winter in another place five or six miles from the one I attended, are waiting to see whether Friends will not organize a meeting near, so they can join them. This place is twenty miles from a Friends' meeting. In *Friends' Review* number 24, page 378, the Religious Intelligence in third notice says, "There is a general absence of revival interest," &c. In answer to last paragraph I think the people are as ready as they ever were to manifest an interest in their souls' salvation in many places; but the churches of God are not up with their part, especially in furnishing the workers with money and other things so as to relieve the Evangelists from serving tables; and I think the most efficient prayer would be in many places for the sharp sword of the Spirit to cut the purse strings of wealthy professors.

ALBERT A. BAILEY.

*Arlberg Tunnel.*—The boring of the Arlberg tunnel is in active progress on the Austrian side of the mountain, and ground will shortly be broken on the Swiss side.

*A New African Grape.*—A French explorer, M. Lecart, who is at present on the banks of the Niger, writes home from Koundian, that he has discovered a new vine, which promises to be of great economical value. He says the fruit of the vine is excellent and abundant, its cultivation very easy, its roots tuberous and perennial, while its branches are annual. It can be cultivated as easily as the Dahlia. He, himself, had been eating the large grapes for eight days and found them excellent, and he suggests that its culture ought to be attempted in all vine-growing countries as a possible remedy against the phylloxera. He is sending home seeds for experiment, both in France and Algeria, and will bring back specimens of the plant in all stages of growth.—*Nature*.

*New Planetary Nebulæ.*—Prof. Edward C. Pickering, of the Harvard College Observatory, announces the discovery of two very small planetary nebulæ. Both are very minute, and can only be distinguished from stars of about the tenth magnitude by their spectra. Prof. Pickering points out that all attempts which have hitherto been made to determine the parallax of a planetary nebula, have been foiled by the uncertainty in determining the exact centre of these bodies, or by the haziness of their borders, but the minuteness of the disc presented by the two newly observed nebulæ would permit of their place being determined with the same accuracy as a star.—*Pop. Sci. Rev.*

## ITEMS.

THE first division, twenty-three miles in length, of the railroad in Yezo, the northern island of Japan, has been opened for traffic, and is already run at a profit. It cost \$20,000 per mile, including rolling stock, repair shops, and everything, against nearly \$200,000 for the English line between Tokio and Yokohama, and its twenty-three miles were built in twelve months, while five years were required to complete the eighteen miles of the English road. The Yezo line is the first American railroad in Asia, and it was built under the direction of Joseph M. Crawford, of Pennsylvania, whose assistants are all Americans.

If we make 6 000,000 bales of cotton fibre a year, says the New York *Herald*, the weight of cotton seed that will remain, after enough has been set aside for the next year's planting, will be 3,000,000 tons. If the whole of this seed be treated as a small portion is now treated, the waste of the cotton gin and of the oil press, with other waste of the cotton farm, will then suffice for not less than 14,000,000 to 20,000,000 sheep, probably for double that number. These sheep, folded upon the cotton field, would so fertilize the soil as to double the crop of cotton on any given acre of uplands—the manure of animals fed on cotton seed meal being richer than that from any other known variety of food.

For Friends' Review.

## "BEHOLD MY HANDS."

"Behold my hands!" the risen Lord  
In condescension meekly said,  
To those who scarce believed His word,  
That He was risen from the dead.

Those "hands" which cruel nails had torn,  
By which He hung upon the "tree,"  
Those "hands" which e'en the cross had borne  
On which He died our souls to free.

Those hands that healed the sick and blind,  
And brought the dead to life again;  
Those hands that sought the lost to find,  
To save from death the souls of men.

Those hands outspread to all mankind,  
As to the few on Olivet;  
To all who yield their heart and mind  
Those blessings are extended yet.

How sad to see that men refuse  
To own the Truth, when plainly told  
By those they love; but rather choose  
Their own imperfect thoughts to hold.

Then will they see those blessed hands  
Extended wide, all souls to save  
From sin and Satan's cruel bands,  
To lift them from the o'erwhelming wave?

No; rather listen to the blind,  
And follow them in crooked ways,  
Where nought but darkness they can find,  
Instead of Truth's enlight'ning rays.

The siren voice of spirits lost,  
Whose pleasure is to lead astray,  
The foolish choose, on billows tossed,  
To follow, and be cast away.

But, blessed thought, there still remain  
Disciples who His voice will hear;  
Who still those holy words retain  
Christ once proclaimed, "Be of good cheer,

"I've overcome the world," though "ye  
Shall tribulation have" and strife;  
In truth "ye shall have peace in me,"  
"I am the Way, the Truth, the Life."

G. W. T.

## PICKERING COLLEGE, CANADA YEARLY MEETING.

Applications, with references, will be received up to Fourth month 15th for two Friends to act as Superintendent and Matron of above College.

Duties to commence Eighth month 15th, 1881.

Apply, stating salary, to JOHN WRIGHT,  
Secretary of Col. Com.,  
28-4t Pickering, Ontario.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 15th inst.

**GREAT BRITAIN.**—In the House of Commons, on the 10th, a member asked whether the Irish Protection act would apply to foreigners. W. E. Forster replied in the affirmative, adding that under former acts of the kind, citizens of the United States had been arrested. The bill was discussed in committee on that day, and its further consideration was adjourned to the next day. An Irish member, on the 11th, moved to omit high treason from the list of crimes on suspicion of which persons may be arrested. He declared that there was no evidence of the existence of a treasonable movement. The Attorney General for Ireland said that documents had been found in circulation indicating the existence of a treasonable conspiracy, giving as an instance a recent Fenian proclamation. W. E. Forster said the Government had reason to believe that a few persons in Ireland were capable of taking advantage of the present excitement to incite to treasonable practices. The proposed amendment was rejected. W. E. Forster expressed his willingness to limit the retrospective action of the bill to the 1st of Tenth month, 1880. Another member moved that such retrospective action should not extend beyond the 1st inst., which was negatived by a vote of 218 to 63. W. E. Forster said that the object of the bill is not to punish but to prevent outrages and incitement thereto. The bill was still under consideration on the 15th. All proposed amendments had been rejected.

In the House of Commons, on the 10th, the President of the Board of Trade replied to a question, that he could not say that formal negotiations relative to copyright were pending with the United States. The draft of a proposal originating with publishers in the Eastern States had been informally presented by the American Minister, J. R. Lowell, with a request for an expression of opinion upon it. The law officers of the Crown, being consulted, said that under existing laws a treaty could be negotiated on the basis of the proposal, if the Government thought the rights of persons interested in books in Great Britain would be duly protected; but not with the condition that American books, which it is sought to protect, could be printed and published in England. Such a condition would need special sanction from Parliament. It is not certain that the proposal will be formally submitted to the British Government.

One hundred and three members of the House of Commons have signed a memorial asking that Davitt be treated only as a misdemeanant while in prison.

An anti coercion meeting was held in Hyde Park, London, on the 13th, divided into three sections, at such a distance apart as not to interfere. Except a slight disturbance before the meeting began, caused by an intoxicated orator, the proceedings were orderly. A great crowd assembled to witness the procession, manifesting curiosity, rather than sympathy or hostility, and no display of force was made by the authorities.

**IRELAND.**—The Roman Catholic Archbishop of Dublin has replied in the name of the Irish bishops to the Pope's letter concerning Irish agitation. Expressing gratitude and devotion to the Pope, they say that evil and pernicious laws for centuries have reduced their flocks to extreme misery. Their country, though naturally fertile, has often been wasted by famine, and the people, though active and industrious, have been thrown on foreign charity. The people now urgently demand the abrogation of those cruel laws, which the bishops urgently pray that they may obtain. They admit and condemn acts and speeches which have blackened a cause otherwise most just, and regard the perpetrators as the bitterest enemies of their country; but they cannot forget the afflictions which caused the people to despair of justice. Approving the end sought by the agrarian agitation, they disapprove certain means adopted, and have warned their flocks to keep within the limits of equity and moderation; and they will not fail still to do their duty.

The leaders of the Land League, it is said, are now trying to allay the apprehensions of their followers by representing the Protection, or as it is commonly called, the Coercion act, as harmless. At a meeting of the Limerick branch of the League, a speaker asserted that no one would be arrested unless he aided in or perpetrated some crime. The Government did not contemplate interference with the right of peaceable assembly and free speech, and the League will be at liberty to criticise public measures and acts of landlords, but should not interfere with legal tribunals.

**GERMANY.**—The Imperial budget for 1882 was drawn up in the Federal Council on the 14th inst. The sum to be made over to the several States from the Imperial revenue was fixed at 66,657,000 marks. In order to establish an equilibrium between the revenue and expenditure, a loan of 53,369,221 marks is to be raised.

It is stated that a memorial is receiving signatures largely among the business men of Germany in favor of the adoption of bi metallism; that is, the restoration of silver to its former position as money.

**FRANCE.**—The Senate has adopted, without discussion, a bill passed by the Chamber of Deputies, removing nearly all the restrictions which have hitherto hampered the right of public meetings.

**SPAIN.**—At a recent Cabinet Council, the King presiding, it was determined to grant amnesty to all journalists now under prosecution or already condemned for press offences; and also to permit the return to Spain of all political emigrants.

**SOUTH AFRICA.**—An engagement took place on the 8th inst. near the Ingogo river, when the Boers attacked a part of General Colley's force. The fight continued for five hours, when the Boers drew back with the intention of renewing the conflict in the morning, and the British, under cover of darkness, regained their camp, with the loss of a mule train and ambulances.

It was reported from London on the 15th, that Gen. Colley had telegraphed that the Boers had made overtures for peace; that the proposals had been considered in a Cabinet Council at London, and a reply, the nature of which was unknown, had been telegraphed to Gen. Colley.

# Friends' Review.

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For Friends' Review.

HENRY MOORHOUSE.

(Concluded from page 455.)

At Chicago, whither we forwarded him most reluctantly, his great public service commenced. Moody, at first timid and, as he afterwards said, half ashamed of the awkward appearance and uncultivated manner of the young Evangelist, whom Henry Bewley and others had so warmly accredited to him, actually went out of the city, consigning Henry Moorhouse to the care of some of his workers with instructions to "find him a little church to preach in, and

to do all they could to gather the sailors and common people to hear him."

On his return in about ten days he asked with some anxiety about his protégé; and was astonished to find his reputation established in Chicago, so that on filling one church building after another, they had given him the largest hall in the city, and that this was overflowing every night, hundreds going away, at times, for want of room; and that his afternoon Bible readings were attended by many of the most earnest Christian people, including a number of ministers of the Gospel. "Besides this," said Moody's informant, "he has been preaching for five nights on a single text, without repeating himself, and has given out the same verse for to-night's sermon;" and that the people were not weary of the subject,—a growing interest, and cumulative power in the meetings being felt and acknowledged by all. With a grand simplicity and candor, characteristic of the man, Moody tells us that he attended the meeting that night, and heard, he says, the Gospel preached as he had never heard it before, on those glorious words of our Saviour, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

At the close of the discourse, Moody stepped to the front of the platform, and confessed his mistake, and what he called his cowardice; and from that day, they were firm and loving friends.

Both in England and America, Moody has often declared that he owed more to Henry Moorhouse than to any other man then living, for his own knowledge of the best methods of studying and applying the Holy Scriptures.

Indeed, in this respect, his gift was remarkable. In his hands the Bible became a living thing. Not only from his long and prayerful study of it, had the chapters and verses and even the localities on the pages,

fixed themselves in his memory, so that he could turn to them or quote them with astonishing facility; but the Spirit of the Lord who inspired them, had wonderfully opened up their plain meaning to him. Many even of their deeper mysteries seem to have been unfolded to his childlike, trusting heart; and he used to point out, with earnestness, that the early Friends, and especially George Fox,—whose journal he often carried with him in a small English edition,—were far more profound students of the Holy Scriptures, both of the Old and New Covenant, than their followers of the present day, and that until we returned more fully to their practice, we would not attain to their great \*Evangelizing power.

Perhaps the Bible readings of Henry Moorhouse in this country, will be remembered with more loving interest by his Christian friends, than even his Gospel services. Commencing precisely at the hour, with some simple devotional hymn,—at its close the doors were shut during a short season of prayer; and after the Bible lesson had been announced, no one was expected to enter or leave the room till its conclusion. Those who have heard his lessons on "The Lamb," or "The Rock," or "On the separation of God's people from the world," on "Ruth,—on the "One parable in the xv chapter of Luke,"—or any others of his rich selection of Scripture subjects, all pointing to the Lord Jesus Christ, can never forget the peculiar and thrilling interest which attended them; and which it is vain to attempt to describe.

More than any one whom I have ever known, Henry Moorhouse was himself a living exemplification of the transforming power of the Gospel of our Lord and Saviour; which had also been entrusted to him to proclaim.

The change, for him, had not only been from spiritual death to eternal life and peace,—but from the depths of moral and physical degradation, to an equality of association with those whom all would agree in denominating "the excellent of the earth." It was a "new creation," indeed, in his case; "old things were passed away;" and by the very light of his countenance one might plainly "behold all things are become new; and all things are of God."

It might not be profitable to dwell on the details of his former life; but the incident that led to his conversion, I have heard him relate more than once, with great feeling and power, and it would hardly be possible to pass over it, even in this brief narrative.

One of his boon companions, who had been a prize-fighter, and notorious for every vice,—as Henry Moorhouse declared he had himself been,—was converted, with his wife, and became exceeding anxious for his friend's salvation. He, however, bitterly resented this interference, and ridiculed the new convert's zeal, with all his power. He said that so perfectly did he hate all good influences, and so bold was he in his blasphemy of the Lord's service, that on one Sabbath morning, as this dear young man and his wife came out of their place of worship, he stood at the door with a wicked associate, and cursed him and his God.

The Christian prize-fighter, with a courage and skill that he had never shown in the ring, walked straight up to Henry Moorhouse and put his arm around him lovingly, telling him what a happy change it had been for him and his wife when they left their old courses, and found peace through the Lord Jesus Christ; and then appealed to her, whether their home and their lives were not a thousand times happier for their religion. She confirmed his testimony earnestly, and begged "Harry," as they called him, to "come and see." The result was so different from what he anticipated,—when he had determined to insult his old friend publicly,—that Henry Moorhouse was softened, and promised to come the next Sabbath to the rooms, where a little company of "Bible Christians" met to worship.

With great difficulty, after evading the morning service, he was found at a tavern in the outskirts of the city, and actually taken without his coat or hat to the meeting. But the Lord had been working on his heart, in answer to the prayers of his Christian friends, and he submitted, though most unwillingly, to their efforts to reclaim him. Hardly had he taken his seat, before a little hymn was sung with the chorus:

"There is rest for the weary,  
There is rest for you;  
On the other side of Jordan,  
In the sweet fields of Eden,  
Where the tree of life is blooming  
There is rest for you."

It was a wonderful message of the Lord to his poor weary soul. He heard, he said, nothing else; not a word of the preacher's sermon, not a word of the prayers offered in his behalf. There, with the little hymn-book in his hands, bowed over it in his seat, he wept fountains of tears, at the glad tidings, that after all his wanderings and his outbreathing sins, there was an infinite love which could reach his desperate case,—and a rest that remained even for him in the cleft of the riven Rock of Ages; in the

\*See article, FRIENDS' REVIEW, on "Ministry of the Gospel," 2nd no., 1877.

salvation of his merciful and almighty Lord and Redeemer. At the close of the service, he said, the hymn-book was as wet as if it had been dipped in water, with his tears of penitence and trembling hope.

"Oh my Saviour," he prayed, "if there is rest for me, I accept it now;" and that night he entered into a 'covenant never to be broken, with his Lord.

"How I got home," he said, "I know not;" but from that hour he never returned to his evil courses; though it was some time before he realized the full peace of forgiven sin.

Immediately then he began to preach the faith that he once ridiculed, and endeavored to destroy.

I must pass over many scenes which would be deeply interesting to dwell upon, did time and space permit; one especially, in a Western meeting of Friends, where, at the close of one of his illustrations of the power of prayer, a mother arose in the audience, and asked if any one there would join his prayers and faith with *her's*, for the salvation of her poor wandering boy; how Henry Moorhouse promptly responded, and the congregation bowed in fervent supplication that the mother's petition might be heard and answered; and how that very night her son was converted, in a distant city,—and telegraphed the news home the next day.

Many incidents of this kind will doubtless be recalled by his friends in this country and in England, and will find a place in the more general narrative of his life and Gospel labors; to which this is only a small contribution. For many months past Henry Moorhouse has been disabled from public speaking by a disease of the heart, which proved fatal at last. Yet he was working for his Lord and Saviour to the end; having established three "*Bible carriages*;" from which 50,000 Bibles and Testaments were sold in 1879, and 70,000 in 1880; making altogether, with books and tracts, nearly 2,100,000 messages from Heaven to poor, lost "guilty sinners." [*London Christian.*] The "*Word and Work*" announces that the care of "*The Manchester Bible Carriage*" "has been undertaken by Christians of that town; while the *London Bible Carriage* is to be placed in charge of William Grove, who for over a year has been working therewith."

Subscriptions have been opened for the benefit of his widow and two little children, "a baby boy and cripple Minnie," as the notice reads. George C. Needham, La Salle St., Chicago, is named as the American agent for their reception; and they may be safely entrusted to his loving care.

After weeks of great suffering, Henry Moorhouse passed to his everlasting rest and reward, on the 27th of 12th month, (December,) 1880. His last words were "*All, all is well.*" "God is love." In a letter written to Major Whittle a few days before his death, he said, "I am very ill. Ask prayer for me, to suffer for Christ better than ever I preached for him. I only want to glorify Him. Praise the Lord." Around his open grave loving friends gathered, and "with eyes dimmed with tears," sang one of his favorite hymns, "There'll be no parting there."

May the Lord grant that the writer and the reader of this little tribute to his memory, may one day meet him "there."

T. KIMBER.

Richmond Hill, L. I., N. Y., Second mo, 5th, 1881.

For Friends' Review.

#### WHICH SHALL IT BE?

A constant, deep, impassioned love of Christ and loyalty to Him, is the basis of all thorough Christian living. It was this which moved Paul in his wonderful career. "I count all things but loss that I may win Christ and be found in Him," welled up from the depth of his soul. For this he panted after the constant crucifixion of self, that he might live in and by and to Christ. This was the secret too of the life of George Fox and his fellows, and of their remarkable carrying out of Christianity in its fulness and vital reality.

As time goes on it is more and more seen that all religion worthy of the name must be of this kind.

In an article from the *Contemporary Review*, by J. Baldwin Brown, occur the following passages (as quoted in the *London Friend*), which have been true, and will continue to be so just in proportion as we maintain our allegiance to our *once crucified*, but now risen and ascended Lord, who is present in our hearts by his abiding Spirit. Being justified by His blood, and walking in humble, faithful obedience to His light, is essential to the continuance of that substantial religion of which this able minister could say:

"The homes in which God is honored, the Bible studied and public worship is frequented, will be found to be the homes in which, on the whole, diligence, thrift and providence reign. And the multitude of such homes scattered up and down our land, peasants', miners', craftsmens' homes, are the salt that saves it from corruption and purifies and braces its life.

"The Quakers will be credited even by the

Atheist with a sincere desire to know the truths of God, *and to rule their lives by what they know*. Why is it that they almost invariably go to the front in any calling that they pursue? Why is it that one never sees a Quaker pauper, and that they are foremost in all educational and benevolent exertions for the good of their fellow-men? Nay, it is said that it was the godly Quaker habit of speaking and acting the truth, that first put an end to that system of endless chaffering in retail trade, which is fatal to commerce on a large scale, and is the bane of Southern and Eastern countries to the present day. It is singular that just when trade was about to develop itself on a scale which rendered fixed prices essential, the custom should have been established by the *most devoted servants of Christ in the community*."

That is the point—"most devoted servants of Christ;"—and, dearly beloved brethren and sisters in Christ, it is only by this inward heart devotion to Him, we can be kept and sustained as a people to His honor. Shall it be that the glory of those early days shall disappear because we turn aside from following Christ in perfect dedication and most loving obedience to Him who has bought us with His own precious blood?

J. B. Brown then turns to the only sure foundation of moral virtues and the testimony to the Lord Jesus as the Prince of Peace: "And now about the Quaker virtues. It is asserted that the Quaker doctrine is in the Sermon on the Mount, and that a nation of Quakers in a world like this must quickly be broken up and destroyed. Well, that is quite true if *you take merely the negations*."

"A community which simply agreed never to fight, never to resist, never to swear, never to go to law, and always to let the thief have coat as well as cloak, would speedily perish, and the sooner the better. They would be a company of intolerable prigs, and the sooner they were broken up the better for them, the better for the world. *But find a community of men and women so full of love to God and to His law, that the lightest word of His lip was dearer to them than thousands of gold and silver*; so full of belief that righteousness *must triumph* that they cared not to lay hand on so base and brutal an instrument as the sword to help it; so full of tender love to sinful and sorrowing men, that their own suffering under wrong seemed to them as nothing compared with the misery which the wrong-doer laid up for himself, and willing to bear patiently any measure of injury in the hope of bringing some softening, purifying influence to bear on the transgressor's heart; find such a

community, and you will find something which will unspeakably purify and uplift the world. It would win for itself the mastery of violence and brutality, and would mightily help forward the progress of the Kingdom which is 'righteousness, peace and joy in the Holy Ghost.' And about the Quakers let me say in a word, that I believe their godly endurance of wrong has done more than the talking of all the other Christian sects put together, to win and consolidate our liberties, and to create the free, tolerant, peace-seeking and prosperous England, which is

'Holding forth a beacon peerless,  
To the oppressed of all the world.'"

Shall it be said, dear brothers and sisters of the Society of Friends in America, that *there was once* such a community? Or shall it be that by God's blessing and grace bestowed upon us as we devote our inmost hearts in faithful service to Christ, there shall be such a community continued?

For Friends' Review.

#### THE JEWS IN GERMANY.

A correspondent of the *Moravian*, writing from Germany, gives some account of the Jewish question, which has of late so greatly agitated that country. He thinks the question is so serious a one, that upon its proper solution the whole political, national and social future of Germany depends. There are about half a million Jews in the whole country, 50,000 of them—or as many as there are in the whole of France—being in Berlin alone. By the act of 1848, and by the Constitution of the German Empire, the Jews were placed on an equal footing with the Germans themselves. What therefore has given birth to the present feeling of strong opposition?

During the period of speculation which prevailed after the war of 1870 with France, the Jews, it is affirmed, took so large a part in it, that as many as nine-tenths of the speculative, and even swindling, schemes, which were then set afoot, were under their control. Stocks are very largely held by them, whilst through the depreciation of values, real estate also has come more and more into their possession. In addition to this, they have obtained entire control of at least one-half the political press, which, under the name of "liberal," not only exercises a great influence upon the intellectual life of the people, but is very favorably placed to attack (as it does) the institutions of Christianity.

When we find likewise, that one-half of all the law-students in Berlin are Jews, an

that many of the same race are pressing forward into the magistracy, and other official and judicial positions, we cease to wonder that the "anti-Semitic movement" has attained a prominence before the German people, second only to that which agitates the English nation in regard to Ireland. As substantially the same aspect of the matter is given by a still later writer in the *Illustrated Christian Weekly*, the foregoing presentation of it would appear to be reliable. Whilst, therefore, the odium of persecution as against the Germans, cannot attach in this case upon the grounds of a withholding either of business opportunities or of political rights from the Jews, yet it is to be hoped that the power of Protestant Germany will not at the present juncture be so unduly or so unjustly exercised against the children of Abraham as to still farther bar the way to their acceptance of Christ as the true Sent of God.

J. W. L.

For Friends' Review

#### A CAUTION ABOUT AMUSEMENTS.

Is it consistent for members of the Society of Friends to be engaged at leisure moments playing croquet, &c.? Such games in themselves contain nothing demoralizing, and yet, with all sincere Friends, it seems to me another question must arise while deciding whether it is right or not to engage in these things, namely, How can we afford to use our time in such a fruitless, unprofitable manner? Allow the mind to grasp the stupendous truths of Revelation, and it will never be content to employ its powers upon frivolous themes. It will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of to-day. If a farmer during the sowing and planting season, should, instead of cultivating his ground and preparing for the harvest, spend his time gathering pebbles, or idly roaming about the country, every one would say to him, Why do you spend your time in this foolish manner? How do you expect that the autumn will bring you the necessary provision for your wants, unless you cultivate your fields and harvest your crops? So if a man should spend the summer and the autumn in any frivolous, useless way, without providing for himself a shelter, and food, and fuel for the approaching winter, they would ask him what he was expecting to do when the inclement season should come, and he would need all these things. Just so in reference to these amusements, which some who profess to believe that we are living in the last days are in-

clined to spend a large part of their valuable time in practising. If we are indeed living in the last days, and the end of all things is at hand, how can we afford to spend a moment in such a foolish manner? We have none too much time to seek the necessary preparation for the coming crisis, to cultivate our minds, develop character, discharge our duty to those around us, aid in advancing the cause of truth, and in every way act like sensible men and women who believe what we profess, and who realize what both common sense and the Scriptures teach us; namely, that in such a time as this, it is worse than folly to squander precious moments in any manner which does not contribute directly towards our eternal interests. Many times have I been made sad when I have seen our Friends departing, little by little, from the principles held so dear by those who have gone before us; gliding almost imperceptibly into the forms and fashions of the world, departing in dress, and address, and in many instances from the old forms of worship, not seeming to realize that just as far as we follow the spirit of the world, we cease to be God's peculiar people. Satan has ever achieved his greatest successes through the neglect of God's people to maintain their separation from the world, its customs, its practices, and principles. There are but two great parties among men, the servants of Christ, and the servants of Satan. Their leaders are opposite in every particular. Our Lord Jesus Christ, who came to conquer the prince of darkness, says, "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Here Christ makes a marked distinction between His followers and the world. Those who are of the world are in direct opposition to those who love God and keep His commandments. The heart should be kept with all diligence. As long as the Israelites walked humbly before God He led them in the way of peace and prosperity. But when they became vain and self was exalted, God left them, and they soon worked out their own destruction. The same that befall nations will befall churches and individuals under the same circumstances. R. S.

Michigan.

While we agree with our friend that any waste of time is wrong, yet that a part of our time, of our leisure moments, may be properly and very usefully spent in innocent recreations is true. Body and mind are both benefited by them. But nevertheless one of the temptations of our day is pleasure-seeking and carrying this beyond God's will and design.—*Ed. Fds. Rev.*

## WHERE IS THY GOD?

It is said that as the unfortunate Dr. Dodd, who in 1777 was sentenced to death, for forging the name of Lord Chesterfield to a bond, stepped into the mourning coach which carried him to the place of execution, a female deist accosted him in these words:

"Doctor, where now is the Lord thy God?" "Woman," replied he, "go home, open your Bible to the seventh chapter of the prophet Micah, eighth, ninth and tenth verses, and you will find." She did as directed, and read the following words: "Rejoice not against me, O mine enemy; when I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me; He will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me: 'Where is the Lord thy God?' Mine eyes shall behold her; now shall she be trodden down as the mire of the streets." She closed the book and hanged herself. An awful lesson this is to those who scoff at the word of God, and exult over the unfortunate, but repenting sinner. —*Episcopal Recorder.*

## NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

*The Work of the Free Church of Scotland at Poona.*—"We have nothing very great to show you," were the words of Mr. Small, of the Free Church Mission, as he came to welcome us, yet he is really doing more than any other man in Poona for the evangelization of the native population. A large proportion of the inhabitants of Poona are Brahmins, and the converts in connection with the Free Church here are from all classes and castes, high and low. At 7 A. M. on First-day morning, First mo. 2, we were off to the morning service of the Free Church Mission. The room was full of natives at that early hour; scarcely a seat was vacant from the top to the bottom, and boys and girls were seated on the floor to the right and left of the preacher's desk. Mr. Small has been cheered lately by the conversion of a whole family of Jews; first the father and one daughter, and at last the mother and two other daughters were received into church fellowship. There was a vigorous Sunday-school held as soon as the first meeting was over, at which the girls from Miss Bernard's Zenana Mission were present, dressed so neatly, and the children from the Boys' and Girls' Orphanages of the Free Church.

The Free Church Institution at Poona, or

the "Scotch Mission Marathi School," as it is called, is for the education of the upper class of native boys, and holds a good position in the town. Perhaps 200 boys may attend it, many of them being Brahmins, and clever, quick lads. The school is held in the old palace of a native chief of the name of Pradke. This fine old residence abounds in beautiful carving, panelling and decorated ceilings. There are central courts open to the sky, and a labyrinth of rooms, where formerly I suppose Pradke maintained his wives and suite, but which now form good class rooms, and are appropriated for Sanscrit classes, and algebra, and mathematics. Mr. Small most kindly took us through the building, and on to the flat roof, from whence there is a magnificent view of Poona, and its surrounding hills. At the appointed hour the whole of the classes filed off from their class rooms to the central hall, with its ancient decorated ceiling and ebony columns to the right hand and to the left. Each class kept its own place with order and precision, acting under the direction of its own teacher. These teachers have many of them matriculated, and are handsome men of gentlemanly bearing, courteous, and as Brahmins of the highest caste, walking every man of them like a prince. They stood by their classes, as the boys sat cross-legged in rows on the floor. These teachers of secular subjects are not Christians, as it is not generally easy to get Christians who are so well up in their special subjects as these men are, and they are obliged to have efficient teachers. Both the boys and their masters had the idolatrous caste marks painted on their foreheads, and I never before confronted so many high caste Brahmins as were assembled that morning in the princely hall where Pradke on his throne had held his Durbars. But it was a Christian Durbar now, gathered in the name of the King of kings, to hear the Holy Scriptures plainly read and expounded to them in Marathi, as the native Christian at the desk unfolded to them the eternal laws of God, and the gospel of God's love for man revealed in Christ Jesus. As I watched those fine open countenances listening to the words of truth, I rejoiced that Christian love had devised a means of reaching the native gentlemen of India, and offering to the sons of the native families of Poona the glad tidings of great joy.

The next institution we visited was of a very different order, though under the control of the same governing mind. It was Mr. Small's Famine Boys' Orphanage. I distributed Scripture cards among the boys, with pictures, and heard them repeat Marathi texts. These little "famine boys" were picked

up during the famine and saved from starvation. They do not look starving now, with these black faces and round black eyes, and ebony heads of hair, and with the white teeth they display when they laugh. Their garments are of a brown sandy color, a cross between the color of their faces and the mud floor they sit on. They have rose-colored buttons to their little garments, and the costume looks very appropriate. The economy with which these Indian orphanages are managed is unique. Four walls of sun-dried bricks, a tile roof with bamboo rafters, and a mud floor provide shelter by day and night, for school, meals, roosting-place and play-room.

Mr. Small then took me to see the orphans' printing press, where some of the bigger "famine boys" were at work under the superintendence of skilled compositors. £400 has been sent by the little Bible school children of Scotland, for the purchase of the printing presses and type in this office, and I can bear witness to the excellent machines and type, Miller & Richard have sent to Poona.

Miss Bernard's Zenana Mission and Orphanage at Poona, in connection with the Church of Scotland Female Mission, fell next in course. Miss Bernard has from thirty to forty houses that she visits, and is constantly making fresh acquaintances among the native women. In Poona the native gentry do not keep "Purdah" as they do in the North, and only Mohammedans and a few high families observe it. The girls in Miss Bernard's Orphanage clustered around us merrily, and were amused at my visit to the cook house, where the curries and rice were being prepared for their dinner, and I turned the stone mill on the floor where the children grind their own corn for their daily bread.

*The Work of the American Methodist Episcopal Mission at Poona.*—The American Episcopal Methodists have not been at work in Poona very long. Their work here was initiated through William Taylor, who labored so energetically in Bombay for the English-speaking population. They have felt, and justly, that it is of very great importance to leaven the European and Eurasian population with Christianity, and it is beautiful to see how God is thus leading His people out in different directions of service, that no class may be forgotten. For this object the American Episcopal Methodists have established missions for the European communities at Bombay and Poona, at Khandwa, Bhusawal, Igat-puri, Nagpur, Hurda, Jabalpur, and other places. In the North of India they have also initiated a deal of native work through the exertions of Dr. Butler. In many other districts they

are now also turning their attention to work among the natives, and it was their native service in Marathi which we attended at Poona. A young catechist took the direction of the meeting and expounded to us Luke x. Samuel Baker also spoke to the people in Urdu.

#### A CHILD'S FAITH.

In a home where both father and mother were devoted and godly people, but who nevertheless were made to feel the truth of the unrepented words, "In the world ye shall have tribulation," there came a day of pressure and of need. The father was out with his cab. At noon his eldest boy passed him on the stand. "I'm not coming home to-day," he said, "I can't, I have no money—don't tell your mother I've had no dinner."

True to his promise the boy proceeded homewards to get a crust of bread and cheese put by for him. But he could not eat. The thought of father outside on the cab-stand cold, hungry, and dinnerless, took away his appetite.

Tea time came, but there was no food for the family, and no money to get any. The mother went aside and prayed that the baby (the only one to whom the name of God was unfamiliar) might be kept asleep, as neither milk nor bread awaited its hungry arousing. Little Isabel also went to bed. But Katie, Florrie, and Willie were kept up; "even at eleven o'clock," said the mother, "when father returns, you must go out and manage to bring in something." Then she gathered the three little ones round her, and talked to them of their present need and of their Father in Heaven. Willie, the eldest of the group, a boy of nine years, broke the silence. "Mother," he exclaimed, "the Bible says, God gives something better than money to those who trust Him. It says, 'It is better to trust in the Lord than to put confidence in princes.' My hymn-book says, 'There is a Star that guides our way.'"

"Yes," said the mother, "and you know what is meant by that Star—the Lord Jesus, and He is guiding our way, and he will guide food to us to-night."

Encouraged by the inspiring words of her own child, the mother's face grew brighter, and she said, "Let's ask Him now," and down they went on their knees.

While pleading for temporal food, Christ, the Bread of Life, seemed dearer and dearer, and as she went on to the cry for salvation, the true "children's bread" of the new covenant, she said to the Lord Jesus, "And Thou knowest, Jesus, that Willie loves Thee, and Katie loves Thee—" here she

was interrupted by sobs from the kneeling children.

The sound disturbed the little tenant of the bed, and soon a little curly head rose from beneath the bedclothes, and a shrill infant voice cried out, "And Isabel too loves Thee, for Jesus said, 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven.'"

"Oh!" said the mother, as she narrated this incident to me, "it was a night to be remembered. I was lifted up above all need of food. I thought to myself, Are these my children saved? Have I durable riches and righteousness? Then no wonder I am tried."

But the cry of the children had not brought blessing upon their own souls alone. He who hears the young ravens when they hunger, had made use of the children's prayer to aid the toiling but hitherto unsuccessful father.

While they prayed, fare after fare was poured into his lap, and so successful was he that God sent him home an hour earlier with plenty of money to find food for wife, children, and horses as well.

"Did I not say God was true to those who put their trust in Him?" said little Willie, and then, when hunger was appeased, he started a song of grateful praise, which was taken up by the whole family, and followed by another and another, until satisfied bodies and grateful hearts were sunk in restful slumber, "the angel of the Lord encamping around" their nightly dwelling, and the faithful covenant-keeping God exclaiming, "They shall be Mine in that day when I make up My jewels."—*Word and Work.*

#### AN EASY PLACE.

A lad once stepped into our office in search of a situation. He was asked:

"Are you not now employed?"

"Yes sir."

"Then why do you wish to change?"

"Oh, I want an easy place."

We had not the place for him. No one wants a boy or man who is seeking an easy place; yet just here is the difficulty with thousands.

Will the boys let us advise them? Go in for the hard places; bend yourself to the task of showing how much you can do. Make yourself serviceable to your employer at whatever cost of personal ease, and when the easy places are to be had they will be yours. Life is toilsome at best to most of us, but the easy places are at the end, not at the beginning of life's course. They are to be won, not accepted.—*North Carolina Presbyterian.*

## FRIENDS' REVIEW.

PHILADELPHIA, SECOND MO. 26, 1881.

THE Committee of New England Yearly Meeting on "General Meetings and other Gospel Work," has been doing good work for the Master during the last few weeks. Interesting meetings have been held at Windham, Portland and St. Albans, Maine; at Bolton, Somerset, and Allen's Neck, in Massachusetts. Adelbert Wood and Rebecca H. Smiley held meetings at Sandwich, Mass., daily for ten days, up to Second month 15th, and did not then find it best to close them. From many parts come cheering news of the Lord's work, and there is much cause for thanking Him, and taking courage.

OUR friend Eli Jones is able to send word to Theophilus Waldmeier to "arise and build" the house for the Girls' Training School at Brumana, Mount Lebanon; the sum of \$3,000 required having all been subscribed.

By an oversight, which we regret, the article "Alpine Echoes," in No. 25, was not properly credited to the *Illustrated Christian Weekly* in the body of the paper, although in the table of contents the source whence it was drawn was correctly given, thus showing that the failure was not intentional. The omission has misled a respected journal of this city into giving credit for the article to *Friends' Review*, and we would wish to prevent a similar mistake by others.

OUR friend, Eliza Watson, of Iowa, returning from her religious visit to Europe, arrived at New York on the 14th inst. She attended the Western District Monthly Meeting in this city on the 16th.

THE FRIENDS' QUARTERLY EXAMINER for First mo., 1881 is at hand. The editor reviews the fourteen years of the Quarterly's life, during which all the literary work has been done gratuitously; gives a note of cheer to Friends to "go forward;" refers to the fervency of spirit and devotedness of heart of our predecessors; points to "individual faithfulness," in which while listening with unaffected humility to the criticisms of men, we should still reverently ask God how He regards our conduct, and act accordingly. He then turns to the future, sees the results which changes are bringing, and the very altered state another fourteen years must cause. All our philanthropy of the past grew out of personal faith in Christ, and the latter is the only source of future ability to do the duties before us.

"Spring at Tangier," by Frederick Burgess, continues a former pleasant article. "The Christian Ministry," by William Pollard, is an

able statement of the Christian apostolic view of this service. He calls in the testimony of ministers of other denominations to witness to the present ideas of the Church at large on the subject, and strenuously enforces those with which we have been familiar as Friends.

"We hold—or at least our forefathers held—that the day of inspiration is *not* passed; that the gift of prophecy is still mercifully granted to the Church; that doctrine is a mere instrument, needing Divine power to wield and to apply it, and that it is *faith in a Divine person* that brings salvation. Above all, we hold that Christ is still Immanuel—God with us; and that His purpose in being thus present with His disciples is that He may teach seeking souls Himself." Gladly would we copy it all, did space allow.

"A Dean of St. Paul's," by Henry Hipsley, tells of John Donne, lawyer, poet, courtier and minister. "Modern Zion" is an account of Salt Lake City and the Mormons, whose false religion and defiance of Christian morality continues to increase. "Joint Schools for Boys and Girls," by Edmund Ashby, treats of co-education and favors it for some of the schools of English Friends. "A Visit to the Ghetto in Rome," by Elizabeth S. Lucas, is a very interesting narration, and it is pleasing to learn that the Jews of Rome are free from former oppression, and that both there and in Prussia many die in the faith of Christ. Jane Sturge furnishes a translation of a sketch of Lamartine by Ludwig Spach.

"The Attitude of England towards Non-European Races," by Hannah Ellis, is apropos to the cruel Basuto war. The gist of the article is as true of Americans as English. "I believe that our great fault is injustice, and that it is shown especially towards colored and semi-civilized races, and towards States less powerful than ourselves." This meanness of the Anglo-Saxon is something which religion only can make us rise above. A notice of "Consecrated Women" and some poems, complete the number.

#### DIED.

HADWEN.—At Worcester, Mass., Second month 8th, 1881, Charles Hadwen, aged 84 years, an Elder. He was highly esteemed and loved in his community for his Christian charity, deeds of love, abiding faith and loyalty to the Lord Jesus. A correspondent of the *Providence Journal* states that having failed in business in that city, thirty-four years after he returned to it, sought out his creditors or their representatives, and paid in full the principal of all his debts.

TALBOTT.—Robert Talbott, son of Joseph and Mary Talbott, of Richmond, Ohio, died First month 28th, 1881, aged 84 years.

TALBOTT.—Matilda Morgan, wife of Robert Talbott, and daughter of Thomas and Esther Morgan, died First mo. 28th, 1881, aged 82 years.

Robert Talbott, on the morning of the 27th, fell asleep, from which he did not awaken, and calmly passed away. For years every other duty was sacrificed in loyal devotion to his invalid wife. Two and a half years ago he was stricken with paralysis, with only the use of one hand and foot left him. Beside his wife he lay, ever watchful that she was tenderly cared for, when he no longer could do for her.

Matilda M. Talbott, for many years an invalid, and for the last twelve totally blind, was taken ill on the 21st, and to the last was a great sufferer. Her mind, however, was bright and clear, and she was ever con-

scious of her suffering husband lying by her side, constantly questioning how he was, and if there was not something more that could be done for him, praying that she might have patience. When he breathed his last there was no more questioning for him; but putting her hands in her daughter's, she said to her, "Don't leave me; I'm going fast." They were members of Smithfield Monthly Meeting, Ohio. They showed in their faces a joyous victory over suffering, death and the grave.

KELSO.—At his residence, in Baltimore, Eleventh month 26th, 1880, John R. Kelso, in his 90th year. Gently as the sun sinks to rest, thus ending the long summer day, so peacefully did the soul of our departed brother take its flight, leaving this earthly tabernacle, "to enter into that rest which remaineth for the people of God." His long life of almost uninterrupted health, was closed by great prostration, and during twelve weeks of suffering and patient waiting his chamber was emphatically "the chamber of peace." He was an active member of the Society of Friends, and was regular and constant in his attendance upon all its meetings for public worship. He was a daily reader of God's word, and made it "the man of his counsel and the guide of his youth," as his well worn Bible and other books of private devotion attest. He took great pleasure in giving of his means, and doing good as opportunity offered, and many public and private charities will miss the liberal hand which so gladly aided them. His daily walk was that of a Christian, leaving an example that all might follow. He died full of faith and hope in Jesus his Saviour.

MILLS.—Twelfth month 23rd, 1879, Lydia, wife of Stephen Mills, and daughter of Thomas and Ally Compton, (the former deceased), aged 37 years. She did not appear anxious to recover, only that she might work for the Lord, saying if she was spared she felt she could gird on the whole armor and work in His service. Her prayers were very earnest for her relatives and friends, and for the whole human family, saying, "I want everybody to meet me in Heaven, and I want you to tell them so."

COMPTON.—Sixth mo. 28th, 1880, Amos, son of Samuel and Ally Compton, (the former deceased), aged 49 years. He was taken unconscious and remained so about a week, when death relieved him. But unexpected as it was, his family and friends have the comforting assurance that their great loss is his eternal gain. He was earnestly concerned that his children might be brought up in the admonition of the Lord, and careful that by his own example they might be strengthened in their religious belief. These were both members of Caesar's Creek Monthly Meeting, Ohio.

#### RELIGIOUS INTELLIGENCE.

GOSPEL HINDRANCES IN INDIA.—The subjoined is from a letter of John S. Inskip in the *Christian Standard*:

"There are many hindrances to the work of spreading the Gospel here. That, however, which of all others is the most prominent and formidable is found in what, by way of distinction, may be designated 'nominal Christianity.' In no part of the world has the pernicious influence of this been more apparent than in this country. Among the natives such sayings as the following are very common: 'He swears like a Christian,' &c. They recognize all who are not of their own faith as Christians. Drunkenness is regarded as the legitimate fruit of Chris-

tianity. The sale of strong drink is here, at Poona, confined to 'Christians,' so called. The servants in Christian families, who from conscientious and caste principles are unwilling to even *handle* 'the unclean thing,' are frequently driven from their situations by Christian employers, and the increase of intemperance among the people is largely to be credited to the prevalence of this brandy-drinking, tobacco-smoking, card-playing, gambling, and frivolous type of Christianity which has been before the people of India as the religion of the ruling class, who represent the government of the country understood to be pre-eminently Christian. The swearing, drunken sailors, and unprincipled, overreaching class of adventurers who come only to make gain of the ignorance and misfortune of whoever may happen to come in their way, are all understood and pronounced to be Christians.

"Then there come up the ritualistic and absurd ceremonies of the church, which to the thinking part of the people are a poor substitute for what we call idolatry. These and a multitude of similar considerations have long hindered the progress of the kingdom of our Lord in 'these ends of the earth.'

"There is, however, another side to the question. India has been favored with an immense amount of missionary labor. In no country in the whole world have there been more truly devoted Christian workers. All denominations, including the evangelical party of the Church of England, have been represented by as intelligent, unselfish, and earnest a class of men as the world has ever known. There also have been a goodly number of sincere and consistent converts to Christianity, whose life and character have been epistles which indeed may be 'read and known of all men.'"

This should stimulate home Christians to hold fast the moral virtues of former times.

THE *London Christian* states that: "Since the death of Dr. Livingstone there have been seven missions started in Central Africa, viz.: The Presbyterian missions on Lake Nyassa; the Church Missionary Society work in Uganda or Buganda on Lake Victoria Nyanza; the London missionary stations on the Tanganyika; the French Basuto mission to the Barotse Valley, north of the Zambezi River; the mission of the American Board to Bihé, back of Benguela; all at the distance of 300 to 1000 miles inland, and all at a great distance from each other. The other two are the Baptist mission (English) at San Salvador, west coast; and the Livingstone Inland mission, seeking to extend their work from the west coast up the Congo or Livingstone River into its great valley. The Baptist mission proposes to work on the southern, and the Livingstone mission on the northern shore of the river. Stanley, the African explorer, is now engaged in trying to open up peaceful trade relations with the natives along the Congo and allow of the advance of the missionaries. The difficulties of passing the great mountain barrier which forms the cataracts on the Congo and of reaching the vast central region are extreme. Two of the Livingstone mission have already died. The mission, however, has established four stations, and passed 220 of the 300 miles to reach the cataracts. The mission has eight missionaries. The mission will open a base of supplies at Banana on the coast,

and is to have three men added to its force in the spring. The mission is undenominational, and the workers receive no salaries, but are prepared to be self-sustaining as early and as far as possible."

THE Missionary Society of the Methodist Church in Canada has four stations in Japan, with a total of 170 members. They have missions among the Indians in British Columbia, Northwest Territory, Winnipeg District, Ontario and Quebec, 40 in all, with 30 missionaries, 12 native teachers, 24 teachers and 322 members; cost nearly \$30,000.

THE Earl of Shaftesbury says there are 500,000 people in London who never go to a place of worship.

BISHOP ELDER (Roman Catholic), of Cincinnati, has prohibited round dances among his people. Are all the parlors of professed evangelical Christians clear of them?

#### TEMPERANCE NOTES.

\$74,015,311.63 represents the sum derived from the tax on drink by the United States for 1880. The day will come, it is to be hoped, when the same feeling of shame will mantle the cheek at the thought of this participation by our country in the manufacture of liquors, as now is felt at its share in upholding human slavery and the sale of men, women and children like beasts.

FOR the present, at least, the adoption of the prohibition amendment by Kansas has greatly reduced the traffic in drink. Insurance companies decline to take risks on buildings where drink is sold, as the business is dangerous.

A DIFFERENCE.—Dr. T. H. Hoskins referring to the prohibitory law of Vermont says:

"It is much easier to enforce the law against liquor-selling in this State than it is to enforce the laws against killing in the State of Kentucky. I speak from observation, having lived for about the same length of time in each State. The effect of prohibitory legislation is to prevent the keeping of open bars nearly everywhere. The exceptions to this are but few, and exist under special conditions. In more than nine-tenths of our towns, whatever liquor is sold is sold secretly. This alone is a very great gain. Then the ban under which the traffic is placed, the disgrace attached to it by the fact that it is illegal and is hated and hunted as a wild animal by the public sentiment of the vast majority of reputable people, is of immense advantage in its effects upon the minds of youth."

NORTH CAROLINA is moving in favor of a prohibition law. The *Daily News and Observer* of Raleigh, in an editorial, Twelfth mo. 13th, says:

"The prohibition convention assembled here yesterday, and at once entered upon the consideration of the important matter which called them together. Whatever the convention may do will certainly have weight with the Legislature and the people. It is not only respectable in point of numbers, but its *personnel* is extremely fine. Among its members are gentlemen of ability and distinction in the State, men of high character and great influence because of their personal worth and sterling virtues. Its assembly marks an important step in the history of North Carolina."

## ANTI-SLAVERY ITEMS.

THE *Anti-Slavery Reporter* gives accounts of the efforts of Count della Sala, governor of Upper Egypt, to suppress the slave trade in his jurisdiction. He has liberated many negro slaves found among the people, given them a "free card," supplied them with some money and free work at such occupation as they chose, to enable them to earn their bread.

The successor of Col. Gordon in the command of the Soudan does not appear to be earnest in the suppression of the dreadful and murderous traffic. His reply to some animadversions upon his course made in the London *Times* and to which his attention was drawn by the Viceroy's government, shows that the Khedive is not insensible to European sentiments, and also that the Governor is an adept in dissimulation. The Red Sea slave trade continues, notwithstanding the hollow professions of the Governor of Massowah to suppress it. According to his own showing, this Governor has allowed slave traders to go free, although the convention of Egypt with Great Britain requires that such culprits should be handed over for trial and punishment for "stealing and murder."

KING JOHN of Abyssinia, issued an order that all Moslems in his kingdom must allow themselves to be baptized and become Christians. The very few who would not consent have been banished. King Menelek, of Shoa, a vassal of King John, by his orders made a similar decree.

By the law of emancipation the slaves in Cuba all become free at the expiration of eight years from the time the law took effect. But the Captain General has lately made a decree that any "patron who fails to pay his apprentices their monthly wages within fifteen days after they become due will lose all right to their labor, and the apprentices themselves will obtain their immediate freedom, subject only to the government surveillance for four years." As many of the owners of estates are unable to comply, it is believed that this decree will hasten the freeing of slaves in Cuba. There has been already a decrease of the slave population of the Island by one-third since 1876.

In Brazil the number of slaves has been reduced from 1,500,000 in 1871, to 1,119,168 in 1880.

## THE INTERNATIONAL LESSON.

## FIRST QUARTER.

LESSON 11.

Third month 18th, 1881.

THE SINNER'S FRIEND.

Luke vii. 36-50.

GOLDEN TEXT.—"He said unto her, Thy sins are forgiven."—Luke vii. 48.

The common people and the publicans who had been baptized by John accepted the words of Christ regarding him, as given in the last lesson, but the Pharisees and lawyers, not having been baptized by John or accepted his teaching, brought to nought God's gracious purpose towards themselves, and refused to acknowledge Him. Our Lord said they were like fretful children in the market place, who would neither play with the others at a wedding or a funeral. John's rigid abstemiousness was no more ap-

proved by them than Christ's free but holy and temperate use of all His Father's good gifts, since they said that John had a devil, and that our Lord was a gluttonous man and a wine-bibber.

The expression, wisdom, is (or has been) justified of all her children, appears to have been a familiar saying among the Jews, and we are to consider wisdom as one of the titles of our Lord Himself. 1 Cor. i. 30. Those who are really wise will rightly esteem the Divine wisdom, even when manifested in different ways for different purposes.

## THE LESSON.

This scene in the Pharisee's house must not be confounded with the account, in some respects similar, where Mary anointed our Lord's feet immediately preceding His crucifixion, (see Matt. xxvi. 6; Mark xiv. 3; John xii. 3), although the anointing of the feet occurred in each case. When we consider the position then common at table,—reclining on couches, with the feet, unsandaled, reaching toward the wall, the head resting on the pillow and left arm,—we see why the feet could easily be anointed. Luke does not state in what city this incident occurred. Many important events are recorded in this chapter, some of which probably took place a little time apart from others, but are grouped by Luke to illustrate the kind of work which our Lord at this time performed. The place must have been either in Galilee or just across the sea of Tiberias.

The prevalent opinion that this woman was Mary Magdalene has no warrant in Scripture, though embodied in some pictures.

Verse 36. *And one of the Pharisees desired Him that He would eat with him.* As a class the Pharisees would not eat with any about whom there might be any chance of defilement, so the question comes, why did the Pharisee invite Jesus? Probably that he might hear what Jesus, as a great teacher and prophet, would say. Possibly he may have been healed by Him of some disease.

*Sat down to meat.* Reclined at table to take a meal.

37. *And behold a woman in the city which was a sinner.* Well known to be a sinner. In Eastern countries the doors are open, and it is not uncommon for strangers to enter and talk with the guests at meal time. There is no explanation of her intense love for our Lord, for we have no account that He had seen her previously. Probably she had heard Him, had repented, believed and known conversion. As an expression of grateful love she brought the choicest kind of ointment or balsam in an alabaster (box); in Greek the word alabaster is used like the English word glass, to signify a vessel.

38. *And stood at His feet behind Him weeping.* She could pass to our Lord's feet from the outside without attracting much attention. She had come to anoint His feet with the ointment which was so costly, but when she saw Him her tears fell so fast that they wet His feet, and she wiped them with the hairs of her head. She appears to have worn no vail. The hair is the glory of the woman (see 1 Cor. xi. 15), and it was an expression of deepest gratitude thus to use her tresses to wipe His feet.

39. The Pharisee seems to have known our

Lord's reputation as a prophet; and as defilement by the touch of another was dreaded by him, he looked upon Christ as not being the prophet he had supposed him to be, for it would never occur to him that our Lord could know the character of this woman and yet permit her to touch Him.

40. There may have been some look of contempt in Simon's face, but our Lord showed that He was a prophet by speaking to what was in the mind of the Pharisee. Although Simon had this thought in his mind, in his answer there is respect; "Master (teacher—rabbi), say on."

41. The parable of the debtors contrasts the 500 pence, equal to \$75, with the fifty, only one-tenth, or \$7.50. Both Simon and the woman had sinned, and become debtors to God.

42. As the forgiveness came when the debtors had nothing to pay, the question was whether forgiveness of the larger debt would not cause the greater love.

43. Simon answers the question propounded by our Lord clearly and to our Lord's satisfaction.

44. Jesus turned to the woman, who stood behind Him, and called Simon's attention to her. Then our Lord pointed out to him how remiss he had been in performing common acts of hospitality. Simon had given Him no water to wash His feet. The dust of the road clings to the feet of the Eastern traveller, who wears only sandals. A host orders a servant to bring water and wash the feet of his guests. Simon's neglect was strangely in contrast with the loving tears of the woman, who had wiped them with the hairs of her head. The feet were considered the least honorable, and the washing of the feet the most menial duty; the head was the most sacred, hence the wonderful humility of the woman.

45. Simon had given no kiss, which perhaps more than any other salutation is expressive of love; but the woman had kissed His feet.

46. The anointing of our Lord's head with oil had been omitted; there had been a very grudging hospitality, for guests were as a rule anointed when they entered the house. What would have been considered very precious for the head was used on the feet by the despised woman.

47. *Wherefore*. Because she has thus manifested her gratitude and love, has thus shown her devotion to her Saviour, her sins, which are many, have been forgiven. The love proving the full forgiveness, the full forgiveness causing the intense love which would give up everything. Not that her washing our Lord's feet had obtained forgiveness, but her full faith in him, which had caused her to come to Him.

48. *And He said unto her, Thy sins are forgiven*. Not will be forgiven; this forgiveness was not a future matter, but was in reality something past. But now He gave her full assurance of that forgiveness which had been virtually secured by her faith.

49. From this verse we may gather that Simon had other guests beside our Lord, which made his neglect the more prominent. They probably considered that for Him to speak thus was blasphemy, though some writers consider that this was spoken reverently. The very fact of allowing the woman to touch Him was bringing disgrace on the house, but this addition made the matter far worse.

50. Our Lord paid no attention to their condemnation, but told the woman that her *faith* had saved her, and that she should go in (rather into) peace. She had come to Christ filled only with that love which would overcome every obstacle; she left that house assured that she was a forgiven woman.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. It is very unchristian to invite any person to our house whom we expect to treat with scant courtesy; either receive guests with full courtesy or do not extend the invitation. The world would make great distinction between a guest who is high in position or wealth and the poor man. The true Christian will treat all with equal courtesy and kindness.

2nd. Those who come to Christ in reality will always bring the best of all they have and lay it at His feet.

3rd. They will not come to Him in grand state, for they know themselves to be sinners, but they will seek to be close to Him.

4th. Kindness to those who are sinners is essentially a Christian virtue. Punishment is what the world would always mete out to those who have transgressed.

5th. The self-righteous man may proudly invite the Saviour to come to him, but as his own self-righteousness is uppermost, such a visit will be of no avail; he will not see in Christ a Saviour from sin.

It is not so much the greatness of men's sins as the readiness to be deeply convinced of the dreadful guilt of sin which makes them long for salvation, and truly grateful to the Saviour for forgiveness.

6th. In proportion to our devotion to Christ will be our peace of mind; if we do little for Him, little comfort will be received.

7th. Our acts prove our love; not the greatness of them, but our assiduous attention to our friends. If we do not watch over the little matters in our homes we will soon suffer. It was not the providing of a great supper (which might only be to show how great a man he was) which would prove Simon's love, but his careful desire to do all that could be done for the Lord Jesus as an invited guest.

8th. Our Lord left Simon's house having done that blessed work for the poor, repentant, trusting woman; but Simon himself could see in Him only a man who was neither a prophet nor a desirable guest.

9th. Christ in this case, as in many others, showed His power to forgive sin; this was to the Jews a stumbling block, for they were not ready to believe He was the Son of God.

10th. We must not suppose that the love to God of the forgiven sinner is proportioned to the greatness and heinousness of his sins, for a course of sin is hatred to God, and mars the man so far for living. But the love to God will be in proportion to a man's *sense* of his own guilt and God's forgiveness. Some of the most irreproachable of men and women have shown the deepest sense of love to God for forgiving their sins. They had come near to God so as to see in His light the dreadful character of the least sin, and knowing the Lord Jesus to have paid their debt with His precious life, have loved much.

Our feeling of need of forgiveness is in proper-

tion to our sense of sinfulness; hence those who make a high profession of religion may have their consciences dulled so that they cannot see the wickedness of their lives; while others who like the woman, show by their acts the clearness of their power to distinguish right from wrong, may and will realize in its fullness the power of our Lord to save from sin.

The Society of Friends has ever since its rise been foremost in testifying to the necessity of bringing all our deeds to the light, that in Christ's presence we may discern that which is right, and condemn that which is wrong. All who make a profession of holiness, should by the little everyday acts in their lives show to others that they are able to distinguish that which is right from that which is wrong. Especially should such Christians never consider themselves absolved from due regard for the opinions and feelings of those around them.

## CORRESPONDENCE.

**AT ABINGTON QUARTERLY MEETING,** held at Germantown, Philadelphia, Second mo. 8, we had the company of Sarah B. Satterthwaite, of England, and of Joseph Scattergood and Phebe Roberts of Concord Quarterly Meeting. S. B. S. was much favored in prayer, and in speaking on the sympathy and helpfulness of our Lord from the passage, "Jesus wept." Joseph Scattergood spoke well from the words, "Speak, Lord, for thy servant heareth," showing how we should be ready to hear the Lord's voice in all things. The Queries were answered in the business meeting, and remarks made on the undesirableness of talking after serious meetings, and on the importance of keeping up to the details of Christian life noted in the Queries, including abstinence from intoxicants. A tender, reverent and fervent prayer near the close of the business, carried all hearts to the throne of grace, and especially with one petition, "that our Gracious Father would *smite* us, and especially our young men, with such a hunger and thirst after righteousness that we should be filled."

**BLOOMINGDALE, INDIANA.**—Amos Kenworthy and his son began a series of meetings on First mo. 30, 1881, at Poplar Grove, within the limits of Bloomingdale Quarterly Meeting, which were continued until twenty-five meetings had been held. The power of the Lord had free course through many hearts, and such a blessing came down upon Poplar Grove as was never known before. There were eleven newly converted, nine restored to favor and acceptance, and all the old grudges removed from all those who had any, that participated in the meetings, and ten applications for membership.

This is a small meeting and somewhat limited in means, but at their last Preparative Meeting they appointed a committee to select a site for a new meeting house; also the plan for the building, and to ascertain the cost of the same, and also the probable amount of money and material that could be raised for its construction. May the Lord's work still go on. E. T. COLEMAN.

TOLEDO, KANSAS, Second mo. 6th, 1881.

**TOLEDO Monthly Meeting** is held alternately at Toledo and Vernon, in Chase Co., Spring Creek and Four Mile, in Morris Co. Our last Monthly Meeting was held at Vernon on the 26th ult., and was a favored time. We did not have the company of any visiting Friends, but our home ministers seemed specially anointed for the encouragement of the Church. Wm. H. Perry was liberated for religious service among Friends and others in Cottonwood Quarterly Meeting.

Oliver N. Kenworthy and wife, of Spring Creek, held a series of meetings at the Canaan school house, which closed the 30th of last month. The work was heartily joined in by the Friends of that neighborhood, and the meetings were wonderfully owned by the Lord's power and presence. Seven backsliders were reclaimed and twenty-seven others professed conversion. Of these many were Friends' children, and of those that were not, some are requesting to be joined in membership with Friends.

This school house is about six miles northwest of Toledo, and the Friends living there are compactly situated, now making in all about fifty members. There have been a few Friends there for several years, but they were without a regular meeting until the spring of '70. John Hammer, settling there then, seeing the need of a meeting, began holding one at the school house on First-days. The work was joined by Restore Perry and Jacob Perry, and the meeting has steadily increased in interest and numbers and is now well attended by the neighborhood. They would like to be brought to the notice of other Friends desiring homes in the West, as good land with good water privileges can be had at reasonable prices. Any persons wishing further information in regard to this can obtain full particulars by writing to John Hammer, Toledo, Chase County, Kansas.

Ira Bundy and wife, from Sterling, and William Harris, (ministers) from Iowa, are in our neighborhood. ELI FRAIZER.

**SPRINGDALE QUARTERLY MEETING** was held at West Branch, Iowa, commencing with the Meeting of Ministers and Elders on Sixth-day, Second mo. 4th. Elwood O. Siler,

of Ind., John Howard, Saml. Jay and Jane Votaw, of Iowa, were present. They were also at the meeting on Seventh-day. E. C. Siler dwelt on the doctrine of Christian perfection, showing from the Scriptures and the writings of Early Friends that it is not only our privilege but our duty to be holy. Jane Votaw and J. Howard followed on the same line, with exhortations to old and young to be faithful to all the gifts and callings bestowed by the Lord Jesus. The business session was one of interest. The cause of the Freedmen was brought before us, and \$175 subscribed to aid in building a mission house at Parsons, Kansas.

E. C. Siler began a series of meetings at 7 P. M. on Seventh-day, which continued until Fourth-day. The theme was holiness unto the Lord. Our brother was favored to set before us the central doctrines of the Gospel, especially that of sanctification; showing from the Bible and writings of the fathers in our church, that by the atoning sacrifice of Christ without us, we truly repenting and believing are justified from the imputation of sins and transgressions that are past, as though they had never been committed; and by the mighty work of God within us we are freed from the power, nature and spiritual effects of sin; "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ." This brother was sent, we believe, in answer to prayer, that our Heavenly Father would send some of His skilled workmen among us. Praise went up from many hearts as he reassured us as to the onward movement of the great revival in our church, backed up as it is by the two Yearly Meetings of Indiana.

S. Jay and Jane Votaw began a series of meetings at Honey Grove, four miles northeast of the Branch, on Fifth-day night. Our usual Fifth-day meeting was one of interest and profit. Over \$20 was raised for the colored refugees. I must speak of the raising from a bed of sickness of a dear young sister, who had been confined to her room and mostly to her bed for several years. The prayer of faith was answered in mercy by her healing, and she arose and came to the series of meetings.

JOHN Y. HOOVER.

#### OTTAWA MISSION, QUAPAW AGENCY.

As it has fallen to my lot to come here once in two weeks to this tribe as they gather on the First-day morning and evening, I have also found it necessary to visit from house to house, giving such words of cheer and comfort as the dear Master opens unto me in each case.

To-day as I waded through the drifts

from one cabin to another, I was happy in the consciousness of the dear Saviour's presence in my own soul, and of the desire on His part to save some unsaved, and to comfort some who are in sorrow. One blind widow with two small children and v. ry little to live on, interests me. She has had a precious religious experience, but the sorrows of such a trying life weigh heavily on her, and have well nigh crushed out the good seed that was sown and grew with promise for a time. I hope some one may send relief to her. I feel quite encouraged at the outlook for First-day school. Joseph Wind, a son of "Old Chief" Wind, seems much alive to his responsibilities in the work, and by proper encouragement will no doubt succeed in carrying it on with efficiency.

One thing more; the people here are short of reading matter and I notice that bad cheap publications are being sent here and distributed free. What can be done to cover that up with something good that will interest the people?

JOHN M. WATSON.

Columbus, Kansas.

OUR late friend Lemuel Gifford, of Sandwich, Mass., bequeathed the sum of \$200 to the committee of New England Yearly Meeting, for the benefit of the Indians under their care.

#### GIRL'S TRAINING HOME, MT. LEBANON.

Dear Editor:—It will interest the readers of *Friends' Review* to know that \$3,145 have been subscribed toward the erection of a building for a Girls' Training Home at Brumana, Mt. Lebanon. Th. Waldmeter estimates the entire expense of the edifice at \$3500. The F. M. Committee trusting that this sum will be reached, have authorized the missionary in charge to proceed with the work, and to draw for funds as they may be needed. Persons wishing to invest in this worthy enterprise can do so by sending their contributions to the subscriber.

ELI JONES.

South China, Me.

#### PALESTINE.

Friends' Mission House, Ramallah, near Bethel, 5th of First mo., 1881.

My dear Friend:—I think thou wouldst like to hear about the Lord's work which was begun here by thee and thy dear wife in the year 1869.

It affords me pleasure to inform thee that the seed then sown was not in vain.

The nightly meetings, and also our devotional meetings are well attended on First-days.

In spite of all the opposition and trouble we have had from the fanatical people here our work is growing.

There is a congregation of about fifty families who have professed before the local government at Jerusalem that they are Friends. And accordingly we have been recognized by the Pasha of Jerusalem, who appointed for us a *Muchtur*, officer for gathering the taxes, and also to help the congregation in their civil matters, &c.

Our schools, especially those at Ramallah, are doing remarkably well. We have about 300 children, boys and girls. Some of them are Moslems.

My brother, Salem Hishmeh, the well-known servant of the explorer Stanley, who first informed his master that Dr. Livingstone was at Ujiji, when the memorable interview took place. He and a young man from Ramallah and four others from Jerusalem and the village of Beth-jallah, which is about two miles west from Bethlehem, were employed by the Redpath Lyceum Bureau of Boston, to appear in their unique and wonderful illustrations of Eastern life and customs, and are now traveling in the United States of America.

With kind regards, believe me thy sincere friend,  
JACOB HISHMEH.

#### DYING WITH HIS CHARGE.

A gentleman recently returned from Canada tells the following story:

"A day or two ago the engineer of a train near Montreal saw a large dog on the track, barking furiously. The engineer whistled but the dog paid no attention to the noise, and did not stir. The dog was run over and killed. The engineer observed that the animal crouched close to the ground as he was struck by the cow-catcher. A minute later the fireman saw a bit of white muslin fluttering on the locomotive, and he stopped the engine. On going back to where the dog was killed it was discovered that not only the dog, but a little child had been killed. It was then seen that the dog had been standing guard over the child, and had barked to attract the attention of the engineer. The faithful animal had sacrificed his life rather than desert his charge. The child had wandered away from a neighboring house, followed by the dog, and it is supposed that the child lay down and went to sleep on the track.—*Saratogian*, 1880.

*Migrations of dragon-flies.*—Bradford Lorrey has noticed large migrations of dragon flies, two years in succession, in Fifth mo.—*Am. Nat.*

Sometime since in conversing with an officer of a telegraph company about the telephone, he said that the mode of communication was not a perfect one, nor would it be till we could see the picture of the man to whom we were talking by telephone. The suggestion was received with a smile of incredulity, but Dr. O. J. Lodge, at the close of a lecture on the relation between electricity and light, at the London Institution, Twelfth mo. 1880, reported in *Nature*, said, "I must just allude to what may very likely be the next popular discovery, and that is, the transmission of light by electricity; I mean the transmission of such things as views and pictures by the electric wire. It seems already theoretically possible, and it may very soon be practically accomplished."

*The Volcano.*—Mount Baker, Washington Territory, was in active eruption quite recently.—*Nature*.

*The Great Kingfisher* or Laughing Jackass of Australia, has been seen to seize a large snake just behind the head, and carry it to a tree, where the bird beat the snake against a bough until the head separated from the body, which fell to the ground. The bird then dropped the head, and seizing the body, sailed away in triumph with his prize.—*Nature*.

#### LOVE OF GOD.

BY F. G. BROWNING.

O Love of God, so deep, so full and free,  
To which all other loves are fading dreams,  
A love as endless as eternity!  
That warms all hearts within its radiant beams;  
I do not fear to say, Thy will be done,  
But cry, O Light and Love Divine, lead on!

O Love of God, seen in the tiny flowers  
We oft, unthinking, trample 'neath our feet;  
That, like a blossom, cheers our lonely hours,  
And even breathes when crushed a fragrance sweet;  
I do not fear to say, Thy will be done,  
But cry, O Light and Love Divine, lead on!

O Love of God, that from each star o'erhead  
Smiles down upon us when the night is dark;  
And light and comfort on the path is shed,  
Because the footsteps of that Love we mark:  
I do not fear to say, Thy will be done,  
But say, O Light and Love Divine, lead on!

O Love of God, of such great tenderness  
To feed and guard the songsters of the air,  
To so excel all love in carefulness,  
That Thou hast even numbered every hair:  
I do not fear to say, Thy will be done,  
But cry, O Light and Love Divine, lead on!

O Love of God, if mother love can be,  
(Man's best conception of Thy boundless store),  
As but the streamlet to the mighty sea,  
Or like a pebble on the ocean shore:  
I do not fear to say, Thy will be done,  
But cry, O Light and Love Divine, lead on!

O Love of God, I would be nearer Thee,  
Than even he who leaned upon Thy breast!  
Then come, O Love Divine, and dwell with me,  
Within this heart be an abiding guest;  
For where Thou art enthroned there is no fear;  
I bend to worship Thee, O Will so dear!

—Selected.

#### Quarterly Meetings in Third month, 1881.

From New York Pocket Almanac.

Third mo.	1st, Burlington, Philadelphia Yearly Meeting.	
5th,	Whitewater, Indiana	"
"	Union, Iowa	"
"	Hesper, Kansas	"
12th,	Spiceland, Indiana	"
"	Mississinewa, "	"
"	Richland, Western	"
"	Cottonwood, Kansas	"
17th,	Cornwall, New York	"
"	Haddonfield, Philadelphia	"
19th,	Westfield, Indiana	"
"	Northern, "	"
"	Spring River, Kansas	"
"	Sterling, "	"
21st,	Baltimore, Baltimore	"
26th,	Wabash, Indiana	"

#### PICKERING COLLEGE, CANADA YEARLY MEETING.

Applications, with references, will be received up to Fourth month 15th for two Friends to act as Superintendent and Matron of above College.

Duties to commence Eighth month 15th, 1881.

Apply, stating salary, to JOHN WRIGHT,  
Secretary of Col. Com.,  
Pickering, Ontario.

28-4

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 22nd inst.

GREAT BRITAIN.—In the House of Commons, on the 17th, the Speaker announced new rules, providing that after a resolution of urgency is carried by a majority of three to one, only the movers of amendments and the member in charge of the bill should be heard; and that if the hearing of amendments should not be concluded by the appointed hour, the Chairman of the Committee should leave the chair, and report the bill to the House. Premier Gladstone gave notice that he would next day move that the chairman report the Protection bill before midnight. On the 18th, Sir Stafford Northcote, Conservative, said that many of his party, though approving Gladstone's motion, would be embarrassed by the new rules. The bill was further considered in committee, a number of amendments proposed were ruled out by the Deputy Speaker as inadmissible, and the first clause of the bill was adopted by a vote of 302 to 44. The Speaker, on the 19th, announced another rule, instead of those given on the 17th, designed to meet some of the objections made to them. It provides that in committee on any urgent bill, or in the consideration of a bill as amended, a Minister may move that the remaining clauses and any amendments or new clauses standing on the notice paper, shall, after a certain day and hour, be put forthwith, and such motion by a Minister shall forthwith be put to vote, but shall be decided affirmatively only by a majority of three to one. Gladstone gave notice of such a motion for the 21st, respecting the Protection bill. The motion was carried on that day, by a vote of 416 to 63, and at midnight, accordingly, the Chairman interrupted the debate; and after a vote upon the amendment then under consideration, which was rejected, he ruled the remaining amendments out of order. The third clause was adopted by 199 votes to 47. The Committee stage of the bill is now finished.

FRANCE.—The Press bill, as passed by the Chamber of Deputies on the 17th inst., contains an amnesty

clause applying to all convictions except for obscenity.

A decree has been published prohibiting the importation of salted pork, bacon and hams from the United States. This step is said to be owing to the prevalence of trichinosis, and the impossibility of examining at ports of landing the cargoes, which at Havre alone amount to 30,000,000 kilogrammes (66,000,000 lbs.) In view of the considerable consumption of American pork by the poorer classes, the French government will try to devise a sufficiently protective method which shall be less stringent.

The trade returns for First month show the value of the importations of food to have been 18,400,000 francs less than in the same month of last year, and the value of raw materials imported 8,600,000 francs more, while the value of exports of all sorts was 4,900,000 francs less.

GERMANY.—The Emperor's speech, read at the opening of the Reichstag (Parliament), on the 15th, contained an appeal to the working classes, which it is thought may influence the next elections, to be held probably in Sixth month. He says that the remedy for Socialist excesses must be sought not only in repression, but equally in a positive attempt to promote the welfare of the laboring classes. Bills are to be proposed which he hopes will be welcomed as complements to the legislation against social democracy; one being the Workmen's Accident Insurance bill, and another to regulate the constitution of trade guilds by affording means for organizing the isolated powers of persons engaged in the same trade, thus increasing their economic capacity and social and moral efficiency. The speech also announced that the bill for biennial budgets will be again presented, as the simultaneous sitting of the Imperial and Provincial Parliaments causes difficulties. In reference to foreign affairs, it says that the relations of the Empire with all foreign powers are friendly, and that there is among the European powers not only concurrence in the wish to maintain peace, but in principle there is no difference of views concerning the essential objects of the pending negotiations at Constantinople. It is hoped that even partial disturbances of the peace of Europe may be averted, or in any case, so restricted as to affect neither Germany nor its neighbors.

The Upper House of the Prussian Diet has passed the bill for the permanent remission of 14,000,000 marks of taxes.

The Lower House of the Prussian Diet amended the Government's bill on local administrations, by intrusting the supervision thereof to the local council, instead of the Landrath, as proposed in the bill. When the bill was returned to the Upper House, Count Von Eulenberg, Minister of the Interior, accepted the amendment; but a clerk in Prince Bismarck's special department, the latter being absent from illness, read a paper stating that Bismarck could not consent to intrust the supervision of communes to irresponsible bodies. He would submit the bill to the Emperor, but would insist on its revision before applying it to other provinces. The House referred back the bill to a committee, which rejected Prince Bismarck's view; but Von Eulenberg, though thus sustained, resigned. The next day Prince Bismarck explained in the House that his paper had not been intended for presentation to the House, that it had been misinterpreted, and that there was no real difference of opinion between himself and his colleague. The House then passed the paragraph as amended, Bismarck voting in its favor. The resignation has not been accepted, and it is doubtful whether it will be.

SPAIN.—The Colonial Minister at Madrid has sent instructions to Cuba to suspend all pending political press trials, and to grant to newspapers the same liberties as are enjoyed in Spain.

# Friends' Review.

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## THE HOLY SPIRIT AND TEACHABLE- NESS.

Pastor G. Tophel, of Geneva, wrote a little work, which has been translated, on "The Work of the Holy Spirit in Man." After speaking at length on other points, and especially the obedience and sacrifice of our Lord Jesus, His sending of the Holy Spirit, of regeneration and the reception by the believer of the indwelling of the Spirit, he writes of our relation as believers towards Him :

"One word may comprise all these duties, and teach us the position which becomes us in relation to the Spirit: that word is docility. Incapable ourselves of creating the graces of the Holy Spirit, we can only accept them, lay ourselves open to them, or, perhaps rather . . . not close ourselves against them. To listen to His voice and to nothing but His voice, to follow His motions and only His, to yield to His impulses, to respond to His calls, to execute His orders, to stop when He forbids, here is what the Bible and what Paul in particular calls 'to live according to the Spirit,' 'to walk according to the Spirit,' or 'in the Spirit.' In the eyes of the Apostle, the motions, the invitations, the orders or refusals of the Spirit (the totality of which makes up the entire plan of education which God follows with regard to us) these form a continuous line, a route where we have only to march, step by step, without making resistance.

But you speak of commands, of injunctions, of calls of the Spirit! How can we know them? Do you believe in those inner voices which, in all times, have led away certain mystics, so as to make them admit or commit monstrous things?

Be of good cheer. I do not believe in the action of the Spirit without the Bible." He does not appear to mean what these words literally convey, but that the Spirit has spoken in and through the Bible, hence the latter should not only not be discarded, but be studied prayerfully "in the light of the Spirit" far more than Christians usually do. He goes on, "I have said that the Bible reveals to us the desires of the Spirit in their general expression. But the application of these rules varies infinitely, according to circumstances. Each one must have experienced this, and who does not know how difficult it is, even with a profound knowledge of the Bible, to know the will of God in every special case?

Thus, one of the precepts of the Spirit is, that we love not the world nor the things

of the world; on the other hand we are not to go out of the world . . . and you know not how many embarrassing questions arise from the desire of conciliating just these two rules of Christian life. How then can we come to know, in each particular case, our duty towards the Spirit? I know of but one way; a constant communion with Him. 'Pray without ceasing,' the Bible says to us, which, I need hardly say, does not mean, be ever in your closets on your knees; but always have the soul on high, in the presence of God, to interrogate Him, even in the midst of your occupations, about each difficulty which arises, about each temptation which one meets, about every occasion which offers itself, and every question which arises. Pray mentally that you may have, from God himself, the knowledge of your duty and the strength to perform it. Constant prayer,—such is then the second means of causing the Spirit to speak, and us to hear His voice, during every moment of life. Oh! let us ask of God to teach us the secret of that continual elevation of the soul, that intercourse, that uninterrupted sigh after the Spirit, which reconciles itself with the most absorbing labors. May He persuade us that nothing being too small for Him, we can, we ought to present to Him questions apparently the most insignificant, the least incidents and the least difficulties of our lives.

Finally, the will of the Spirit once known, it must be done. Immediate, complete, continual, humble and joyful obedience to all His orders,—such is, with the study of the Bible and prayer, that life according to the Spirit, which is the only means of maintaining and increasing His action in us."

He illustrates each of these kinds of obedience, and adds: "Obey by faith, obey in prayer, the very first order the Spirit shall give you. Do not begin to-morrow, but to-day. If He says to you, 'Go, see such a sick person, make this sacrifice, give up that plan,' obey immediately, and this first act of docility, . . . will increase within you, the rule, and hence the influence of the Spirit. You shall have authority over many cities . . . that victory, like every other such victory, shall raise you into a higher degree of spiritual life, which will give you new duties, new difficulties, but, also, new powers; and if you are faithful in these duties, in the use of these powers, the Spirit, ever more and more rooted in your heart, will extend His action there and raise you still higher.

"Except this insensible promotion, accomplished by a continual obedience, I know of no other means, of preserving and increasing the power of the Spirit."

## NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

MADRAS, First mo. 7, 1861.

There is a very different spirit among the people in the South to those we are accustomed to in the Central Provinces. The people here are more settled and contented, and more in accord with the English. There is not apparently the *fear* of the English that meets us everywhere in the north, but much more loyalty. The people in the south, whether Brahmins or Sudras, are decidedly inferior to those in the north. There are fewer clever men, and many of the people are at a very low level.

The first visit we paid in Madras, was to the Established Church of Scotland Mission, where we had a very interesting conversation with D. Sinclair and his wife. When the Free Church separated in Scotland, the missionaries in India sided with the Free Church, and their converts consequently went with them, and for two years this Mission was entirely suspended. It is now in vigorous action and prospering. D. Sinclair spoke strongly in favor of higher education, not only as a means of reaching high caste people, but as to its results as one means towards the conversion of many of them. Bishop Caldwell shows that it is in these schools that almost every Brahmin now in the Christian Church, acquired those convictions and impressions that led to their conversion.

From D. Sinclair's we proceeded to J. Rajahgopaul, who is a pastor belonging to the Free Church. He has four caste girls' schools, and a ragged school for boys and girls. These schools for caste girls are a great success. He has also a congregation of 200 people. Our next visit was to Dr. Jewett, of the American Baptist Mission. He has been in the work thirty years, and is an enthusiastic missionary. He was stationed for many years at Nellore, and for years had an average of fifty baptisms a year, and now in Ongole they have had about a thousand in one year. They are mostly Mardigas, i. e. the shoemaker class and low caste people. Dr. J. remarked, "In Boston I have seen a tree with props to keep up its branches, very much like many of the mission churches. What we want is to train the native churches to stand alone." He gives a lively account of the simplicity of the Ongole people. They have seventy "elders" or lay preachers in the Ongole district. These elders receive nothing whatever for their services. They pay their own expenses, and are taken in by the people at their own houses as they itinerate. Dr. Jewett says, "I baptized the first of these Mardigas, in 1865 at Ramapat-

an. His name was Pariah. He preaches in Telugu but cannot read. Yet he opens his Bible and knows so much of it by heart, that he looks as though he was reading. He has been the means of hundreds of conversions." Dr. Jewett's wife preaches in the open air in Madras streets. She is also a capital Zenana worker, and has a number of girls under her care. Dr. Jewett said, "I came from Maine, where they saved twenty-five million dollars in one year by prohibition, and all our converts are expected to be total abstinents."

We next interviewed Dr. Elder, of the Free Church Medical Mission. He is another exceptionally fine man, and it is a great privilege to mingle with men who are so truly noble and are devoting their lives so energetically to the glorious cause. Dr. Elder abounds in enthusiasm. He said, "There was a time when I began to wonder what was the use of my work here, and then I took a journey through Tinnevely and Travamore, and came back with a new inspiration from what I had seen. I have now over 21,000 patients in the year. We have service with them daily before attending them at the Dispensary. Our hours are from 7 to 10 A. M. We have a girls' school, and teach them to sing Christian lyrics, and then I have a poet, who composes native accounts of Scripture narratives, and we often get 400 or 500 of the natives to come and listen to them. I have an English and a Tamil congregation and two schools, and two native assistants, brave fellows who do help me."

We then went to the Memorial Hall, where large meetings are being held nightly in Tamil, during this week of prayer. It is also the depot of the Madras Bible Society, and the energetic secretary, Mr. Ogden, was very pleased to show us some of the trophies of Bible translation in India, and the very low prices at which they are sold. In the afternoon we called to see G. Fryar at the Wesleyan Mission House. The work in Madras does not flourish as much as in the village, he says, yet much good work is being done. He did not speak so hopefully of the Madras work as Mr. Rajahgopaul.

Thence we passed on to Dr. Murdock's, and were delighted with another enthusiastic missionary. Dr. Murdock's line is books. He is happy in the midst of piles of Telugu and Canarese and Tamil tracts. His place is the Christian Vernacular Society's depot, and the headquarters of the Madras Religious Tract Society. He tells me he sent out over one million tracts last year to the people of India, and travels far and near. And now at the close of a day of blessing in Madras, I cannot but recognize that God

has raised up here a number of remarkably fine men, not copyists of one another by any means, no two of them working on the same lines, yet all imbued with the same spirit. If there is one element more than another in them that has struck me to-day, it is their enthusiasm in their work. They are not faint-hearted men. They are working in Madras, where the heat is very great most of the year, but the joy of the Lord upholds them, and there are such abundant tokens of blessing in South India that their work itself inspires them.

#### OUR LONDON LETTER.

At the sitting of the Meeting for Sufferings on the 4th, it appeared that the appeal on the *Opium Traffic* had been further circulated.

Whilst on this subject I may say that a recent perusal of McCarthy's "History of Our Own Times," which comprises a sketch of English and general history for the last forty years, has shown how grievously mistaken and culpable have been the dealings of England and other European nations with China for many years past. There seems to be an almost fatal tendency for European representatives at Chinese ports, to get embroiled with the native authorities, to treat them in a high-handed manner, and presently the strong and civilized nation is at war with the weak and less civilized, and as a matter of course the latter is crushed.

In the Eastern part of Europe there exists a sect of Christians, called *Nazarenes*, of simple views, agreeing in several points with those of Friends; their numbers are probably considerable, but they live much to themselves and are jealous of outside influence. Three or four poor men supposed to belong to the Nazarenes, were imprisoned about three years ago in the fortress of Belgrade, by the government of Servia, on account of their refusal to bear arms, all war being in their view positively forbidden by our Saviour. At London Yearly Meeting in 1877, much sympathy was expressed for their sufferings, and a memorial to Prince Milan, Hereditary Prince of Servia, was drawn up in the Seventh month following, asking him to release them, and to grant liberty to the conscientious convictions of such of his subjects. This memorial was transmitted to the Prince, but without apparent result. The prisoners remained captives, until last year one of them died, by an accident, having fallen into a tank. The two or three others were still in prison at the end of last year, when efforts were made on their behalf by an Englishwoman, the wife of a member of the Servian government, result-

ing in their liberation. A letter from this lady was read by J. B. Braithwaite at the Meeting for Sufferings, giving a very interesting account of their release; the poor men called upon her afterwards to thank her for her intercession, their countenances full of joy and gratitude.

A letter from the Yearly Meeting of Friends at Randers, *Denmark*, dated Ninth month. Though their little church is small and weak, they feel that purity and love are preserved amongst them. They had felt it right to abstain from intoxicating drinks. They had also established a fund to enable Friends to travel in some parts of the country, in the service of the Gospel. Three Friends had joined a deputation to the Government to ask for exemption for the children of Friends from attendance at the State Schools on account of the military training, and religious doctrines which are taught. The letter was signed by a young man, who has been several times imprisoned for refusing military service, until his patience under suffering has worn out the authorities.

Eliza Watson sailed with her son for New York, on the 18th instant.

The great *standing armies* maintained by the nations of Europe, were alluded to by a Friend. The present military system is grinding out the life blood of the populations. By the compulsory conscription prevailing in Germany and other countries, the family life is terribly broken up; emigration is multiplied, and a sort of terrorism largely prevails. In a visit to Berlin some time ago, the sense of military domination and interference was oppressive. One could not walk in the street without being turned aside to make way for soldiers, and the privates were in terror lest they should fail to salute the officers. The mass of sin too, attendant on barracks life, has often a fatal influence on men for time and eternity. The instances we hear of in Servia and in Denmark—and there are others in France and Switzerland—of individuals suffering oppression rather than fight, give us cause to rejoice. We cannot ask for the passing of laws which would exempt only favored persons, but that conscientious objections, whenever arising, should be dealt with tenderly. It is needful to watch the tendencies in modern legislation in our own country, which would lead to the same absolute military system as we deplore in other nations. We have compulsory education and compulsory vaccination, and is there from this point of view, any logical stopping place from these to compulsory conscription. We have to do our duty as men and citizens. We must not trust to societies or organizations to work out moral ends and bring about

reforms. Such societies are useful by giving a systematic attention to the subject, by collecting information and diffusing it, but there is a great place for the action of individuals. Too often in organizations, those who are impelled by conscience and Christian motives, find themselves tied to others who act only from motives of expediency.

All thinking men, wherever the English language is spoken, and many beyond these limits, are sad at the death of the veteran "Sage of Chelsea," Thomas Carlyle. His influence on the last two generations has been great. Although he has not openly professed with Christians, yet one cannot but feel that his influence has been largely a good one—that his vigorous testimony for right and truth and sincerity, his scathing denunciation of hollowness and "shams," have helped to purify the age in which we live.

London, Second mo. 10.

#### THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. He is regular, and where He is master, all goes right."—*Dr. Bacon.*

Selected.

CHRIST is the seed of David, and a seed in turn which "brings forth according to its kind." The word from Him (Christ), either spoken by Himself immediately or by His instruments, becomes in us the seed, "the word of God," which brings forth fruit

in good soil, thirty, sixty and a hundred-fold.

For Friends' Review.

### A LESSON FROM HISTORY.

The lessons of history should not be lost, and have to be learned over again by hard experience. The church should be warned by the mistakes of the past, and avoid the painful consequences.

A valued friend and correspondent feels that this is true at the present time with respect to the example of a few Friends, who about 1835, embraced what was then known as Beaconism. These Friends reacted from errors which have been thus described—"Quakerism truly asserts that Christ is 'the light,' because Christ by His Spirit, enlightens the minds of men, and is truly indivisible from that divine influence of the Holy Ghost, by and in which, He visits all men and dwells in believers."\* The perversion of this truth "asserts most falsely and dangerously that this light, life or influence, is itself the only Christ, the Son of God, the Redeemer, etc. It owns no other Saviour."

Men are prone to swing from one extreme to another, and Beaconism, in a zeal against the above errors, leaned over to the opposite side. It limited the blessed Lord Jesus Christ as the Saviour of men, holding that He did not truly and really, as the Scriptures assert, enlighten all men, however small and faint might be the light dispensed to some, and not accepted by many. It also restricted the benefits of the Lord's sacrifice, whereby He is the propitiation for the sins of the whole world, holding that these benefits were not so extensive as to place all men in a real capacity of salvation, upon repentance and faith to such degree as the Lord is pleased to make possible to them. It confined to the Apostles *all* immediate instruction by the Spirit, insisting that such instruction is "mediate" to us through the Apostles, "except only that the Spirit deals immediately with the affections to dispose the heart to receive their doctrine." Personal guidance of the believer in the details of duty or service was thus set aside. These and like views led to a change of practice as to worship and ministry by those holding them, and when they set up meetings the latter soon declined. There was so little to distinguish the attenders from other professing Christians, that most of them joined other religious bodies, and disappeared as a distinct people.

To hold fast *all* the truth as it is revealed in the Bible and brought home to the mind

and heart by its prayerful study, waiting for the unfolding of it by the Blessed Spirit, and then acting in accordance therewith, is the important duty of our time.

### COLORED REFUGEES IN KANSAS.

E. L. Comstock, enclosing the subjoined extracts from letters of agents engaged in the distribution of supplies, pleads earnestly for additional resources to relieve the distress of the refugees. "Things are getting worse and worse," she writes; "we don't know what to do, so many sick, frozen fingers and feet, coughs, pneumonia, diphtheria, rheumatism, consumption. Send us medicine, garden tools, seeds, bed-ticks, bur-laps; but *we need cash to purchase food more than anything else.*"

PARSONS, Feb. 14th, 1881.

As for the suffering, it is terrible. I have never before seen anything to equal it wherever I have lived. I am going day-time and evening, doing all I can to relieve the most suffering cases. Day before yesterday I suffered much from the cold, in visiting and aiding a number of sick families. I found a sick woman in an open room where it had freely snowed,—no fire and nothing to make it with, and she told me she had had nothing in the house to eat since four o'clock of the previous day. I supplied her promptly. Many aged ones are needing aid. Outdoor labor suspended. I visited the colored school the other day, consulted with the teachers, and concluded that the pupils must either stop school or would be sick for want of shoes and stockings. Not a man's coat or pants or a woman's dress left. What shall we do? Deep snow here and very cold.

WILMER WALTON.

Feb. 18th, 1881.

I have been in Wyandotte, Kan., to-day, and I find some of the refugees very destitute indeed. A great many need help at once. I found an old widow lady with one girl, nearly burnt to death. She caught fire from trying to warm over a few coals. The old woman was taking the boards up out of the floor to make a fire for the sick child. It was a sad sight, and there are many more nearly as bad. I helped some of the most needy at once.

JNO. M. BROWN, Sup. K. F. R. A.

INDEPENDENCE, Feb. 18th, 1881.

Eighty-two families have not enough to keep them alive one week, and if they can't have speedy relief they will perish. I see the most poverty just now, that I have ever seen, and we actually need \$200 immediately to preserve life another month.

DANIEL VOTAW.

\*Memoirs of J. J. Garney, vol. 2 p. 6.

KANSAS CITY, Feb. 19th, 1881.

I find the refugees at Armondale suffering for want of food—actually starving for want of food. They were in a deplorable condition before the bridges were swept away. Then the women could get work in the city, but now that resource is cut off, and their suffering is terrible. It seems to me that to feed them from a soup-house would be the cheapest and most direct way. The packers here would do their part in the way of meat, and there is plenty of help to do the work. Soup could be carried to their homes, thus obviating the necessity of a large room. Something ought to be done at once.

E. P. Newcomb.

CHETOPA, Feb. 9th, 1881.

I have nothing to do with. I have spent about \$40 of my own money, and concluded to quit until I could receive some. I have a great crowd of the colored people after me every day, for food and clothing, and it will take just about as much money and clothing as I have received to go around. Quite a number are sick, and I am providing for them, that is all.

J. H. PICKERING.

For Friends' Review.

#### A PRESENT VIEW OF THE STATES OF SOUTH AMERICA.

The projected scheme of an inter oceanic canal at the Isthmus of Panama, and the war which recently prevailed between Chili and Peru, have tended to turn attention to the condition of the several South American States. England, which, in the past, has had still greater commercial relations with those countries than ourselves, and which, on account of its super-abundant population and vast capital represented by its manufactures, is eagerly alive to every new outlet for goods, has good economic reasons for watching the development of that continent. With a view of obtaining some clear information concerning the present condition and resources of the South American republics, A. Gallenga, at the instance of John Walter, M. P., proceeded thither in the autumn of 1879. His account has recently appeared in book form.

The ticket for a ride on the Isthmian railway from Aspinwall to Panama costs £5—the distance being but forty-seven miles. The railroad appears to have wrought but little change in the aspect of the country through which it passes, the only notable improvement observed being the large banana plantation of a German, and the extensive clearings and pasture grounds of a Scotchman. Negroes, Indians and Mestizos, with a sprinkling of Chinese, live in the very primitive hovels set in the midst of the

luxuriant vegetation of the savannahs and swamps. Panama, with its 18,000 people (mostly colored) and its fine position on the bay, shows little or no evidences of progress; the blackened ruins of the great fire of 1878, which destroyed so many of its best buildings, remain nearly untouched. The author speaks of the neighboring provinces of Colombia as being exceptionally beautiful in their landscapes, and the soil as among the richest in the world. He believes that the construction of the canal would result in a large emigration to that country, besides effecting a cure for the lawlessness for which it, in common with Ecuador, Peru, the Argentine States, &c., has long been notorious.

From Panama to Callao, the port of Lima, stopping at Guayaquil, the chief port of Ecuador, the distance is about 1500 miles. The voyage is made by the steamers of the English South Pacific Mail Company in nine days. It was the end of the winter time in the tropics; there had been dark, gloomy weather and a constant succession of showers; and as the steamer ascended the estuary of the Guayas to Guayaquil, the shores appeared clad in the endless luxuriance of a tropical vegetation,—“a mass of fresh green, the vividness of which no forest scenery, even in moist England, could match.”

When the Peruvian coast was reached, however, the appearance of the country was altogether different—a rainless region of rock and sand, devoid of trees, extended back to a range of jagged, bare hills, beyond which were seen the long Cordillera or first chain of the Andes, blurred and softened indeed by distance, but bold and savage. This description is applicable nearly to the whole line of the sea coast as far down as Valparaiso, in Chili. Inland is the table-land between the first and second chains of the Andes, and east of that the “montaña,” or mountain slope, whence arise the many tributaries of the Amazon and Parana.

To reach those higher and more fertile regions, and to connect with the Amazon, the Peruvian government authorized the construction of two remarkable mountain railways; that of the Oroya, running eastward and upward from Callao and Lima, eighty-six miles; and, in the south, that of Mollendo, running up to Arequipa and Lake Titicaca, 300 miles, and designed to be continued on the one side to the ancient city of Cuzco, and on the other to La Paz, the capital of Bolivia. The disastrous war with Chili has arrested these and similar schemes of improvement. “In their blind resolution,” says A. Gallenga, “to carry on the war to the bitter end, the government here are laying a violent hand on all able-bodied men, with a fury exceeding anything that ever was done

by England in the darkest days of the press-gang."

Lima, seven miles back of the port of Callao, and nearly 500 feet above it in altitude, is noted for its magnificent site, yet, during six months of the year, notwithstanding the rainless condition of the weather, a great deal of mist and fog prevails, so that a really bright view of the upper chain of the Andes is a rare occurrence.

The Peruvians and the lower mixed classes generally, are disinclined to agricultural work, so that the introduction of a foreign element has long been looked to, as a solution of the labor problem. The importation of Chinese, which began in 1853, resulted in bringing 60,000 of that people into the country, but that immigration is now at a stand-still, and the number of the Coolies has been reduced to 35,000. The hardships endured by those Asiatics on board the vessels, and the ill treatment afterward received by them on the sugar estates, obliged England to interfere and forbid the traffic.

Foreigners—Italians, French, German and English principally—monopolize the business of Lima. To pay for its internal improvements, Peru guaranteed the income from its valuable guano beds, but these being nearly exhausted, the government turned its attention to the nitrate of soda deposits in its southern province of Tarapaca. A great deal of the value of this has been lost by mismanagement in its working and sale. Part of the neighboring Bolivian nitrate beds, having, within a few years, been sold to Chilean houses, and worked by them, Bolivia (it is asserted, at the instigation of Peru) laid a heavy export duty on the nitrate—hence the war.

Our author having climbed the Andes on the Oroya railway, made the similar but longer trip over the one from the port of Mollendo to Puno on Lake Titicaca. The culminating point of the route is 14,500 feet above the sea, which is 1,500 feet lower than the highest point on the Oroya road. The ride upon the lake is described as surpassingly beautiful, especially when the summits of the lofty Bolivian Cordilleras were revealed—those snow-clad giants, the Sorata, Huayna de Potosi, and the Illimani. Forty-eight miles staging, from the lake, brings the traveler to Bolivia's capital, La Paz, a city mostly of low, one floored houses, 11,500 feet above the sea. Potatoes and barley are the chief agricultural products of the country—hides, live cattle, and the wool of the llamas, vicuñas and alpacas, the principal exports.

A. Gallenga gives a much better report of Chili than of Colombia, Peru or Bolivia. Aside from the government of the country,

however, its business is very much in the hands of Europeans. At Valparaiso, most of the English reside in the pretty garden-houses, or villas, with which the overhanging hills are thickly studded, and from whence delightful views of the famous bay are obtained. Speaking of the labor question, our author says: "The mixture between white and dark never did go as far here as it had gone in the north; and this country had at all times a white as well as an Indian laboring population, not only sufficient for all its own purposes, but so large as to enable it to spare some to its neighbors. It never countenanced the importation of negro slaves, and is even now stoutly resisting all attempts at Chinese or coolie immigration.

It is questioned whether the acquisition of the nitrate districts will prove an unmixed gain to Chili, inasmuch as they will draw many of its people from husbandry,—the growing and exportation of grain being one of the best resources of the State. South of Valparaiso, in the regions about Valdivia and Chiloe, a well-wooded country with an abundant rainfall begins, and here many Germans have settled. Our author thinks that the Chileans would have been far wiser had they expended their energies in developing this promising country, rather than in engaging, as they did, in an exhausting war for the nitrate beds. The numerous sleek, easy-going priests, with their comfortable habitations, are spoken of as the "lords of all" in Chili.

By steamer from Valparaiso and through the Straits of Magellan, Montevideo, the capital of Uruguay, is reached. This city, which seemed to have a prosperous future before it at the time of the Paraguayan war (1864-1870,) when a spirit of speculation prevailed, money was plenty, and a great many houses were built, is now experiencing the effects of a sharp reaction, the values of real estate having receded three-fourths. Uruguay, as well as the Argentine Confederation, receives constant and quite large accessions of immigrants, English, Welsh, Swiss, Mennonites, Italians, and others. From the city of Buenos Ayres, with its 317,000 inhabitants, six lines of railway diverge. Twelve hours' distance from the city, up the Parana river, is the great estate of "Fray Bentos," owned by an English joint-stock company, where, during six months of the year, about 1,000 cattle are daily slaughtered in the manufacture of Liebig's extract of meat.

Were it not so wretchedly governed, the Argentine Confederation might easily become the most prosperous country of the South American continent. Paraguay's

outlet by the Parana and La Plata being subject to the dictation of Buenos Ayres, it necessarily suffers from its isolated position. Nevertheless, it has suffered infinitely more from misrule; not so much indeed, from the administrations of the Dictators Francia and the first Lopez (1814-1862), as from that of the son and successor of the latter, who plunged the country into a war with both Buenos Ayres and Brazil. It would probably be difficult to find a more striking example of the rapid depletion in population and resources caused by misrule and war, than is presented in the case of the administration of the Republic of Paraguay by the late Lopez II., where the population decreased from 1,387,000 at the census of 1857 to 221,000 in 1873, whilst a debt was contracted within the same period (for there was nothing owing, and a full treasury in 1857) amounting to \$588,000,000.

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## FRIENDS' REVIEW.

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PHILADELPHIA, THIRD MO. 5, 1881.

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**PROPOSED MILITARY DRILL FOR THE MASSACHUSETTS PUBLIC SCHOOLS.**—To the Committee on Education of the Massachusetts House of Representatives was recently referred the subject of calisthenic instruction and a military drill for the pupils of the public schools of that State. The Committee, through T. W. Higginson, have recommended an "Act to encourage physical exercises in public schools," in which we find these words: "These exercises may, at the discretion of the Committee, include calisthenic, gymnastic, and military drill." In so far as the latter proposed innovation is concerned, we cannot contemplate it otherwise than as a most serious retrograde movement, and as one in view of which we may well sympathize with the concern already felt thereupon by our New England friends. The following letter in response to a request for information upon the subject we submit to our readers, desiring at the same time the encouragement of those who may feel drawn into endeavors to stay the threatened onset of this evil:

NEW BEDFORD, Second mo. 23, 1881.

Esteemed Friend: In reply to thine of 22nd, I send herewith a copy of the bill now pending in our State Legislature relative to the introduction of military drill into the public schools of the Commonwealth. This bill has passed the House, and now goes to the Senate. Petitions signed by Friends and some others have been presented, which, while they approve of physical exercise in the schools, strongly remonstrate against this attempt to familiarize the scholars with the methods and practices of war.

Considerable effort will now be made by personal interviews with Senators and otherwise, to defeat the bill in the upper House.

While we are fearful that the act will be passed, it was felt that Friends owed it to themselves and to the principles of peace which they profess, to show the conscientious grounds of their objections to the measure proposed.

Thy friend, HENRY T. WOOD.

PROBABLY there have never been so many series of meetings held in the same time by members of the Society of Friends as during the last three months. We hail this as a good omen. It means heartfelt interest in the salvation of souls. Whatever weaknesses and imperfections may attend such meetings will be discovered and remedied. The church, as well as individuals, grows in experience by earnest effort. Monthly and Quarterly Meetings will do well to see that after such meetings close the fruits are gathered, and that the young, whether in years or religious experience, receive teaching, and help to find fields of usefulness where their fresh love for the Saviour can be in exercise. One of the best of these fields doubtless will be the common round of daily life, but this does not exhaust all the energies and capabilities of many.

FRIENDS in England as well as in America are awakening to the importance of methods of more thorough instruction in religious truth for their younger members; and when once Christ's people have a real want and will "ask" He will show them how to meet it. But they must have faith in a living Lord and Bishop, and be ready to adopt His suggestions fearlessly, remembering Lot's wife.

"And he continued there a year and six months, teaching the word of God amongst them." Doubtless it was necessary that sound and full instruction should be given to establish the converts in the faith; a hasty visit was not sufficient. So now, as many of the series of meetings are evangelistic, let them be followed by the visits of wise teachers who shall confirm the inexperienced in the faith.

SOBER, steady, orderly oversight, which feeds the flock, develops the gifts conferred on the congregations, and leads to the practice of all the inestimable principles we hold dear, will consolidate the foundation work of the revival meetings, and build up goodly churches as habitations of the Most Merciful, who said, "I will dwell in them and walk in them."

FROM some cause to us unknown, the International Lesson intended for this number, did not arrive. We hope to receive it for next week.

**A DIGEST OF THE LAW OF HUSBAND AND WIFE, AS ESTABLISHED IN MARYLAND.** By David Stewart and Francis K. Carey.

Some time since Francis K. Carey contributed an able article on the legal rights of husband and wife to *Appleton's Journal*, which traced from early times the advancing recognition of the legal rights of the wife in her own property or that of her husband. His studies in this field are applied in the volume named, which received from the *Baltimore Law Record* decided commendation, and has been adopted as the textbook on its subject by the State Law School of Maryland.

THE Managers of the Mosher Fund of New England Yearly Meeting have issued a Memoir of Robert Charleton, by his sister-in-law, Anna F. Fox. We have been much struck with the simplicity with which Robert Charleton accepted early in life the secret touches of the Holy Spirit, and was thus drawn to Christ. With varied talents, prominent among them a rich sympathy for his fellow men, he dedicated them to the Lord. He both rested with assurance on the cleansing of His precious blood from all sin, and followed the promptings of His Spirit. As a man of business, an advocate of total abstinence, a Christian minister, a peace-maker, an anti-slavery man, in all the relations of social and family life, he left a good example to others.

At the Yearly Meeting, a few months before his death, he said of a certain paper under discussion: "It had a peculiar value at the present time, since it not only dwelt fully on the great central truth of the one sacrifice of Christ, but also on the doctrine of the Holy Spirit, exhibiting them in their oneness, and not as detached truths. No man can say that Jesus is the Lord but by the Holy Ghost, and our Lord said, 'No man can come unto me except the Father, who hath sent me, draw him.' The faith that could save was therefore no intellectual belief in Christianity; it was far more than that, it was nothing less than a divinely-wrought confidence in the Saviour, produced in the heart by the Holy Spirit, whose divine mission is to take of the things of God and show them unto us, giving us to see that unto us, even to us, is this salvation sent."

"The first work of the Spirit is to produce conviction of sin, and under its contriving power we are brought not only to acknowledge in words, but deeply to feel, that we all, like sheep, have indeed gone astray, and then we shall be prepared with adoring gratitude to accept the wondrous announcement which follows, 'And the Lord hath laid on Him the iniquity of us all'—all our iniquity, with its cumbrous weight and crushing load, He bore; suffering for us, 'the just for the unjust, that He might bring us to God.' If any would say this is antiquated truth, we cannot help it, nor indeed are we solicitous so to do. Whatever new forms or fancies human thought may take to itself, be it our comfort and delight to know and rejoice in Him who is eternally the same, 'Jesus Christ, the same yesterday, to-day and forever.' The one great sacrifice will never fail. The blood shed on Calvary can never lose its cleansing power."

The book is a very desirable one to be placed in our Bible-school libraries.

## MARRIED.

**KIMBER—SHOEMAKER.**—At Friends' Meeting, Germantown, Philadelphia, Second month 17th, T. William Kimber to Maria B., daughter of Benj. H. Shoemaker.

## DIED.

**THORNE.**—Tenth month 11th, 1879, at the residence of her son-in-law, Joseph Moore, Richmond, Indiana, Ruth Thorne, in the 73rd year of her age.

**TUTTLE.**—At her residence, in Dover, N. H., Twelfth mo. 9th, 1880, Sarah P. Tuttle, widow of the late Joseph Tuttle, and mother of Asa C. Tuttle, Missionary among the Indians, aged 86 years. She was a beloved member and Elder of Dover Monthly Meeting, and left abundant evidence that her peace was made with God, and that her day's work had been done in the day-time. She ever seemed mindful of the blessings bestowed by a kind Father's hand. At one time she said, "What shall I render to the Lord for all His benefits towards me." Her faculties remained unclouded to the very close of her long and useful life, one full of kind and loving deeds.

**PAGE.**—On the 14th ult., at South Hampton, Nathan Page, formerly of Pittsfield, N. H., aged 77 years; a member of Seabrook Monthly Meeting.

**FLAGLER.**—Second month 13th, 1881, at his residence, Poughkeepsie, N. Y., Joseph Flagler, in the 78th year of his age. He was for many years an Elder in our Society, and was a diligent attender of all our religious meetings. Being a firm believer in the atoning sacrifice made for man's redemption, his faith was unshaken until the end. Though his last illness was short, death's summons did not find him unprepared, but with unfaltering trust he could look to Him to whom he had committed the keeping of his soul. The Lord's presence was so sensibly felt, that on one occasion he remarked, "My Saviour is near; yes, even on my pillow," and the last audible words which he expressed were "All is well," after which he calmly and peacefully passed away.

**SHINN.**—At the residence of James H. Chambers, Columbiana Co., Ohio, Second mo. 1st, 1881, Joshua Shinn, in the 81st year of his age; a valued member and Elder of East Goshen Monthly Meeting of Friends, Mahoning Co., Ohio. He had been engaged for a few weeks, and up to the time of the accident that occasioned his death (a fall, which he survived only ten days), in visiting some of the neighboring meetings and families, for which he had been liberated as an Elder by his Monthly Meeting, and which he had nearly accomplished. He had for many years manifested a deep interest in the literary and religious education of the youth; and also by word and deed a desire to hold fast to the well-established interpretations of the Society of Friends of Scripture truth. While on his last bed of sickness he uttered many instructive remarks, as, "It is not a lack of knowledge so much as of obedience that brings us into error." "The young need words of comfort and cheer." Near his close he said, "I behold the King in His beauty, I see the Lord in His brightness and glory; I am ready to depart, I am only waiting."

Put away all corrupt words which be unsavory; and misnaming one another; for ye must give account for every idle word.—*George Fox*, 1639.

## RELIGIOUS INTELLIGENCE.

THE Foreign Mission Association of Baltimore Yearly Meeting report that Eli Jones met them in Baltimore on First mo. 11th, 1881, and gave them some account of the Syrian mission. A Friend of Philadelphia, who was at their Yearly Meeting and heard the appeal for the Girls' Training Home, had sent them \$1,000 from her husband and herself towards the building; \$450 had been subscribed by Baltimore Friends and the amount was soon made \$500. The cost of annual maintenance will be about \$1,700.

ELIZA WATSON has returned to America from her religious visit to Europe, and attended Salem Quarterly Meeting, New Jersey, First mo. 17th, 1881.

FRIENDS at Rockhampton, Queensland, Australia, have applied to be recognized as a Preparative Meeting by London Meeting for Sufferings.

WM. BECK, who will be remembered by many Friends as having passed through our land a few years since on his return from Australia, has been recorded a minister by Devonshire House Monthly Meeting, London.

DAVID TATUM, says *The [London] Friend*, was in Scotland during part of First month, attending meetings at Glasgow and Edinburgh, and also holding temperance meetings at both places.

JOSEPH COOK has continued to give three or four lectures a week in England, and on First-days usually speaks to congregations under the auspices of Young Men's Christian Associations.

OF Moody and Sankey's work in San Francisco, after eleven weeks continuance, the *Sunday-School Times* says:

"In San Francisco there is an interest in religious things such as the city has never seen before. Christian people have been quickened, churches revived, and large numbers converted. A few days ago a minister publicly said that many churches had already received a larger accession to their membership, since Moody and Sankey came, than they had in all the previous thirty years of their history. Ministers report a larger attendance on regular church services than ever before, and wherever meetings are held, crowds of people attend them. Inquiry meetings follow the services, and many conversions are reported. A remarkable feature of the work is that half a dozen meetings are held each evening, all crowded, regardless of who conducts them. In December a Christian convention was held. It was largely attended, and by it the influence of the meeting was widely extended. The outlook is for a marked work of grace, that will reach all parts of the Pacific coast. And it is a genuine revival that will last, because it is a revival of Bible study, and a higher type of Christian living on the part of Christian people. The demand for good Bibles at all the bookstores is without a precedent in the history of the city."

E. E. HALE "holds that it is in the power of a Christian community to extinguish pauperism within its own sphere." He distinguishes between poverty and pauperism, and "means that it is in the power of a Christian church and Christian State working in harmony and with energy, to give every man, woman and child

who is not disabled by disease, a life of reasonable comfort and happiness, not dependent on the alms of others."

THE *Catholic Mirror* corrects a Methodist by saying: "The Rev. Dr. Fowler, the Secretary of the Methodist Missionary Society, appeals for funds to Christianize heathen lands, on the ground that all who die pagans will go to hell. This is not the truth. They will be judged according to the light given them and their co-operation with the graces received by them."

AT the mission of the Church Missionary Society, Frere Town, East Africa, nearly one-fourth of the children at school were rescued from slave-ships. There are also forty or fifty young children born in the settlement, the male and female slaves having been paired off by Mr. Price soon after their reception in 1875. Mr. Streeter, of the mission, writes: "It is surprising to me to see how nicely our people look on Sundays. They manage to make their own dresses now." A sewing-class has been conducted by Mrs. Menzies, which has been eagerly attended by the women on purpose that they might learn to make their husbands' clothes. Mr. Streeter has planted five acres of English rice at Frere Town and ten at Rabai.

THE wife of Bishop Crowther died recently at Lagos, West Africa. Like him she was a kidnapped slave, was rescued and landed at Sierra Leone, where they attended the same school. They were married in 1829, and have had a remarkable career, which may be a prophecy of a better future for Africa.

BESIDE the expedition to America under the charge of G.W. Railton, which now has 19 stations and 12 officers, the Salvation Army has just sent to France the daughter of its chief, Wm. Booth. The Army received in 1880 in contributions from its own people about \$80,000.

## TEMPERANCE NOTES.

THREE coffee-houses have been opened in the interest of temperance in Wilhelmsro, Sweden. Drunkenness has been so rife in that country as to arouse public attention, and direct it to this form of help.

ON the 14th of First mo. more than half the Senators at Washington had to present petitions for a constitutional amendment prohibiting the manufacture and sale of intoxicating beverages.

ON the 17th of Second mo. a prohibitory amendment to the constitution of Michigan was lost in the Senate of that State by one vote. It was reconsidered and laid over for future action.

ON the same day petitions, signed by 66,000 persons, were presented in the North Carolina Legislature, asking prohibitory legislation. These petitions, with former ones presented, show an aggregate of about 200,000 petitioners for a prohibitory law.

AT the Local Option Convention, held at Columbus, Ohio, First mo. 12th, 1881, petitions in favor of local option were exhibited, signed by over 300,000 of the adult population of Ohio. Of that number 90 per cent. were in favor of allowing women to vote on this question.

OUR nation has begged of China permission to limit the immigration of her citizens, and in return China asks what? that American citizens be absolutely prohibited from the traffic in opium in that country. Which nation in this negotiation is the most Christian in spirit?

THE War Department, by direction of the President, has issued a general order prohibiting the sale of intoxicating liquors at military posts and stations. This will result, among other advantages, in removing a fruitful source of temptation and trouble from the neighborhood of a number of Indian Reservations.

AT a re-union of the Ohio Bar Association, at Columbus, there being upward of three hundred lawyers present, all intoxicating liquors were, by general consent, omitted from the entertainment.

## CORRESPONDENCE.

WESTPORT, MASS., Second mo. 19th, 1881.

A SERIES of meetings have recently been held at Allen's Neck, Dartmouth, within the limits of Sandwich Quarterly Meeting, by S. Adelbert Wood, of Michigan, with the unity of New England Yearly Meeting's Committee on Gospel work. The assistance of Rebecca H. Smiley, for a few days during the second week, was very acceptable and profitable.

Backsliders have been reclaimed, and many who had never before known Jesus as their Saviour, have now given testimony of having experienced forgiveness of sins, and their love for a Saviour that has done so much for them. The aged, middle-aged and the youth are included in this late gathering to the fold of Christ, and those who had often profaned the name of the Lord, have a new song put into their mouth, even praises to our God.

L. A. SLADE.

AZALIA, BARTHOLOMEW CO., IND., Second mo. 16th, 1881.

Sandcreek Quarterly Meeting was held First mo. 22nd, 1881. A portion of the Yearly Meeting's Committee on General Meetings began a series of meetings here on the 15th, and they were kept up until the 23rd. Then the same committee opened a meeting at Azalia, about two miles distant, which continued till the 27th. The felt need in both our meetings seemed to be a more decided, active and persistent Christian life among the membership, and while we would have rejoiced at a more general renewal of vows before God, we thankfully believe much good has been done. The church has been blessed, strengthened and renewed, the membership endeared one to another.

A MEMBER.

At Bloomingdale Monthly Meeting, held in Second month, Sarah Harvey obtained a Minute to attend Union Monthly Meeting,

Ill.; also to visit some families both in that and our own Monthly Meeting.

B. C. Hobbs made report of what he had accomplished thus far, under the appointment by the Committee on Indian Affairs. They found a little over \$40,000 of funds appropriated by the Government for the educational interest of the Indians of North Carolina and Tennessee, but that the same had been, and was now being diverted from the purpose intended, by designing white persons, and the proceeds appropriated for their own benefit. He thinks, and has assurances from the proper authorities, that when the present contract is out, in the spring, the subject will receive such attention from the new Administration as will direct the means into the proper channel. He reports 2,200 Indians located between the Allegheny and Blue Ridge Mountains, owning about 1,400 acres of land.

There were 11 persons received into membership from the effort that has just been made at Poplar Grove, and a committee was appointed to inform them and give them such counsel and instruction in the doctrine and practices of Friends as they may think proper.

E. T. COLEMAN.

Bloomingdale, Ind.

At Western Quarterly Meeting held at Cane Creek, N. C., the 11th, 12th and 13th inst., we were favored with the acceptable company of James A. Ellis, a minister from Indiana, and F. G. Cartland from Deep River, who were enabled to present the truths of the Gospel very clearly and forcibly. The former on Seventh-day spoke from the text, "Come thou and all thy house into the ark," and on First-day from the conversation of Christ to Nicodemus, concerning the necessity of the new birth. Our capacious house was filled with attentive listeners. We trust much of the seed sown fell upon good and honest hearts and will yield a rich harvest in due time. Our friends afterward went to Spring, Chatham, South Fork and Rocky River Meetings, arriving at the latter on Fourth-day, the 16th, where we had a very solemn and impressive meeting. Our aged friend, Mary Hodgkin, who had for several years been so feeble as not to be able to attend meetings, except when held at her house, departed this life in peace on the 14th. Her mortal remains were taken into the house at meeting time, where testimony was borne to the power and efficacy of Divine Grace enabling her to walk in the light as God is in the light, and giving her sweet fellowship with the Father and the Son.

At the Quarterly Meeting our blind sister, Sallie Foushee Andrews, a minister, ob-

tained an endorsement to a minute granted her by Cane Creek Monthly Meeting, for religious service in the limits of Baltimore Yearly Meeting, and if way opens to attend Philadelphia Yearly Meeting.

ISHAM COX.

Second mo. 19th, 1881.

In Eleventh month, 1878, I commenced laboring in the limits of Contentnea Quarterly Meeting, Wayne County, N. C., visiting families, holding meetings, and other missionary service, until in Fifth month, 1879, I was invited to hold a series of meetings in an isolated section, and feeling the liberty I complied with the request. I found the community to be a people whose needs both religiously and educationally had been almost entirely neglected, yet ready, not only to hear, but to receive the gospel of our Lord Jesus Christ, hence I entered into deep sympathy with them, and the work, I can say to the praise of the Lord, I believe has not been in vain. Since the time above mentioned, eighty-four individuals have become members of the Society of Friends. At their request the privilege of an indulged meeting was granted by Neuse Monthly Meeting, during the summer of 1879. Having no suitable house for holding our meetings, we had the offer of an old building, but even of this we have recently been deprived, and now our only resort is a small District school-house, which is very uncomfortable and does not meet the demands of the congregation.

We are endeavoring to build a meeting house; a plat of ground containing two acres has been given for that purpose.

I have spent much time soliciting subscriptions, have been able to collect only about two hundred dollars, still our need is great. I am at a loss to know what course to pursue, hence I appeal to the readers of *Friend's Review*, to open their hearts and lend a helping hand in this work. We hope to make the house comfortable; forty by thirty feet, and fourteen feet between floors. Unless help is speedily obtained, our little flock will be scattered. Any donation however small, will be gratefully received:

Address, SARAH FOUSHEE,  
Care L. J. Moore, Goldsboro, N. C.

First mo, 28, 1881.

I DESIRE to answer numerous inquiries from both east and west, respecting Northern Michigan, especially for Friends of limited means, who want a home where Friends are making a start. Two meetings were established here this winter by Winchester Quarterly Meeting, of Indiana Yearly Meeting; Long Lake Preparative and Pleasant

Grove Preparative, the Monthly Meeting to alternate between them. There are about twenty-five families, mostly from near Richmond, Indiana, who have been holding meetings here for three years. Nearly all like the country, and think we can do better on small means than elsewhere, as there is always plenty of work at fair wages. John Cook, a minister, from Hamilton Co., Ind., has just bought here. We expect to build two meeting houses this spring, but are not able to finish them without help. Any donations will be thankfully received and judiciously used.

Francis W. Thomas paid us a visit this winter and thinks there is an excellent opening for a Quarterly Meeting here. A great many people come here every summer for their health. Traverse City has 2,000 inhabitants. There is a large number of lakes all over the county, stocked with excellent fish. It does not get so cold here as in Indiana and Ohio, but we have more snow, which comes in good use for lumbering. Almost all kinds of crops are raised here that are raised in Indiana, although corn does not do so well. There are generally schools near, and markets for all produce. It has been very cold this winter, 20 below zero and two feet of snow. Truly,

J. M. THOMAS.

Box 337, Traverse City, Michigan.

#### EFFECTS OF COLD IN MEXICO.

MY LAST mentioned the damage caused by the frost in Gomez Farias, which, however, seems to have suffered very much less than some other parts. Between Santa Barbara and Tula there is a long mesa or table land on which grows no wood. Several travellers crossing this mesa were chilled, not frozen, to death. Some because in spite all their efforts they could not reach wood, and others because having arrived at the wooded lands, their hands were so benumbed they could not make a fire. Mexicans generally travel with very little clothing. Accustomed to a warm climate, they wear only cotton garments, often no more than shirt, pants and sandals, with a blanket, none too warm, for the night. Because of this scarcity of clothing, when cold does come, great suffering follows. One thing appears a little strange, the day of greatest cold in Gomez Farias was the 30th, while in other places only fifty miles away, New Year's Day, which in Farias was comparatively warm, was the day of greatest suffering. So cold was it that not only in journeys, but even in the houses, some persons died.

Three persons perished in the ranch La Fortuna, and one in Las Animas. In Llera,

Luciano feared for the life of Angelita, who always suffers more during a Norther, and found it very difficult to heat the room, because in this land there are neither stoves nor chimneys. In Llera, as the houses are rather better than in the ranches, no one actually perished, though all suffered, but a large number of fowls, and not a few sheep and swine, died from the cold. Probably the thermometer never fell below 24° Fahrenheit. Surely the cold is more dangerous in the torrid zone than farther north. The only means of warming the houses is after closing the doors, for they have no windows, to make a fire on the earth floor. Of course the smoke is an annoyance, and at night even more so. Our bed-room is well ventilated, at least we have all the air there is, for to avoid the inconveniences of smoke etc., we sleep under the verandah, and study astronomy after the manner of the Chaldeans, during the hours of wakefulness, which in the time of greatest cold were numerous.

W. A. W.

Victoria, First mo. 13th, 1881.

THE DIFFERENCE between early Friends and other religious bodies was no more clearly marked in any of its features, than in their manner of conducting their meetings for worship. In this sublime engagement, they tolerated no human dictator. They appointed no man to direct or lead in the service, they trusted for help and direction to an ever-present Head, and their history seems now to be increasingly satisfying Christians of every name that the confidence and trust was rightly placed. Let us hold the sacred trust which through great suffering they have bequeathed unto us, *with an unfaltering hand.*

T. C.

Grafton, Ontario, Second mo. 16th, 1881.

#### INDIAN ITEMS.

ASA C. TUTTLE writes from the Modoc Mission, Indian Territory, that during the extreme cold weather they have had three deaths, one that of the daughter of Steamboat Frank, a girl of unusual promise. The sorrow of the people at their losses has been great, and the funerals solemn seasons. A. C. T. adds, "This people are fast becoming the people of God." They have had visits from Thomas H. Stanley, Jeremiah Hubbard, Andrew Wooten and Abel Bond, all valued Friends. Joel Kenworthy, who is government farmer, also lives near the mission, and helps in Bible-school, etc.

THE Wyandotte school has fourteen scholars, and the Lord's blessing seems to rest on the labors of Dr. Kirk and his helpers. The

pupils are much interested in their lessons, and make good progress.

JEREMIAH HUBBARD and Thomas H. Stanley visited the Senecas, Second mo. 11th. One old woman rode on horseback ten miles through the rain to be at the meeting.

The people much need a meeting-house near John Winney's place.

After this meeting the Friends went on to Matthias Splitlog's house and had three very solemn meetings. While there, word was brought that a married daughter of John Winney had died, and the funeral was to be the following day.

On First-day, Second mo. 13th, almost the whole of the Senecas came together to the funeral. It was the first at which a Christian meeting had been held among them.

The young woman who had died had been a pupil at the Wyandotte school, and heard the preaching and teaching there. On her death-bed she told her husband, that she died trusting in the Lord; that He had blest her, and she was happy in a Saviour's love.

#### MEXICAN MISSION NOTES.

Our Monthly Meeting on the 5th instant was a precious and memorable season, especially so as Overseers and other officers were appointed for the care of the little meeting during the present year.

No changes were made further than filling the vacancy caused by the absence of Francisco Peña at the Mission in Southern Tamaulipas, but a very important feature was the appointment of four of our sisters for the spiritual care and oversight of the female members of our meeting. It was felt to be an important movement, and was entered into with Christian care and attention to the leadings of Divine Providence, as well as, we humbly trust, the guidance of the Holy Ghost. The selection was made with the hearty concurrence of all who were present. Augustine Gonzalez, on expressing his approval, asked that God would pour out His Spirit upon these dear sisters, and make them abundantly useful to the little flock. Several others followed in the same manner, and finally Encarnacion Gonzalez y Hernandez, formerly Elder of the Presbyterian Mission Church here, who was transferred to our Society at his own request, in order to carry out the clear leadings of the Holy Spirit, knelt in prayer to recommend these dear sisters to the kind care and direction of our Heavenly Father, that they may thus be made useful in the cause of Christ in this land.

On First-day, the 6th inst., the time of our Bible Class was devoted to a full exposition of the duties of woman in the church, as illustrated in such Old Testament examples as Miriam, Deborah and Huldah, and in the New Testament those of Anna, daughter of Phanuel; Phebe, deaconess of the church at Cenchrea; Priscilla, who was so useful in directing the early labors of Apollos, and various other examples given by the Apostle Paul in the 16th chapter of Romans. Encarnacion Gonzalez y Hernandez followed in an earnest exhortation to all the brethren, and particularly to the unconverted, his loud voice and earnest manner arresting the attention of many who might not be disposed to listen to a less earnest appeal. He afterwards knelt in earnest prayer for the unconverted, for those weak in the faith, closing by specially recommending those appointed for the service of the church during the present year to the care and guidance of the great Head of the Church.

We can rejoice that God has raised up some able native laborers in His vineyard in this land, and trust that His guiding hand will ever be with them.

The terrible pestilence, small-pox, continues its ravages; about 2500 cases having occurred since the hurricane drove it from the suburbs to the central part of the city.

We find rest indispensable after more than nine years of constant labor in this land, and whilst absent from the field we would remind Friends that their continued liberal aid is essential to the growth of the work, and the able corps of native laborers under the supervision of our dear fellow-laborer, Wm. A. Walls, will, we trust, be enabled to press forward with energy in the work which they have been instrumental in beginning. The privations caused by the hurricane and the care and anxiety inseparable from residence here during the ravages of the epidemic, have made rest more imperative than ever before; but the work is the Lord's, and He will bless its laborers here. Those who have contributed to sustain the work in the past can rest assured that their aid will be as carefully and economically used as heretofore. We hope that a new era of religious growth is dawning upon the little band here, and would ask the earnest prayer of the home church in their behalf.

SAMUEL A. PURDIE.

Second mo. 8th, 1881.—We have three well-established cases of varioloid in one family, including one of our lady type-setters, and quite a number of fresh cases of small pox among our members since writing the above. Two fatal cases of varioloid occurred in Brownsville a few days since.

For Friends' Review.

#### MOURNING APPAREL.

The consideration of the subject of wearing mourning has of late been revived, and the propriety of the custom questioned. Two "doctors of divinity" of widely differing creeds have declared against it, and there has appeared even in a fashion paper (as quoted in one of our dailies) an article adverse to the observance. This article, after alluding to the kinds of mourning in vogue in various countries, states that the first general protest against "this melancholy custom was that made by the Quakers."

But in making the further general statement that the Quakers, in carrying out their protest, were actuated by a "feeling that death could be no awful calamity, since equally with birth it was the calm decree of God," the writer does not state the matter with sufficient exactness. For, whilst Friends do believe that for those whose faith and hope is in God the translation from the troubles of time to the unmerited rewards of eternity, is such a change as ought not to occasion the wearing of the emblems of a hopeless grief, yet they also believe that for those who have not found peace with their Maker, death may well be described as an "awful calamity."

And again, were people generally to follow the recommendations of one of the doctors of divinity referred to—to fill the house with sunshine at the time of death—to let flowers abound—to bid the mourners wear cheerfulest garments "in token of the triumph of the glorified ones,"—there would be room for fear lest the real solemnity of the occasion would vanish, and it would come to be conceded that death, under no circumstances, possessed terrors, that any should fear its coming. All may unite, however, in the following deprecatory view of this custom of wearing such apparel.

"Everywhere we see it made in accordance with the mode, loaded with trimmings from lifeless crape to flashing bugles, arrogant with [superfluities of style], and with its cost proclaimed in every inappropriate inch. It is even common to wear diamonds, the ultimate expression of the pomp and splendor of worldly life. If anything can discredit the use of mourning, it will be this mindless frippery, this vulgar parody, which is not less a bitter satire on the living than a strange affront to the dead, since it turns the darkest mystery of existence into a vanity of vanities."

A Baptist paper of large circulation expresses the hope, that "the burdensome and foolish practice of wearing mourning may soon fall into disuse." May Friends con-

tinue to be preserved from following any fashion or usage in the matter, consistently adhering to that simplicity of practice which is the outgrowth of the general protest of our Religious Society against all extravagance, formality and untruth. J. W. L.

## SCIENTIFIC NOTES.

*Pottery Glaze.*—The quasi glazing on Pueblo pottery, is thought to have originated in the saline nature of the clay and water of the brackish pools employed in its manufacture.—*Josiah Morrow.*

*Protective Mimicry.*—A. S. Packard, Jr. notes an instance of being completely deceived by an Egerian moth, from its close resemblance to a Polistes wasp. "If I was deceived," he writes, "why should not a bird be taken in, and pass by the harmless moth thinking it a well-armed wasp? A similar instance I recorded several years since, when I extended my net to catch what I supposed to be a white-faced wasp, and just before capturing it, found that it was a *Syephus fly*." The insect commonly known as the "walking stick," is one of many cases where animate life is preserved from capture by its mimicry of inanimate nature.

*Branch-Cutting Beetles.*—Fritz Müller calls attention in *Nature*, to his observation and that of others, of branches from 9.5 to 13.5 centimeters in circumference, being gnawed from trees by Longicorn beetles, *Oncideres Amputator*.

*Swiss Châlets.*—It appears probable to different investigators that the modern Swiss chalet is in many respects a direct copy of the old lake dwellings; for instance the identity of the piles and of the present balcony and old platform with central opening.—*Nature.*

*Colonel Prejevalski*, the successful traveller on the Thibetan deserts, has brought with him the hide and skeleton of a new species of wild horse discovered and shot by him. It is called *Surtak* by the Kirghis, and has been described in a pamphlet just published by the Russian Geographical Society.—*Ledger.*

*Ancient Egyptians as Modern Fertilizers.*—What has been the ultimate fate of the Egyptian mummies stored with care in rocky vaults and pyramids on the banks of the Nile? They have in these later times been dragged from their recesses and ground into powder, as an article of commerce to be exported to Europe. The cereal crops of England are partly produced from the mummified remains of human beings who walked about the streets of Thebes "three thousand years ago." The bodies of venerable Thebans—swells in their time—laid to rest in fond an-

ticipation of securing a kind of mortal immortality, sold at so much a ton to fertilize the exhausted soil of an island in the German Ocean! That is what the ancient Egyptians have got by all their skill in protracting the dissolution of mortal remains. Their marvellous preparations have ended in a favorably quoted—manure!—*Chambers' Journal.*

A FEW weeks ago Canon Seddon preached in St. Paul's, London, upon a favorite Scripture passage of George Fox and the early Friends:—"The Kingdom of God cometh not with observation." The speaker explained the difference between the rise of Christianity and that of Mohammedanism, showing how lowly and peaceful were the beginnings of the former as contrasted with the arrogance and blood-thirstiness of the Prophet and his followers. The Christians who suffered and prayed in the Catacombs, exposed to contumely and every peril, were infinitely purer exponents of Christianity than those who, with Constantine and his successors, imagined that the spread of the religion of the Prince of Peace was to be accomplished by fleshly weapons. "And then even Christian men brought themselves to think that the Kingdom of God could somehow be made to come with great 'observation,' by the mere manipulation of physical force; that it would come in the wake of conquering armies, or at the dictates of earthly magistrates, or in obedience to the sword—not of the Spirit, but of the soldier or the policeman."—*Selected.*

## THE SUPREMACY OF CHRIST.

O North, with all thy vales of green!  
O South, with all thy palms!  
From peopled towns and fields between,  
Uplift the voice of psalms,  
Raise, ancient East! the anthem high,  
And let the youthful West reply.

Lo! in the clouds of heaven appears  
God's well-beloved Son;  
He brings a train of brighter years;  
His Kingdom is begun.  
He comes a guilty world to bless  
With mercy, truth, and righteousness.

O Father! haste the promised hour,  
When at His feet shall lie  
All rule, authority and power,  
Beneath the ample sky;  
When He shall reign from pole to pole,  
The Lord of every human soul.

When all shall heed the words He said,  
Amid their daily cares,  
And by the loving life He led  
Shall strive to pattern theirs;  
And He who conquereth death shall win  
The mightiest conquest over sin.

—*Selected.*

WM. CULLEN BRYANT.

**PICKERING COLLEGE,**

CANADA YEARLY MEETING.

Applications, with references, will be received up to Fourth month 15th for two Friends to act as Superintendent and Matron of above College.

Duties to commence Eighth month 15th, 1881.

Apply, stating salary, to  
JOHN WRIGHT,  
Secretary of Col. Com.,  
Pickering, Ontario.

28-4t

**SUMMARY OF NEWS.**

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 1st inst.

**GREAT BRITAIN.**—The discussion in the House of Commons on the Protection or Coercion bill was continued until the 25th ult. A clause was added, providing that no one be discharged at a greater distance than five miles from the place of arrest. W. E. Foster's amendment, limiting the retrospective action of the bill to the 30th of Ninth month, 1880, was adopted. On the 25th, a motion by Justin McCarthy for the rejection of the bill was defeated by 321 votes to 51. The bill was read a third time by a vote of 303 to 46, and finally passed, 281 to 36.

In the House of Commons, on the 22nd, J. A. Mundella, Vice President of the Council, in reply to inquiry, said that the Government did not intend at present to prohibit the importation of pork from the United States. The quantity of pork, bacon and hams annually imported from the United States, Canada, Germany and Denmark, is more than 20 pounds each for the whole population of the United Kingdom, and its value exceeds £9,500,000. To cut off this enormous supply of food would inflict great hardship upon the poor, and should be done only from urgent necessity. It would not suffice to prohibit the American supply, for trichinosis exists in other countries, and as long as other countries admit American pork, England would be sure to receive it at second hand. There is no authentic report of any outbreak of trichinosis in England. Some Continental countries are liable to that disease, because of the use of uncooked meat, which is not the custom in England.

On the 28th, the Speaker declared in the House that the Protection bill having been passed, the state of the public business was no longer urgent. On the 1st inst. the Home Secretary, Sir W. V. Harcourt, introduced the Arms bill, for which urgency was voted by 395 to 37. It prohibits the possession or carrying of arms except by license; permits the searching of houses from sunrise to sunset; and empowers the authorities to prohibit and regulate the importation and sale of arms, dynamite and nitro-glycerine. The bill is to remain in force five years.

The Protection bill passed first and second reading in the House of Lords on the 28th ult. and 1st inst., and the third reading was fixed for the 2nd inst.

Sir C. Dilke, Under Foreign Secretary, informed the House of Commons on the 28th, that Peru had asked England and France to mediate in the war between that country and Chili, and they had agreed to do so if Chili consents. England and France had asked Germany and Italy to join in the mediation. Italy accepted the proposal, but Germany declined.

**IRELAND.**—The Dublin correspondent of the London *Times* reports that the Emergency Committee is prepared to supply landlords with Protestant tenants from Ulster, and if necessary from England and Scotland, to occupy farms from which tenants may be evicted, in the South and West of Ireland. Representatives of the Committee attend the land sales occasioned by the non payment of rents. In some cases, the police and soldiers are obliged to protect the Committee's officers.

Dillon, one of the Land League leaders, in a speech

at a meeting in Tipperary, on the 27th ult., said that when any person was accused of taking an evicted farm or assisting landlords in any way, or when any body had been rack-rented, the case should be brought before the local branch of the Land League, and a committee should decide the question. The Dublin correspondent of the *Times* asserts that signs of disunion and weakness in the organization are increasing. Many treasurers and secretaries of local branches have resigned and favor emigration. The payment of rent is becoming general, even in the most disturbed districts, and there is little difficulty in serving writs. The Pope is said to have expressed strong disapproval of the course of C. S. Parnell while in France in asking aid and sympathy from French Radicals and opponents of the Roman Catholic church.

**FRANCE.**—In the Chamber of Deputies, on the 22nd ult., a motion for an inquiry into the alleged promise of the Government to furnish 30,000 muskets to Greece was rejected by a vote of 303 to 139. In the Senate, on the 21st, the same subject was brought up, when Premier Ferry reminded the Senate of a note of a former Minister, the Duke Decazes, which maintained that there were no restrictions on the sale of arms, provided war was not at the time declared; but stated that the Government, having heard of the sale of war material, had absolutely prohibited its exportation, and none had been sent out of the country. The Senate sustained the Government, adopting the order of the day by a vote of 166 to 102.

**GERMANY.**—The eldest son of the Crown Prince, and grandson of the Emperor, has been married to a princess of Holstein Augustenburg, the civil contract being signed on the 26th ult., and the religious ceremony performed on the 27th.

The Emperor has accepted the resignation of Count Von Eulenburg as Minister of the Interior.

**SOUTH AFRICA.**—A severe engagement took place on the 27th ult. between the Boers and Gen. Colley's force, in which the latter were defeated with heavy loss, and driven from the position they had occupied on a steep hill, and Gen. Colley was killed. By his death, his commission as High Commissioner for Southeastern Africa lapses, and the authority of Sir Hercules Robinson, Governor of Cape Colony, as High Commissioner of the whole of South Africa comes in force. Some anticipation is expressed that he may be able to influence the Dutch population further north through their compatriots in Cape Colony. The Orange Free State Legislature, by a vote of 36 to 3, has expressed sympathy with the Boers of the Transvaal, and also the hope that Great Britain will grant the reasonable requests of the Boers, and that President Brand's efforts for a peaceful solution may be successful. It warns the people of the Free State of the disastrous consequences of an extension of the war. The Boers in one district of Natal have held several meetings, sympathizing with the Transvaal Boers, and are said to send assistance to their camp.

**DOMESTIC.**—*Congress.*—The Funding bill passed the House of Representatives on the 19th of First mo., substantially as reported in No. 24, and on the 18th ult. the Senate passed it with some amendments, the most important being one extending the time of the 3 per cent. bonds from ten to twenty years. The bill thus returned to the House was not taken up there until the 1st inst., when various dilatory methods were adopted by the minority opposed to it, to prevent decisive action. Some of the Senate amendments were adopted, and after midnight, a recess was taken until 10.30 A. M. of the 2nd, without a final vote having been reached.

Fernando Wood, a Representative from New York, died on the 13th ult., and Matthew H. Carpenter, Senator from Wisconsin, died on the 24th,

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For Friends' Review.

## DEVOTIONAL MEETINGS.

*"Oh come let us worship and bow down ; let us kneel before the Lord, our Maker."—[Psalm xcvi. 6.]*

In all ages of the Christian Church, it has been found useful to employ different instrumentalities in the varied work of the Lord.

Some variety too, of method,—for the instruction and nourishment of the workers themselves that they may be more

"thoroughly furnished unto all good works,"—has been shown by experience, to be equally needful.

In anticipation of these varied needs, we find that when the Lord Jesus, the Head of His own Church, ascended up on high, He gave gifts to men (Ephesians iv. 8);—for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (vs. 11—15.) In another place, the same Apostle reveals to us also the Lord's will that all these gifts should be duly exercised and should grow thereby. And he encourages the church to be faithful in the development and the use of all these varied functions of a living body. (Romans xii. 6.)

In the early records of our own little branch of the Christian Church, we read accordingly that they found it necessary, from the first, to hold separate meetings, with and for the parties to be especially benefited; at which widely different services prevailed, and which were conducted under varied regulations, and with entirely different objects in view.

There were the "*Threshing Meetings*," when Fox or Burrough or Howgill, or Camm, or Audland, sometimes with Bible in hand, in the crowded streets of the great city, or in the orchards and by the hill-sides of some quiet country neighborhood, would hold large audiences, as it were spell-bound; or move them to mighty emotion, as with the heart of one man, by the proclamation of that living word of the Lord which is likened to a fire and a hammer, when preached in the demonstration of the Spirit and with power.

We read that at some of these meetings "the people fell to the ground, like grass before a mower's scythe." At others "that they were so seized in their souls with the mighty power of God that they cried out, while the sense of their states of sin was opened to them;" that "meetings were held each day, so that every day was one long meeting;" and that those under con-

viction often sought the houses where the ministers were staying, to "speak with them privately, before they were up in the morning;" and that they "were at work from six o'clock in the morning till eleven o'clock or even one o'clock at night."

At some of these meetings they record that "hundreds passed from darkness to light and from the power of Satan unto God." The great enemy of all righteousness whose kingdom was being so sorely invaded, stirred up priests and professors against them; and, as in the case of their Lord and Master, attributed these wonderful manifestations of Divine power to Satanic influence. Even well-meaning people and undoubted Christians, were so blinded that they denounced and misrepresented these "Sons of the morning as deceivers and fanatics," and their preaching as "the doctrine of devils."

The Lord's work steadily progressed, however, until it became needful to provide large meeting-houses where the crowds could assemble regardless of the weather.

In London we read that the Bull and Mouth meeting place would hold one thousand people, and that "the meetings were so arranged as to devote this one to the service of those who chose to attend it; while the already convinced were in future to be gathered with Friends in smaller public meetings."\*

"In the commencement of the work thus carried on by Friends in the Bull and Mouth meeting, none were permitted to have more successful share than Edward Burrough, whose lot it often was to confront the noisy and rude London crowds.

"Bold," as Ellwood says "in his Master's cause," this north-country youth, not yet come to man's estate, would fearlessly arise among them, and drawing forth a Bible, begin in a loud and powerful voice, to pour forth such full and eloquent discourse, as arrested the attention of disputants; and withal changing, as he found order and attention secured, to such heart-melting and tender appeals, as made him a son of consolation as well as a son of thunder."

"He himself called this meeting place a threshing floor, and a rich harvest of convinced people soon arose to bear witness to the successful 'ploughing and threshing' carried on there by himself and the early preachers." (P. 136.)

Robert Barclay, the Apologist, writes that "George Fox was at the great meeting place two First-days before we came, and his voice and outward man were almost spent amongst them."

\*See Beck and Ball's "London Friends' Meeting-houses," and Barclay's *Inner Life Reliqs.* Soc. Com.

It was not only at this great city "threshing meeting," that the servants of the Lord were thus freely spent in their Master's cause.

"Ah those great meetings in the orchard at Bristol, I may not forget them," said John Audland, on his dying bed when struggling for breath, "I would so gladly have spread my net over all, and have gathered all, that I forgot myself; never considering the inability of my body; but it is all well. My reward is with me, and I am content to give up and be with the Lord, for that my soul values above all things." [See life of John Camm and John Audland, London Edition, 1689.]

It is instructive and touching to us who are living to recall the remembrance of those days, now that Barclay and Fox and Ellwood and Burrough and Audland, the writers of these loving memorials,—and they of whom they were written,—the devoted servants of the Lord who addressed these vast and tumultuous assemblies, and every one who listened to them, whether accepting or rejecting their messages—have passed for nearly two centuries to their final account. It is a solemn reflection that threshing and ploughing, sowing and reaping are alike over, for them all; the harvest is forever past,—their summer has long ended, and their everlasting reward, whether for the righteous or the wicked, is already unchangeably fixed.

To return to our narrative, it is evident that the very exhaustion and excitement, incident to these deeply interesting occasions, would render it needful that other meetings must be provided for the worship of the gathered church, as well as for the restful refreshment of the ministers themselves.

We find accordingly that George Fox, while his gospel trumpet sent forth its clarion appeals to the army of workers in the field to "go on in the mighty power of God with their threshing," and their "wrestling against principalities and powers, and the rulers of the darkness of this world, and against spiritual wickedness in high places,"—yet had a softer note to call together and to counsel the sheep and lambs of the flock of Christ over whom the Holy Ghost had made him an overseer.

He was very jealous that these should not be scattered while the shepherds were going out into the wilderness after lost sheep; neither would he allow them to go unfed, or to be fed with food not convenient for them.

Provision was made every First-day morning in London that every meeting within reasonable distance from the city

should be attended by one or two ministers, who were to meet and report the next day the result of their labors.

In George Fox's Epistles, we find the following caution in regard to the necessity of conserving the spirit and order of their regular meetings; while recognizing the call and duty of the church to preach the Gospel to the world. [A. D. 1652.] "And where there are any *Meetings in unbroken places*, ye that go to minister to the world, take not the *whole meeting* of Friends with you thither, to suffer with and by the world's spirit." "But let Friends keep together and *wait in their own meeting place*;" so will the life be preserved and grow. "And let *three or four or six*, that are grown up and are strong, go to such *unbroken places* and *thresh the heathenish nature*; and there is true service for the Lord."—[*London Ed., Vol. II, p. 13. Italics original.*]

He was very careful too of the character of the ministry in these "Retired Meetings," as they were called; recognizing the fact that these "Sons of Thunder," fresh from their threshing services, would need to cool down their fiery zeal and somewhat to modify their style of speaking,—so well adapted to the rude and mixed multitude,—before entering too suddenly on that graver ministry, evidently better suited to the established and experienced worshippers assembled in these more strictly *Friends' Meetings*.

In the first edition of his journal, published in 1694, (p. 284,) we find under date of 1658, a quaint but remarkable letter to ministering Friends; in which the following caution to the above named class, occurs:

"So *Friends*, this is the *word of the Lord* to you all; be *watchful* and *careful* in the *meetings* you come into; for where *Friends* are sitting together in *silence*, they are many times gathered into their own *measures*."

"Now where a man is come newly out of the world, from ministering to the world's people, he hath need take heed that he be not rash; for now he comes into a *silent meeting*, that is *another state*."

"For he may come, in the heat of his *spirit*, out of the world, and while the *heat* is not yet off him, whereas the others are still and cool. And his condition in that not being agreeable to theirs he may rather do them hurt, by begetting them into the heating state, if he be not in that which commands his own spirit, and gives him to know it."

It is related, however, of Edward Burrough, that "in the more quiet gatherings his presence was as much valued to comfort and sustain, as his power of threshing

among the multitude," and a similar testimony is borne of George Fox and John Audland; and was doubtless true of many others.

These retired gatherings of the elderly and experienced members of the church, waiting upon the Lord for strength and wisdom,—the solemn silence broken often by fervent vocal supplication, or words of wise counsel or encouragement from some veteran soldier whose warfare was well nigh accomplished, and whose utterances were cherished with especial veneration and regard,—have left their impress upon the historic features of our church worship; while the grim scars of those early battle-fields have well nigh faded out of sight.

In addition to these two distinct classes of meetings on the first day of the week in London and Bristol, and the other great cities and populous neighborhoods of England, there were meetings for the workers held at stated times, for comparison of views and experience, and for canvassing the fields of work, of which some interesting records are preserved. Then there were the various meetings for the discipline of the church, and for "disciplining" the new converts; and General Meetings of great power and blessing.

Through all these systematic and powerful agencies acting under the direction of the Holy Spirit, as we believe, the various needs of the church were fully met, and the diversities of its gifts brought into exercise and healthy development.

Without entering on any comparison of our present condition, as a Church of Christ, with that vigorous Society of Friends of George Fox's generation, or for a moment desiring to reflect on our own immediate predecessors in the faith of our fathers, it is evident that the outline sketch that has been presented would not portray the condition of the Society of Friends, either in England or America, in the early part of the nineteenth century.

We had all the gravity of manner and the regularity of discipline, and a greater outward formality; but the evangelical earnestness, the spiritual life and power, the aggressive agencies for spreading the Gospel over the world, the success in winning souls to Christ, which the Early Friends manifested so wonderfully, we knew, up to the present generation, but little of. And now that the Lord is once more, in our day, visiting and redeeming His people, shall we not recognize the necessity of greater elasticity of our Church machinery, so to speak; not through servile imitation, even of our forefathers whose practice we have been reviewing, but through simple trust in the guidance and

wisdom of the same Lord and Saviour who led them by His Holy Spirit so remarkably, that He will lead us also in our generation, as we earnestly look to Him, into safe and wise methods of working, which shall tend to the life and power and peace of the Church, and to the glory of its living Head.

T. KIMBER.

[To be Concluded.]

### A STRANGE BUT TRUE STORY.

The following graphic allegory, written by the wife of H. Grattan Guinness, is selected from the *Word and Work*, of London:

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country, in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unclaimed moor and marsh lands to be enclosed and drained, and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, so that the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no! Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been even visited by his servants.

Had they been idle! Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor had been lost, in sowing the very same patch, for instance, with corn fifty times over in one season, so

that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted for *no result*. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all *reclaimable*, soils barren and useless; and, as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary! They were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the *whole property* into order." But they did not do it.

Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and the rest got discouraged? Oh, no! they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants to their Lord?

Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into *all the world*, and preach the Gospel to *every creature*," and that 1880 years afterwards they had *not even mentioned that there was a Gospel to one-half of the world!*

THE Berlin correspondent of the London *Times*, speaking of the ceremonies at the consecration of Cologne cathedral, says:—"Rheinland has not only created the highest cathedral in the world, but also

produced the greatest cannon-maker in the world; and it is a peculiar coincidence that on the eve of the ceremonious opening of the sacred pile, the official *Gazette* here should contain the Emperor's permission to Herr Krupp, of Essen, to wear the knightly cross of the Royal Portuguese Order of Christ. A strange decoration this,—the Order of the Prince of Peace worn by the greatest cannon-maker in the world."

For Friends' Review  
WISDOM.

The Scriptures speak of two kinds of wisdom. The one from above, and heavenly; the other from below, and earthly. Can the unregenerate man, with all his intellectual powers, comprehend the heavenly? Can he illuminate the sacred page? Is there not danger of our substituting a human wisdom to try to fill the lack of the divine? "As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly." And as we, in our fallen nature, bear the image of the earthly wisdom, so we, when we are created anew in Christ Jesus, bear the image of the heavenly. It will forever remain true, that the world, by its wisdom knows not God. For the natural man "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The mysteries of the heavenly kingdom are hid from the wise and prudent of this world, and revealed only unto babes, or the little ones in Christ Jesus. Such as have received the things of God, can speak "wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world that come to nought; but they speak the wisdom of God in a mystery, even the hidden wisdom" that "God hath revealed unto them by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." And the things of God knoweth no man but by the Spirit of God. And as the spiritual man receiveth the things of God, by the immediate revelation of the Holy Spirit, so also let him speak; not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual; (not with the letter without the Spirit;) for he that is spiritual judgeth all things, yea, the deep things of God, &c.

Although Paul was a man of learning, yet he appeared to have a care that his speech and his preaching should not be "with enticing words of man's wisdom, but in demonstration of the Spirit and power," that the

faith of his hearers "should not stand in the wisdom of men, but in the power of God." For, he says, "the wisdom of this world is foolishness with God." I am aiming to give Paul's views, as I understand them to be, that the wisdom of this world, in relation to religion, might be brought down lower than what it now appears to be; and that the wisdom of Christ and His Spirit might be more exalted, and He accepted as leader and teacher of His people, and head over all things to His church.

"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" by poor fallible man! Yet how prone we are to exalt our ways above His ways! and to think we are sufficient, by our human wisdom, or intellectual abilities, to carry on the machinery of His Church; and thus take that glory to ourselves, which belongs to God only. Can the wisdom of man exalt the glory of God? Can heavenly streams of divine goodness flow from an earthly fountain? Or can a stream rise higher than its fountain? Can polluted man, while yet in his sins, availingly sing God's praise? To know Christ in the fulness in which He has been revealed to us, is what we should aim at. This is life eternal, to know him in the heart, cleansing it from all sin.

Finally, let us seek, with more sincerity and humility, to draw nigh unto God, that He may draw nigh unto us, and teach us of His ways, lead us by His Spirit, and guide us by His wisdom into all truth. Then we shall know Him in the heart for ourselves, whom to thus know would be life eternal. Then we shall be more full partakers of his holiness while here, and when done with time, be admitted to an inheritance with the saints in light. D. H.

Dublin, Ind., Second mo. 21, 1881.

OUR LONDON LETTER.

The death of Stanley Pumphrey on the 17th of Second month, of typhoid fever, after several weeks' illness, is a blow to the Society of Friends, not only in England but all over the world. Such a loss falls heavily upon us. We are accustomed to lose the old, the veteran soldiers, who lay down their weapons, as it were, one by one, as the power to wield them fails, and when their time has come, pass away to their rest and their reward. But Stanley Pumphrey was in the prime and vigor of life, his service full of zeal and freshness, and we hoped there were yet many years of fruitful labor before him. It was not so to be. The Lord has purposes

which we do not see. And when He sees fit to call His servant to the invisible world, whilst yet in the midst of his days, doubtless it is for His own glory, who sees the end from the beginning.

One's mind recurs to some of our dear friend's stirring words at our last Yearly Meeting. How he spoke to us of the Society in America: "It is well that we should know what American Friends are doing, and it is well that they should know that we are interested in all their work, for we have all one common interest." Few men have done more to draw together in the bond of brotherhood, the communities of Friends on the two sides of the Atlantic. How he told us of the mission in Mexico, and of the care of the Indians, and how he pleaded for help to build new meeting-houses in North Carolina and Kansas. No English Friend can have so intimate a knowledge of the eleven Yearly Meetings in America as our brother had. And for this reason besides others he will be missed, for in all matters referring to America we went to him for information. How he welcomed the reports of good arising here and there, which came in unusual numbers before our last Yearly Meeting; from Denmark, Germany, India, Syria, Madagascar, we heard of little companies increasing in numbers, who are waiting in simplicity upon the Lord, and testifying to His love.

And, lastly, how he dwelt upon the need of entire surrender to the will of the Lord for each one of us! "Let us each be willing to bring our own lives to the teaching of the Lord Jesus." "The noblest form of enthusiasm is that where the soul and body and all their energies are given completely to the Lord Jesus Christ." Truly his own life was yet more eloquent than his words. He spared not to spend his strength in the cause of his Master, and his Master has taken him thus early to a higher and more glorious service. It may be that we who have heard his voice will think of his words, now that he has gone before us, with added force, and will seek to know not the form or the shadow only, but the power of the truth he taught. "Each one of us," he said, "receives a light from God, to show him the path in which he should tread, the way in which he is to walk, the work he is to do, and the manner of his self-denial."

The funeral took place on the 21st inst. in the cemetery of Sheffield, several Friends attending from a distance; amongst whom were J. B. Braithwaite and G. Satterthwaite. I believe the last words written by S. Pumphrey were the following inscribed in an album and dated 9th of First month: "Thou wilt keep him in perfect peace, whose

mind is stayed on Thee, because he trusteth in Thee."

London, Second mo. 25th.

## NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

BANGALORE, First mo. 9th, 1881.

J. A. Vanes, of the Wesleyan Mission, most kindly met us at the station, and brought us to their Mission House to lodge. He has charge of the Wesleyan high school here, with 407 boys under his care. H. Gulliford, who is staying with him this week, has also a large high school in connection with the Wesleyans at Mysore, with some 300 pupils. Their Annual Committee for the Mysore district is just now in session here, affording us the opportunity of seeing most of their men, some 15 in number. It was a beautiful sight, last evening when we gathered round the table at the Mission House, and had the large Government maps of the province of Mysore spread out before us, to see the way in which they pointed to one place after another which they are occupying, and where native preachers and catechists are stationed, so that scarcely any part of the district seems altogether neglected. The extent and thoroughness of the Wesleyan work in Mysore grows upon me the more I understand of it. The London Missionary Society first came to Bangalore, but this Mysore District is probably better worked by the Wesleyans than by any one else, and forms a very appropriate specimen of their method. Canarese is the language of the people at large, both here and at Mysore, and at Seringapatam. Mr. Haigh has been itinerating diligently during the last year in the north-west of the province. He takes with him a catechist, colporteur, and servant. His bullock tonga is a unique contrivance with a peculiar expanding cover, that enables him to use it almost as a tent. He lives, sleeps, eats and drinks, and travels in his tonga. He says the village churches are showing signs of evident vitality. At the town of Shimoga the congregation trebled their contributions towards the support of their native pastor last year. The senior Wesleyan missionary in Bangalore is J. Hudson. I felt attracted to him as soon as I saw him. He is a wise, thoughtful, loving man. They inform me that their native members contributed at the rate of one and a half rupees each last year on their entire membership in Mysore district, and it was very pleasant to see the collection made here morning and afternoon, at chapel among the natives by themselves. There are 2,000 children in the Wesleyan day-schools in Bangalore, and 5,000 in the whole province.

At 8 A. M., on First-day morning, we proceeded to the Canarese Wesleyan service at their chapel in the Pettah. There were about 200 present, including the native pastors and catechists, and the Canarese orphan girls. At 11 o'clock we attended the Tamil service in the cantonment. An English service is held in the large Wesleyan chapel at the same hour, which is attended by many of the military. There are 115 men in the barracks who are declared members. The preacher at the Tamil service was D. Manuel, a name I suppose he adopted at his baptism. He is a very dark man, with bushy jet black hair, and a fine countenance. His audience consisted of about 200 Tamils, only two Europeans present, except myself. The Wesleyan Tamil orphan children were present. They have two orphanages in Bangalore and another large one in the country district. D. Manuel took for his subject the 45th Psalm, 10th and 11th verses, "Hearken, oh daughter, and consider, and incline thine ear," etc. It was an Eastern text, and just such a one as these fluent Eastern Christians delight in. The preacher handled it with his whole soul. He dwelt on the necessity, as great in this land as everywhere else, of forgetting and forsaking everything that hinders us from coming to Christ, and he became more and more fervent as he proceeded. At the conclusion of the service Manuel gave the people an account of the Christian work going on in the country town where he lives. Many of the heathen are under conviction, and one man, in whose turban more than 100 Christian tracts were discovered, is now imprisoned by his relatives, lest he should become a Christian. There were a number of fine independent looking men present, who receive no support from the mission, but help to support it. The men and women, as is usual in these Eastern congregations, sit separately in distinct parts of the chapel. These orderly native congregations under exclusively native management, are a fine witness to the power of Christ in leavening the hearts of men of all nations into one church. As I left the chapel, I could not but praise the Lord for His work among the Tamils. In the afternoon I visited the Wesleyan orphanage for Canarese girls, where J. Hudson's wife has 82 under her care. The children sang the native lyric, "The Call to Repentance," and the beautiful hymn in Canarese "There were Ninety and Nine." One wee black famine orphan girl was squatting by herself, on the floor, too young to sing, and I thought then Jehovah must rejoice that such a little one should find so snug a shelter. I went through the sleeping apartments, and

saw the cook house and the children's mills for grinding corn, which are the usual accompaniments of these Indian Orphanages.

At half-past four we attended the Canarese service, at the chapel of the London Missionary Society, and were introduced to the native pastor, Job Paul. He also does a little in watchmaking, and a little in photography, and with his three undertakings provides a comfortable dwelling for himself, with the tall plantains clustering round his house. But it was Wesley Samuels, a Wesleyan native pastor, who preached at the chapel of the L. M. S., this afternoon. Again there was not a European present except our two selves. W. Samuels took for his text, "What think ye of Christ." His sermon and his prayer were as though he had caught the spirit of fire that inspired the early Methodists in our own country, and I could not help thinking how John Wesley would rejoice to look down and see the flame burning brightly out among these swarthy sons of the tropics. I believe a great harvest of souls awaits the thorough-going methodical work of various kinds carried on hereaway by the Wesleyan Missions. May the blessing of the Lord rest abundantly upon them, and give them the riches of His harvest.

But the Wesleyan and the L. M. S. are by no means the only bodies at work in Bangalore. Time would fail to enumerate all the excellent agencies that are in operation at this great health resort. There are Bishop Cotton's large schools for European and Eurasian boys and girls, a chapel connected, and also Baptist chapel.

#### THOMAS STORY ON HOLINESS.

Thomas Story tells of a discourse he had with a minister in New England in 1704, who had said, "It is the duty of every true Christian to aspire after freedom from sin in this life," and adds, I replied, That seeing he acknowledged that to be a duty, he must, of consequence, own it possible; and that therefore there was no need to say more about it. He replied, "It is said, 'Ye shall be holy; for I the Lord your God am holy,' and yet who will presume to say he is as holy as God?" "Then," said I, "the Scripture saith, 'Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.'" Seeing therefore it is the Lord who sanctifies, His work is perfect, He does it fully; and what God hath sanctified, let no man call common or unclean.

And God's people, who are so indeed, are a holy people; as it is written, "For thou

art a holy people unto the Lord thy God," &c. I added further, "That we spake not of degrees of holiness, as comparing man with God therein, otherwise than the Lord Himself hath done. But as God is absolutely perfect, and infinite in all essential attributes, moral and divine, so there is a holiness applicable to man as a perfect creature of God. For in the beginning God created man in His own image, in righteousness and true holiness; and yet we do not say that man was equal therein to God. Even so, man may be truly restored by God, through Christ, to the same holiness, and may, and ought to confess it, to the honor of God, without any presumption; seeing that since the fall of man, and before the coming of Christ in the flesh, God hath said thus to His people, 'Be ye holy, for I am holy,' which the Lord would not have said, if like holiness with His own, had not, through His Word, been attainable by them."

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## FRIENDS' REVIEW.

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PHILADELPHIA, THIRD MO. 12, 1881.

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IN his inaugural address, President Garfield says of the colored people: "So far as my authority can lawfully extend, they shall enjoy the full and equal protection of the Constitution and the laws." In this purpose we believe the President will be sustained by the sober judgment of all the Christian people of our country. It is but doing that which our Lord enjoins in the Golden Rule.

He is also right in stating that "The responsibility for the existence of slavery did not rest upon the South alone." Also that "The nation itself is responsible for the extension of the suffrage (to the freed people), and is under special obligations to aid in removing the illiteracy which it has added to the voting population." In view of this, it is much to be desired that the bill applying the proceeds of sale of public lands to education, which failed to pass the Congress just closed, should be pressed to enactment,—as so much desired by Friends of the Southern States.

GREAT moral questions constantly come under discussion in these days in their political bearings. Liberty of conscience within the limits of not encroaching upon the just rights of others; slavery, polygamy, ecclesiastical aspirations for political power, equality of all races before the law, just and honorable payment of debts in an honest currency, have claimed the attention

and action of our national authorities. This is because we are to some extent a Christian people. And for the same reason will other issues thrust themselves beyond local notice into the broad arena of national legislation. The curse of intemperance can be only removed by removing the cause and opportunities of intemperance; and the prohibition of the traffic in intoxicants must surely, as time goes on, become a matter of legislative and executive action by the national government.

And so of peace. The day may be yet distant, but it *must* come, when as nations have for centuries made armies and taught the dreadful arts of war, so they will unmake them, and convert the army and navy schools to beneficent purposes, just as the old barracks of the army are now being used for Indian schools.

INTENSELY do we desire to see the Society of Friends earnest in the preaching of the Gospel, and by work at home and abroad seeking to save souls now perishing in sin and ignorance. But not less do we pray God that He will give us grace to hold fast to those great principles of Christian truth which have been committed to us, and to the testimonies *for Christ* which grow out of them.

AN immediate dependence on the presence of Christ in worshipping assemblies, an acceptance by faith of the *direct* aid of His Spirit, and of our Lord's mediation in all acts of worship; a waiting upon Him for direction in vocal services in meetings; a ministry freely exercised and as freely supported by the church; a regulation of the life by the precepts of Christ and the whispers of His Spirit; the abandonment of war and oaths,—these we believe are as sure to be finally accepted by the Christian Church at large as day follows night, although the twilight may be long, and the sun mount slowly to its meridian. Happy is he who lives in this faith and up to this faith, for he is in harmony with Christ and has God on his side; and God's truth and way will win at length.

WITH deep sorrow we record the death on the 17th of Second month of our beloved friend, Stanley Pumphrey. He had gone from his home in Worcester, England, to Sheffield, to attend some meetings, and was there attacked with fever. He so far recovered as to dictate letters, in one of which he said: "I have clearly seen that this sickness has been sent by the goodness of the Lord, and He is blessing it to me in many ways." He hoped soon to resume his labors, and to prepare a series of papers on

the Bible, including its present revision. But when the disease recurred and he was nearing his end, he was content and said he was ready. Thus has passed away in the vigor of his manhood, the ripeness of his sound and well trained intellectual powers, the maturity of his Christian knowledge and experience, this apostolic man.

More fully than any one now living he had visited the meetings of Friends in Great Britain and America; had ever borne himself with humility; with a love that never failed; with cheerful trust and courage; with sympathy for all, especially for all under the name of Friends. Unwavering in his convictions and in his loyalty to the Lord Jesus, he relied only upon the power of truth and God's blessing upon its loving utterance for carrying the same convictions to others,—“by manifestation of the truth commending himself to every man's conscience in the sight of God.”

To all departments of the work of the Society he gave an intelligent interest,—education, evangelizing, Bible-schools, moral reforms, the upbuilding of pure Christian character, instruction in the doctrines and practices of the Society, home and foreign missions,—each claimed his earnest thought and efficient advocacy.

God's way is best—is perfect. He withholds no good thing from those who walk uprightly, and had it been better for our much loved friend to have been continued with us, it would no doubt have been so. But the church feels poorer for his loss, and while we give thanks for all the graces bestowed upon him, and ask for largest increase from all the seed sown by his words, his example, his spirit,—we can but beg that the Lord would enrich His church with many who shall share in the virtues and gifts of him whom He has removed to a higher sphere of service and praise.

**SIR WILLIAM HERSCHEL: HIS LIFE AND WORKS.** Edward S. Holden, U. S. Naval Observatory, Washington. Chas. Scribner & Sons, New York, 1881. \$1.50.

At first it would seem from the author's preface that the materials at his disposal were hardly sufficient to warrant him in writing a life of Herschel. But the book is well worth reading, not only for the interesting picture it gives us of the great astronomer, but especially for the summary it contains of his remarkable discoveries in astronomy and physics. William Herschel was the son of a musician in Hanover. Having been destined by his father to his own profession, he was instructed betimes in the art, and as his father determined that he should have a perfect knowledge also of the theory of music, he was set at an early age to study mathematics in all its branches—“algebra, conic sections, infinitesimal analysis, and the rest.” This awakened in him an insatiable desire for

learning. At the age of nineteen he launched out in life for himself, leaving his home for England. All his equipment was the good linen and clothing his mother provided, “a knowledge of French, Latin and English, some skill in playing the violin, the organ and the oboe, and an uncommon precipitancy in doing what there is to be done.” Nine years later, after divers vicissitudes, he obtained a position as organist of the Octagon Chapel at Bath, and now at last he had an opportunity to occupy himself once more with his studies, especially mathematics. He says: “When in the course of time I took up astronomy, I determined to accept nothing on faith, but to see with my own eyes everything which others had seen before me.” He seems never to have wasted a moment, but “after a fatiguing day of fourteen or fifteen hours spent in his vocation, he would retire at night with the greatest avidity to *unbend* the mind, if it may be so called, with a few propositions in Maclaurin's Fluxions and other books of that sort.” His energy and invincible determination were continually shown in the way he overcame the difficulties in his path. Finding that he needed a larger telescope than was ordinarily in use, he at once set about making it, and so well did he succeed that he was inspired to fresh efforts. “His house was turned into a workshop, where everything that could tend to excellence in this manufacture was tried and re-tried a hundred different ways. When a difficulty arose, experiments were begun which continued till it was conquered. When a success was gained it was prosecuted to the utmost. He had the faithful and loving assistance in all these enterprises of his sister Caroline and brother Alexander, who were now living with him. In 1781 came his discovery of the planet Uranus, which at once rendered him famous, and obtained for him the next year the position of Royal Astronomer. Now at length he was able to give up his music teaching, and devote himself to the pursuits he most dearly loved. He and his family removed to Datchet, and from henceforth he lived in his observatory, and from his forty-fourth year onwards he only left it for short periods to go to London to submit his classic memoirs to the Royal Society. Even for these occasions he chose moonlight nights, when no observations could be made.

The following extract shows the living way in which the heavens appeared to him:

“This method of viewing the heavens seems to throw them into a new kind of light. They are now seen to resemble a luxuriant garden, which contains the greatest variety of productions in different flourishing beds; and one advantage we may at least reap from it is, that we can, as it were, extend the range of our experience to an immense duration. For is it not almost the same thing whether we live successively to witness the germination, blooming, foliage, fecundity, fading, withering and corruption of a plant, or whether a vast number of specimens from every stage through which the plant passes in the course of its existence be brought to our view.”

As an instance of Herschel's indefatigable zeal in observing the heavens, we read that he discovered and described two thousand five hundred and eight new nebulae and clusters. But

while his discoveries in astronomy are wonderful, so that he is known to this generation only as an astronomer, his researches in physics alone should give him a very high rank. For since his last paper in 1801 on the physical appearances of the sun, there has been but a single telescopic phenomenon discovered, which was unknown to Herschel.

IN LOVING MEMORY OF STANLEY PUMPHREY, of Worcester, who died at Abbeydale, Sheffield, the 17th day of Second mo., 1881, in his 44th year.

In thinking of the many Friends who listened to his voice, and the many homes where he received so much kindness during his long journey in the United States, we have felt it would be right to give a few particulars of the last days of the dear one who has gone to be forever with the Lord. After travelling for four years in America, he reached his home in Worcester, Eng., the end of First month, 1880. In Fourth and Fifth months he attended the Yearly Meetings of Dublin and London, and it was not till after that time that he felt the full reaction from the continued strain of the long service in America. During the summer he often felt weak in body and weary in spirit, and many times expressed a longing for the rest of the everlasting home. In the fall the Lord sent us a little daughter. He loved her dearly, and seemed to grow a little brighter and stronger, still engaging in the work of the ministry as way opened, having a Minute for service in our own Quarterly Meeting, and elsewhere. About Christmas he was busily employed in sending off 600 little parcels of books and missionary publications to our friends in the States, many acknowledgments of which came during his illness, but only part of them were read to him, on account of his weak state.

On the 8th of First month he left home to hold a few meetings at Sheffield, suffering from headache and fever, and hardly well enough to go. He gave a lecture that night, and the next day was able to preach three times, though very weak in body. The day after he was unable to fulfil his appointment or to return home. Our kind friends, Charles and H. M. Doncaster, with whom he was staying, sent for me, and I found him very ill. It proved to be typhoid fever. He had it rather badly, but seemed at the end of a month to be recovering, when the fever returned with more violence than before. Still there were no dangerous symptoms, and we thought, "Surely the Lord will bring him through; surely He is purifying His child in the furnace to fit him for further usefulness." This was his own feeling. He fully expected to recover, and desired to do so that he might *preach Christ*. I could see the Lord was putting finishing touches to the work in his soul, by the love and patience that were given him, and the blessed communion he enjoyed with his Father in heaven, and many times we prayed that we might learn all the lessons that He intended for us during this season of affliction. It was not till First-day, the 13th of Second month, that we saw reason to think he would be taken home, and even then could not give up hoping that the Lord would raise him up. And he himself had no idea that he was going till I told him two days later. Then he could not believe it, having so often prayed that he might be fitted by this affliction to preach Christ better than before. He said if called to go he was "quite ready," and he asked the Lord to "take care of his precious wife and dear little daughter." After that day he was unconscious most of the time. Two of his sisters were sent for, and he gradually grew weaker, until Fifth-day, the 17th, when he quietly fell asleep in Jesus at 11 o'clock P. M. He did not know he was going, and we had no words of farewell. What a glorious surprise to awake and find himself in the presence of the King!

His mortal remains were laid in Sheffield General Cemetery, on Second day, the 21st of Second month, 1881. S. G. P.

#### DIED.

ALLEN.—At his home near Hesper, Douglas Co., Kansas, of consumption, Elias Allen, son of Samuel C. and Martha J. Allen, in his 44th year; a member of Greenwood Monthly Meeting, Hamilton Co., Ind. In his twentieth year he acknowledged Christ as his Redeemer, and thenceforward gave his heart and life to His service, endeavoring by example and precept to show to his relatives and friends that his life was hid with Christ in God.

TUTTLE.—In Lowville, N. Y., the 4th of First month 1881, John Tuttle, a member of Leray Monthly Meeting, aged 84 years and 2 months. He looked forward with pleasure toward the hour of his departure, and fell asleep in Jesus, leaving the savor of a well spent life.

ATKINSON.—At his home, in Selma, Clark Co., Ohio, Levi Atkinson, aged 62 years; a member by birthright of the Society of Friends. He led a very correct life, but about ten years ago attended a meeting where Edward C. Young spoke from Luke xiii. 7. He was so impressed with his unfruitfulness and sin that he at once gave himself to Christ, so as to live afterwards a different life. He had before always put great stress on morality, being very prompt in all his business obligations. But after his conversion he would often say that this was nothing to rely on for the salvation of the soul. He believed in good works, however, not as meritorious, but as his duty as God's steward. He showed this in his kindness to the poor and his unselfish devotion to his family. He was always ready to give a reason of the hope that was in him, having great faith in Christ. A short time before he died he said he was enjoying the state described in Romans viii., quoting the first verse. His prayer was, "Lord Jesus, receive my spirit," and the spirit took its flight to dwell with those made perfect.

HILL.—Twelfth month 5th, 1880, at her home near Baldwin City, Douglas Co., Kansas, after a lingering illness of five months, Lida Hill, youngest daughter of Edward and Mary A. Hill, a member of Springfield Monthly Meeting, Kansas.

JOHNSON.—First month 31st, 1881, Prudence, wife of John C. Johnson, and daughter of Hezekiah Sanders (deceased), aged 64 years.

JONES.—First month 17th, 1881, Isaac, son of Thomas and Mary Jones, aged 28 years.

JONES.—Second mo. 15th, 1881, Martha, daughter of the above Thomas and Mary Jones, aged 22 years. These three were members of Richland Monthly Meeting, Iowa.

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.—A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons deprived of the use of their reason," will be held on Fourth-day, the 16th of Third month, 1881, at 3 o'clock P. M., at Arch Street Meeting House, Philadelphia.

WILLIAM BETTLE, Clerk.

#### TEMPERANCE NOTES.

THE *National Temperance Advocate* cites, as an indication of a tendency in the medical profession in Great Britain towards the disuse of alcohol, this passage from the London *Lancet*, a leading medical journal, in a review of the year

1880: "Alcohol, as a general therapeutic agent, is being subjected everywhere to most suspicious treatment by physicians and by Boards of Guardians alike. It has still friends who think it indispensable either to preserve health or to cure disease; but the wisest physicians show themselves chary either of taking or recommending much of it."

THE "London Temperance Hospital," which for eight years has done a quiet but effective and increasing work, in an old mansion in Gower street, is now about taking possession of new and commodious buildings on one of the great arteries of North London; an excellent site, accessible, in a healthy neighborhood, and with the rare advantage of a large open space in the rear, the long disused graveyard of an old parish church building. Only half of the buildings ultimately contemplated are finished, but these are very complete in arrangements and appointments. The ground and buildings have cost \$125,000. The idea of abandoning the use of alcoholic stimulants in disease naturally met with strong opposition at first, as running counter to almost universal custom and to the prevailing sentiment of society, but prejudices are giving way before the "logic of facts."

ROBERT GRAHAM, of Manchester, England, General Secretary of the Church of England Temperance Society, is now visiting this country, commissioned by that society to inquire into the operation of prohibitory liquor laws, and also as to the management and working of inebriate asylums. He has visited several cities in Canada, and addressed large meetings therein; as he has done also in New York city and Brooklyn. On the 4th inst. he spoke at Association Hall, in this city. The society which he represents embraces not only total abstainers, but many persons desirous of relieving the evil of intemperance, who are yet uncommitted to total abstinence.

To carry out the Constitutional amendment recently adopted in Kansas, several Temperance bills, of varying degrees of merit, have been introduced in the Legislature, and *The National Temperance Advocate* has information that a stringent prohibitory law has passed the Senate by a vote of 32 to 7, and the House by 100 to 23.

#### G. D. BOARDMAN ON WAR.

The tribute extended by that thoughtful English writer, J. Baldwin Brown, in the columns of the *Contemporary Review*,\* to the practical usefulness to the world of the spiritual testimonies upheld by Friends—among the rest that of opposition to war—may be pertinently supplemented by the following brief extract from a discourse by George D. Boardman, a Baptist minister of Philadelphia, upon the lessons taught in the Sermon on the Mount. Believing that he had probably gone too far in countenancing even the late civil war, he says:

"As I feel to-day, after reflecting on the Mount Sermon, I do not think I could defend on any pretext another war. . . . The true line of demarcation of the church from the world is, that Christians substitute charity for equity.

Mosaism means equity; Christianity means love. Moses says, Love your neighbor; Christianity says, Love your enemy. Stephen, stoned, prays for his murderers, 'Lord, lay not this sin to their charge.' Christ's prayer is, 'Father, forgive them; they know not what they do.' Do you say this is impracticable, you citizens of Philadelphia, where William Penn undertook to fight the savages with no sword but the Beatitudes? All honor to the Society of Friends; they are friends indeed! Talk of Utopia! Obey Jesus, and Utopia is actuality."

May the number of those ministers increase who, like the two who have been quoted, are ready to echo the ejaculation of the editor of the *Boston Christian*: "What have Christians to do with such cruelties and crimes against humanity and against the God of Peace?" And let Friends, disclaiming any honor as of merit, in simply having "done what it was their duty to do," be concerned to keep in the way of self-denial, lest, running out into fleshly liberties, from whence wars come, we may find our testimony against them weaken ere we are aware.

#### MISSIONARY MEETING IN MATAMORAS.

To-night we had an especial session of Matamoras Monthly Meeting, in order to listen to the farewell counsel of S. A. Purdie, who expects soon to return for a brief rest to the scene of his first labors as a gospel minister, and also to express the decision of the church with regard to the supply of the southern mission. The meeting decided that in the absence of Brother Purdie it would be necessary to have Luciano and Angelita in Matamoras, and were favored to decide unanimously that Encarnacion Gonzalez, who seems to have a pastoral gift, and his wife, who is a deaconess, or elder, were the best fitted to take oversight of the work in Gomez Farias. Brother Gonzalez accepted the decision of his brethren, and said that he would go because it seemed to be the Lord's will, although he held himself to be utterly unworthy of the honor of proclaiming the glad tidings of salvation. Yet having felt Christ's pardon and power, he knew that the same power could change and the same pardon purify the hearts of others. Prayer was made that our new missionaries might go trusting only in the power of the Spirit, that Brother Purdie might receive new strength for the work during his months of rest, and that a spirit of love and unity might reign among the brethren in Matamoras.

A minute expressing the unity and sympathy of this church with our brother and sister was made; after which Brother Purdie, alluding briefly to the way in which God had opened the door in Mexico, recommended that above everything else we should walk in love, and while with kindly sym-

\*Alluded to in *Friends' Review*, Second mo. 20th.

pathy helping our brethren who labored in the word of the Lord, not to forget that Christ by His Spirit is the real teacher.

The Clerk of the Monthly Meeting then said it would be nine years next Lord's Day since the first gospel meeting was held in Tamaulipas. The very small group which then met in a humble room had now become two flourishing churches in this city, and there were besides a number of believers, and several organized churches in other parts of the State. Brother Purdie had crossed the State from North to South and from East to West, preaching the gospel, and he praised the Lord who had so marvellously blessed the labors of His servant. Although several times severely tried by bodily suffering, this was the first time our brother had left his post during these nine years, and only now because he believed that he could be more useful to the cause, by calling the attention of northern Christians to the necessities of our beloved country; while it seemed as if God had raised up workers to take his place here for a time. Turning to the minister he said, "Dear brother, you left home and friends to come here, and struggling with the many difficulties of a foreign language, have declared unto us the counsel of God. Nearly all of us now gathered here are your children in the faith of Christ Jesus. Now in returning again to meet your aged and beloved parents, you take a new tongue, and the remembrance of difficulties met and overcome by faith. We will consider as nothing the six or eight months of your absence, looking forward to the time when with new strength you will return to Mexico to teach us and our countrymen the word of life. May God be your stay, may He guard you and our beloved sister, and bring you again if it be His will, to work for us and with us in Mexico."

After a period of silence, Brother Purdie replied. Then with a brief prayer the meeting concluded.

W. A. WALLS.

Matamoras, Second mo. 18th, 1881.

## CORRESPONDENCE.

BLOOMFIELD, ONT., Second mo. 16th, 1881.

Joseph Blacklege and wife of Iowa, are here; have been laboring some ten days since our Quarterly Meeting; generally two meetings a day. The teaching of holiness has been a specialty at least in our day meetings, and several have begun to rejoice in a richer experience than ever known before. Several, we believe, are also rejoicing in a satisfactory belief that their sins are forgiven, who are thus being added to the family of Christ;

and many are being wonderfully shaken in their false rest, and deep conviction fastening on some.

At our last usual mid-week day meeting, our friends who are not satisfied with the greatly increased activity in the church here and elsewhere, informed us they wished to separate from us and to be allowed to hold distinct meetings undisturbed by us. They asked what hour would be satisfactory to us for them to have the use of our meeting-house on First-day. 2 P. M. was agreed on. Accordingly last First-day we missed these from our usual morning meeting, and we heard some twenty-five met at 2 P. M. as agreed on. To-morrow is our Monthly Meeting, when we expect to be able to begin to revise our officers; placing such in the more responsible stations as sympathize with the work as now before us. C. G. B.

Love, patience, forbearance, and much humility should be in exercise in the Lord's work. John Woolman was used to bring about a great reform among Friends as to slave-holding, yet such was the meekness and gentleness he displayed, so much was he like Him who was "lowly in heart," that there was no dividing caused by his labors. Let us all learn this one lesson from him, and many from his Lord and Master.—*Ed. Fds. Rev.*

### MEXICAN MISSION.

We had a severe norther in Gomez Farias on the 29th. Early in the day hoar-frost appeared on the highest points of the Sierra Madre, remaining stationary in the middle of the day; but as the sun declined the ominous white cloud descended lower and still lower. The people here, who well understood this phenomenon, were anxiously watching the gradual lowering of what they call "the cotton sheet," and as night fell with it still 200 feet above our heads, they hoped that the plants might yet escape. In the early morning the first riser looked anxiously to the west, and directly after called out, "The whole sierra is covered with cotton." "Alas!" was the response from within, "the bananas and coffee are killed." We found ice in the open air an eighth of an inch thick, it was more than twice as thick next night, and all the banana leaves, formerly so graceful in their feathery outline, and so beautiful in their coloring, were drooping and withered like a corn-field after a frost. The bananas, the principal commerce of the place, are destroyed to the root, but will be replaced by new stems in a year. The coffee trees are also destroyed, and will not produce fruit in less than three years, while part of the sugar cane may be saved, but except oranges and

lemons, every fruit which grows here is destroyed for the coming year. Beans and corn were also cut down, but can be re-planted.

"There will be much hunger next year," was the pathetic remark of one sister, whose only property is a little field of bananas; and those who had larger possessions quite agreed with the statement.

We were all busy during the three days that the frost lasted, picking the frozen coffee berries in order to save a part of the crop, working until our hands were almost as numb as the berries. School was suspended; in fact from the cold weather it would have been impossible to keep the children comfortable, stoves being here unknown; and besides even little fingers could gather coffee. On the last day of the year, about eight in the evening, some of the children brought in a curious white substance, which they said was raining from the sierras. Their teacher, who had often snow-balled his playmates in a more northern climate, had no difficulty in recognizing an old acquaintance, but found it hard to convince his scholars that the ground in his country was often covered for three months with this curious blanket. That mythical personage, the oldest inhabitant, being interviewed, declared that he had never seen, nor heard his father speak of, a snow storm in Gomes Farias, although frosts were not unknown, the last being about seven years ago, but not quite so hard as this time.

The New Year's day was rather a sad one; though one of the four national holidays, there was no inclination for merry-making. The people generally were cowering over the fires trying to warm themselves, while the wind, against which their scanty cotton garments were a poor protection, seemed to pierce through the very walls of the houses.

Is cold more penetrating in the torrid zone? Personally I know, that, while the thermometer probably was little if anything below 80° Fahrenheit, I suffered more inconvenience than in a much lower temperature farther north. I have experienced a temperature of 20° below zero, with less bodily suffering, than here nearly 50° higher, and find it a new experience to be kept awake at night by the cold. The children huddled closely together, and usually cried until they fell asleep, and even while sleeping an occasional sigh told us that their suffering was not entirely forgotten. The sierra has been stripped of its ornaments for the present. Most of the trees have lost their foliage, and all the vines and flowers are drooping, dingy and dead.

It was necessary to cut down the frozen banana plants to prevent injury to the roots,

and I was surprised to find that a tree twelve or eighteen feet high, and a foot in diameter at the base, could be felled with one or two blows of a large knife; in some cases we found ice in the very heart of the plant. This immense growth of vegetation, perhaps 400 pounds, is produced in a single year. On the first Sabbath of the new year we had a smaller but more attentive congregation than usual. The cold kept some away, but those of us who were present realized that One, unseen, but not unfelt, was indeed in our midst. As we read our Saviour's warning against laying up our treasures on earth, the recent experience of every one present, told us the insecurity of earthly treasures; and His comforting promises of food and raiment seemed to awaken the response of faith. Truly in time of trouble there is no stay like the promise of God, and the most comforting words from our friends cannot cheer us like the divinely selected words of the Bible. Francisco was prevented by illness from taking part in the service, and his colleague read the last part of Matt. vi. and a few other passages bearing on the same subject, rather a collation of Scripture or a Bible reading than a sermon, although a few thoughts were offered on the "take no thought for the morrow," in Spanish "afflict not yourselves," of verse 34. We were cheered by hearing one visitor, I think his first visit, too, say as the meeting broke up, "I know these are the words of God."

Bible-class was resumed the next night; it would have been commenced in the preceding week had it not been for the cold. At its conclusion one friend expressed a desire to unite with us, and on visiting him next day (yesterday the 4th) we were gladened to hear Christ and a present salvation confessed. This, which we hope is only an earnest of the harvest yet to be reaped, was to us a grand encouragement, a blessing indeed. The Lord's name be praised for His goodness, and may He, who alone giveth the increase, add many more to the number of those saved by the blood of the Lamb.

In Christian love your brother,

WM. A. WALLS.

Gomes Farias, First mo. 5th, 1881.

#### A DREAM FULFILLED.

About the middle of the last century, Sarah Taylor, of Manchester, England, a faithful and humble-minded minister of the Society of Friends, in the leading and appointing of her blessed Lord and Saviour, Jesus Christ, and with the unity of her friends, engaged in a family visit to the members of her own Society, in the city of Norwich. She was

generally kindly received, but two brothers, Edmand and John Gurney, children of Friends who had been consistent Christians in their day, refused to receive a visit from her. They had joined a club of infidels, and wishing to believe the doctrine they professed, they had no mind to listen to a woman preaching the faith they had forsaken. There was doubtless, in their minds a secret foreboding that they were wrong, and a fear lest they should be brought to a humiliating confession that their avowed infidelity was but an opiate they were wilfully drinking in to quiet the pangs of a wounded conscience. They were at least very decided in declaring they would not receive a visit from Sarah Taylor, and that she should not enter their houses.

This honest-hearted lover of souls was much distressed at their conduct, and one night retired to bed not a little depressed about this matter. No doubt before giving herself to sleep, she endeavored in humility to cast her burden on her dear Lord and Saviour, who knew that her wish to visit these young men was from a desire to fulfil his will. At last she slept. The exercise of the previous day no doubt left its effects upon her mind, and when the sound sleep of the early part of the night was past, she dreamed. In her dream she thought she awoke, and finding that day had broken, arose, dressed herself, and went down stairs. She opened the front door and walked out into the street. The public lights were not all extinguished, and this, with the daylight, which was increasing, enabled her to see the names of the residents of the different houses on the door plates. She thought she passed through several streets, making several turns, until she came to a house on which she saw the name of Edmund Gurney. Stepping up and ringing the bell, a porter quickly opened the door. She asked if Edmund Gurney was in. The man replied that he was in the garden, but he had ordered him not to admit any of the Quakers into the house. Sarah dreamed that she passed right by the astonished man, and seeing a side door, she opened it, and finding it was the way to the garden, she followed one of the walks until she came to a summer-house. A man was sitting therein, who, as she stepped within the door, said, "I believe the devil could not keep the Quakers out." Sarah dreamed that she sat down on a bench, and he, who had risen on her entrance, sat down beside her, when she thought she was favored so to speak to him, that the witness for truth in him was reached, and he was much affected and tendered.

When her service seemed over, she left

him, and then she awoke and behold it was a dream.

Looking out of the window, she saw that day was breaking, and, solemnly affected by the vision she had been favored with, she arose and dressed herself for going out, just as she had done in her dream. On opening the door looking into the street, everything seemed so entirely as she had seen it, that without hesitation, or speaking to any one in the house, she started onward, taking her dream for direction. As she passed along, the same houses with the same names on the door plates appeared as in her dream; and she followed, tracing them from street to street, until the house with Edmund Gurney's name on it stood before her. She rang the bell, the porter opened the door, and to her inquiry if Edmund Gurney were in, he said, "Yes," but added, "he has commanded me not to admit any of the Quakers." This would probably have discouraged Sarah if it had not been for the dream; and had it not been for the remembrance of that, the very early hour in the morning would have deterred her, for probably most of the rich citizens of Norwich were still in their beds. As all things had as yet turned out as she had seen in her dream, she determined to trust it further, and so pushing by the man, she opened a side door and let herself into the yard. The garden appeared exactly as seen in her dream, and she soon found the summer-house, where Edmund Gurney was sitting with a book in his hand. As she entered, he arose, and approaching her, said, "I believe the devil could not keep the Quakers out."

She sat down and he took a seat beside her. Her mouth was opened to address him in the persuasive utterance of gospel love. She told him he had professedly adopted sentiments which his heart refused to own, and that he was reading infidel books to strengthen his infidelity. Edmund was affected under her ministry, and he knew her message to him was the truth. When she arose to leave him, he pressed her to stay and breakfast with him, but this she declined, saying she had nothing further to do there. Bidding him farewell, she returned to her lodgings, her heart warmed in grateful admiration of the Lord's wonderful leadings and marvellous loving kindness.

Edmund Gurney was through the Lord's renewing and strengthening grace, thoroughly aroused from the slumber in which the Evil One had sought to keep him, to his utter ruin. He never again attended the infidel club; and as in deep abasement and sorrow of heart, he repented for the past, submitted to the baptism of the Holy Ghost and fire, and bowed in reverent obedience to the

teachings of the Lord's Holy Spirit, he grew in religious experience, and in time came forth in the ministry.

The effect of the blessed change wrought in Edmund was, through the Lord's mercy, made of heart-changing efficacy to his brother John. He also came to see that the root of infidelity is wickedness, and publicly severing all connection therewith, he witnessed like his brother, true repentance towards God and soul-saving faith in our Lord Jesus Christ.—*Social Hours With Friends.*

### SCHOOL.

THE aim of school is training; it is not mere acquisition of facts. Right training requires work, and a few things, well hammered in, points like stars, not diffusive lectures like comets' tails, very broad and very thin. In this training, even technical grammar and the old courses of study are better than the nothings that must take their place if they are abolished without a substitute. For training—culture—it is doubtful whether there is so much that is new. And it is certain that the whole field of knowledge cannot be covered in the public schools. Says a writer in the *Contemporary Review*, August, 1880: "The true purpose of the school is not to anticipate the lessons of life, but so to discipline the mind that it may be prepared to learn them from experience. . . . Our incessant experiments in educational reform serve only to interrupt the traditions, and, therefore, to lessen the prestige of our culture; they perplex teachers, scholars and parents alike; they lead to doubt and hesitancy, and must all end in a simple return to the old system." The question is whether there is not something for Americans to think of in this view.—*Education.*

### ITEMS.

ABOUT \$20 000 000 worth of new buildings were erected in New York during the past year.

FLOGGING as a punishment is to be totally abolished in the British army.

ACCORDING to a census just taken the population of the German Empire is 45,194,172 souls.

THE elevated railroads of New York have not helped the laborers of that city to better homes. Only clerks, shop-keepers and professional men reach the new houses on the outskirts of the city by these rapid trains.

FOLLOWING the example of Octavia Hill, in London, a "Mrs. Miles," of New York, has managed tenement houses so well as to prove that "the worst class of tenants may be made decent, orderly, healthful and profitable by personal attention and care." She has even suppressed intemperance by her sympathetic influence.

THE Civil Service Reform Association, of New York, advocate the passage of an act by Congress providing that all appointments to subordinate offices be made from persons whose fitness has been ascertained by competitive examinations, open to all applicants properly qualified. Also, that removals from office shall be made for legitimate cause only, such as dishonesty, negligence or inefficiency, and not for political opinion or for refusal to render party service.

LIBERIA is more flourishing and important than ever before. A new era of progress is opening before it. The new settlements are making encouraging advance. The growth of coffee is attracting much attention. The quality of the product there raised is such that it is being imported into Ceylon, Brazil, and other countries for seeding. An English company has secured a large amount of land upon a long lease for coffee plantations.

### THE BARREN FIG TREE.

Within a vineyard's sunny bound  
An ample fig tree shelter found,  
Enjoying sun and showers;  
The boughs were graceful to the view,  
With spreading leaves of deep green hue,  
And gaily blushing flowers.

When round the vintage season came,  
This blooming fig was still the same,  
As promising and fair;  
But though the leaves were broad and green,  
No precious fruit was to be seen,  
Because no fruit was there.

"For three long years," the Master cried,  
"Fruit on this tree to find I've tried,  
But all in vain my toil;  
Ungrateful tree! the axe's blow  
Shall lay thy leafy honors low;  
Why cumberst thou the soil?"

"Ah, let it stand just one year more,"  
The dresser said, "though all my store  
Of rural arts I've shown;  
I'll dig about its sluggish roots;  
Perhaps 'twill yet bear pleasant fruits;  
If not, then cut it down."

How many years hast thou, my heart,  
Acted the barren fig tree's part,  
Leafy, and fresh, and fair,  
Enjoying heavenly dews of grace,  
And sunny smiles of God's own face!  
But where the fruit? Ah, where?

How often must the Lord have prayed  
That still my day might be delayed,  
Till all due means were tried;  
Afflictions, mercies, health, and pain,  
How long shall these be all in vain  
To teach this heart of pride?

Learn, O my soul, what God demands  
Is not a faith like barren sands,  
But fruit of heavenly hue;  
By this we prove that Christ we know,  
If in His holy steps we go—  
Faith works by love, if true.

—Selected.

ROBERT M'CHEYNE, 1834.

## PICKERING COLLEGE, CANADA YEARLY MEETING.

Applications, with references, will be received up to Fourth month 15th for two Friends to act as Superintendent and Matron of above College.

Duties to commence Eighth month 15th, 1881.

Apply, stating salary, to JOHN WRIGHT,  
Secretary of Col. Com.,  
Pickering, Ontario.

28 4t

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 8th inst.

**GREAT BRITAIN.**—The Irish Protection or Coercion bill has passed the House of Lords, and received the royal sanction. About 20 arrests had been made under it, to the 8th inst. The Arms bill passed second reading on the 4th. Its consideration in Committee of the Whole was fixed for the 7th, and the division on the third reading was intended to be taken on the 9th, by direction of the Speaker if such course should be made necessary by obstructive motions. The first four clauses of the bill have been adopted. A provision was inserted that persons suspected of carrying arms shall be arrested and taken before a magistrate, instead of being searched by the police.

It was reported that a Cabinet Council held on the 5th settled terms of peace to be offered to the Boers, which were telegraphed to the British commander in South Africa. General Roberts, recently commander of British forces in Afghanistan, has been appointed to succeed Gen. Colley in South Africa, in all his political as well as military offices, and has left England to assume his post. Premier Gladstone stated in the House of Commons that Gen. Roberts had been informed that in case of negotiations with the Boers the Government would probably appoint civil commissioners; and that Gen. Wood had been instructed to give information speedily how negotiations stood before the recent engagement.

The trade returns for last month show that the imports increased £3,400,242, and the exports £331,000, as compared with the same month last year.

**FRANCE.**—Announcement is made of the death, in his 76th year, of Drouyn de Lhuys, the well-known statesman, who was Minister of Foreign Affairs under Louis Napoleon as President, and also under the Empire.

The second meeting of the Panama Canal Company occurred on the 3rd. The report of F. de Lesseps asserts that there are 102,230 shareholders; that the canal will certainly be finished by 1888; and that recent borings have reduced the estimate of the quantity of earth to be lifted from 75,000,000 to 73,000,000 cubic metres. He estimates the total cost of the canal complete at \$12,000,000 francs (about \$102,400,000). Towards Tenth month next the contractors will begin the great cutting at Culebra, and before the end of the year the first excavators will begin to cut out the basin of the canal in the lower parts, while in the Bay of Colon a marine dredge will scoop a channel of access to the canal. The work will not require more than from 8,000 to 10,000 workmen in the most busy periods, whom it is proposed to obtain from the colored population of Colombia and the West Indies. Advices from Panama to the 24th ult. have been received in this city, and they state that six working parties were then on the line. A few days previously the laborers connected with two of the surveying parties refused to continue at the terms offered, \$20 per month and board. They alleged that they were compelled to work on First-days or be left without food for the day, but their

employers deny this. The employers were firm in resisting the men's demands; and the latter yielded.

**GERMANY.**—Prince Bismarck has submitted to the Federal Council the draft of an ordinance for the creation of an Economic Council for the whole of Germany. Being introduced as an ordinance and not as a bill, it will not require the assent of the Reichstag.

According to a census recently taken, the population of the German Empire is 45,194,172.

**ITALY.**—An earthquake in the island of Ischia, near Naples, on the 4th inst., destroyed a part of the town of Casamicciola, and caused great loss of life, 102 bodies having been found up to the 6th, while many others were believed to be under the ruins. Two shocks were felt, with an interval of an hour, the second and more destructive one lasting seven seconds.

**RUSSIA.**—At a recent sitting of the St. Petersburg Assembly of Nobles, a motion was made to petition the Emperor to grant them the right, not only of considering their own needs, but of making representations to the Government for the removal of evils of local administration, even when resulting from the general laws of the empire. This led to an important debate upon the abolition of a statute which forbids the discussion of questions touching the fundamental principles of the government. Though some members doubted the right of the Assembly to discuss such matters, the motion was sustained by the President, and was carried. At another meeting, a member urged the total abolition of deportation to Siberia, and declared his purpose to petition the Emperor on the subject. He stated that between 1870 and 1877, 63,442 persons had been so deported.

A correspondent of the *Daily News* asserts that steps have been ordered to be taken to convolve a preparatory commission, as was done before the emancipation of the serfs, to consider in what form the representatives of the people can participate in the consideration of State questions.

**SOUTH AFRICA.**—On the 6th, Gen. Wood and the leader of the Boers, Joubert, agreed upon an armistice to the 14th. During this time both parties promised to make no forward movement, retaining liberty to move within their own lines. Provisions, but not ammunition, may be sent to the besieged garrison. President Brand of the Orange Free State, has offered his efforts to promote peace, and Joubert has declared a willingness to accept his good offices, provided they do not conflict with the resolution of the Boers to regain their independence.

**DOMESTIC.**—President Garfield was inaugurated on the 4th inst. President Hayes having called an extra session of the Senate for the 4th, it was organized on that day, and on the 5th, the President sent to it the following nominations for Cabinet officers: Secretary of State, James G. Blaine of Maine; Secretary of the Treasury, Wm. Windom of Minn.; Secretary of War, Robert Lincoln of Ill.; Secretary of the Navy, Wm. H. Hunt of La.; Secretary of the Interior, Samuel J. Kirkwood of Iowa; Postmaster General, Thomas L. James of N. Y.; Attorney General, Wayne McVeagh of Pa. All were promptly confirmed unanimously.

The 46th Congress expired by limitation on the 4th. All the regular Appropriation bills were passed and signed by the President. The Funding bill passed the House as amended by the Senate, but President Hayes vetoed it, on account of the provision making the new bonds alone receivable from national banks as security for their circulation or for public moneys deposited with them. The bill was not taken up after its return to the House. The House passed an Apportionment bill fixing the number of Representatives at 319, but the Senate failed to act upon it.

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For Friends' Review

## SUFFERING.

Suffering in one form or another is the allotment of almost every child of God. Some receive it as the chastening hand of the Lord upon them, and accepting it in loving submission, make great progress in the divine life. Others are in bewilderment about the matter, doubting whether it is God who is afflicting them, and rather believing that Satan is the originator of their suffering. The only part they think God has in it, is to strengthen and support them under it. These lose a great deal of the sweetness there is in the cup, and cannot say "They will be done," because it seems to them they would

be saying it to the evil one. They fail to get the spiritual benefit they might derive from it, and some even become hardened and take decidedly backward steps.

It is necessary, in order to have a clear understanding of the subject, to discriminate between suffering, and sin which is the cause of suffering. Suffering comes from God. Sin, of which it is very often the result, comes from Satan.

We can imagine a devoted mother gifted with the power of prescience, who seeing some great calamity about to come through the sinful action of certain wicked people, places in the way of it her rebellious and dissipated son, so that he may become a participant in the suffering that is the result of the calamity. She does it, controlling the extent to which the suffering shall affect him, and knowing this will be the surest way of arresting him in his downward career, and of turning his feet into the paths of righteousness. She would in no way instigate the sinful action of those who brought about the calamity, but she would perform her purposes in the soul of her child, by bringing to bear upon him this result of sin. The suffering of the child will thus come through the will of the mother, while she will have nothing to do with the sin which originated the calamity.

In like manner we can see that while sin is against the will of God, He may sometimes accomplish His purposes in the discipline and training of His children through the results of the sinful actions of others.

It may be said that sin lies at the root of all suffering, for if sin had not entered the world, we do not suppose there would have been any suffering; but that this evil becomes by the interposition of God a blessing instead of a curse to His people, is often signally manifested.

That suffering comes from the Lord, and comes sometimes as punishment for sin, is set forth by the Apostle Paul in his Epistle to the Corinthians. Rebuking them for sin

which they had committed, he tells them that in consequence of it, "many are weak and sickly" among them, and speaks of their being thereby "chastened of the Lord;" and in Hebrews he exhorts that the Christian should not faint when he is "rebuked" of the Lord, and says, "Whom the Lord loveth He chasteneth, and scourgeth (or traineth) every son whom He receiveth." From the context it clearly appears that the chastening is for correction—for "our profit"—that we might be "partakers of His holiness." Also in Revelation, John writes to the church in Sardis, "As many as I love, I rebuke and chasten." In the Old Testament also, we have many instances where the Lord rebuked His people for sin, and punished them by bringing trouble upon them in some form or other.

Sometimes we can trace our suffering directly back to sin, which we have ourselves committed. We may have been so ambitious in some worldly direction as to place us in danger of spiritual dwarfing—and the blighting of high hopes may thus have become necessary. Or we may have so leaned for our comfort and joy upon some person or object, as to make it absolutely essential for our spiritual welfare, that this idol should be removed. Or it may be, in our eager haste or assiduity to accomplish some cherished plan, we have violated God's laws of life and health, ignorantly perhaps,—but none the less surely will the penalty follow. Or it may be we are suffering for the sins of others in past generations. Or, neither we nor our ancestors being guilty, we suffer being of the brotherhood of men, sharing with others in the pestilence or the famine or the storm.

But even if we cannot see any reason at all why we are chastened, our faith should not be disturbed. It is not necessary that we should attribute our suffering to sin, but take it simply as training from the hand of a wise and loving Father, who would develop us into fitness for the high destiny to which we are called.

We are to be "partakers" of the holiness of God; to be "conformed to the image of His Son;" we are "heirs of God and joint heirs with Christ," and "to sit with Him on His throne." The fulness of glory of this high and holy calling it is impossible for us to receive into our finite minds. But we can understand enough of it to be willing to go through hard and painful tasks in order to be prepared for it. We are not naturally fitted for our glorious inheritance, and if in the preparation for it we are called upon to suffer, let us receive it in unquestioning faith. If we cannot enjoy our discipline we can at least submit without repin-

ing. The Apostle Paul says it may for the present seem "to be grievous, but afterward it yieldeth the peaceable fruit of righteousness." What is our afterward? "If so be we suffer with Him, that we may also be glorified together," and "If we suffer, we shall reign with Him!"

Christ "learned obedience by the things which He suffered," and was made "perfect through suffering." Shall we who have so much greater need, refuse to be taught in the same school? "The disciple is not above his Master." "It is enough for the disciple that he be as his Master." While we believe that Christ has so suffered for sin, that we have but to receive the benefit of His atonement and live, yet we cannot believe that He did in such manner fill up the measure of suffering, that we should be entirely delivered from it in this present life. For we see that some of the most eminent of God's saints are among the most suffering ones; and we learn from the Scriptures that we are to expect suffering. Paul says, "The sufferings of Christ abound in us," and that he rejoices in his sufferings for others, and in his flesh fills up that which is behind of the sufferings of Christ for the church's sake. Peter exhorts the elect to rejoice inasmuch as they are partakers of Christ's suffering.

But it may be said, we cannot comfort ourselves with fellowship with Christ in this, for we deserve the suffering and He did not. True, He did not deserve it, but He partook of it as one of our race—He being the head, and we being members of His body, "of His flesh, and of His bones." He partook of it *with* us. Our sinful humanity pressed upon Him, as the elder brother of our kind, and He shared with us the ignominy and the pain of the punishment—and He rose triumphantly through it, making the way for us, through the power we have in Him, to do likewise. He suffered, not that we might be delivered from all suffering, but that we might be able to bear it, and so bear it as to please God in it, as He did.

And how did He bear the suffering? He *accepted it as from the Father*. He said, "The cup which my Father hath given Me, shall I not drink it." And, "If this cup may not pass from Me except I drink it, Thy will be done." He received it in the spirit of loving submission and acquiescence. Because of His oneness with the Father, sin was hateful to Him, and He could rejoice in bearing suffering for it. We cannot in our carnal nature be of one mind with God as to the enormity of sin, nor can we hate it, and rejoice in being chastened for it; but in the new and divine life, which we get through

Jesus, we can do so, and receive the suffering that comes from it in the spirit of Jesus.

As has been said by Thomas Erskine, in the "Brazen Serpent," which book has suggested many of these thoughts, accepting our suffering in this spirit, is "setting our seals to the righteousness of God in the process, and is the death pang to the crucified head, thrilling through the member, and accomplishing in it what it did in the head." In this way we may know with the Apostle Paul "the fellowship of His sufferings," and practically realize "bearing about in the body the dying of the Lord Jesus." We may be "chastened and not killed," and thus "the life also of Jesus may be made manifest in our mortal flesh." N.

Philada. Third mo. 7th, 1881.

For Friends' Review.

### MILITARY DRILL IN SCHOOLS.

It is no matter of wonder that Salem Monthly Meeting, embracing within its limits the cities of Boston, Lynn and Salem, with large suburban towns, should be awakened to a lively interest in view of the fact that military drill has been practised to some extent in our public schools. That meeting prepared a memorial to be placed before the different school boards, where such drill had been authorized; also a remonstrance to be brought before the Massachusetts Legislature—a copy of which I herewith forward.

The remonstrance was read in the House, when the bill referred to in *Friends' Review* of the 5th instant was introduced. It was listened to with courtesy, and upon that day the bill was refused a third reading. The following day, however, the vote was reconsidered, and at present, the bill having been "engrossed" by the Senate, there is little doubt that it will become a law.

It should be remarked that while the matter was in the hands of the committee which reported the bill, protests were made by several individuals; a letter was received from J. G. Whittier; and a letter written some years since by that staunch friend of peace, William Lloyd Garrison, was also brought to their attention. Pending the consideration of the bill, a letter by Wendell Phillips denouncing the measure appeared in the *Boston Advertiser*.

It is matter of regret that more extensive and persistent effort was not made by Friends in opposition to such an enactment. But with the war spirit so rampant all through the country, and with the City of Boston—so proud of the appearance of its "School Battalions"—an important factor in the Legislature, it is no wonder that the

remonstrance should fail of its immediate object. Truly thy friend, J. E. PAIGM.

Lynn, Mass., Third mo. 7th, 1881.

*To the Senate and House of Representatives of Massachusetts, in General Court convened:*

The belief that war, under any circumstances, is utterly at variance with the teaching and example of Christ, has been well known as one of the cardinal principles of the Society of Friends during its entire existence—covering a period of more than two centuries.

As loyal members of that Society, and as loyal subjects of the Prince of Peace, we desire respectfully, yet earnestly and solemnly, to remonstrate against any enactment by the Legislature of Massachusetts which shall give the sanction of law to the practice of Military Drill in the public schools of the Commonwealth.

*Firstly.* We object to it on the broad ground of the sinfulness of war, and the consequent wrong of leading our boys and young men to take even the initiatory steps in the cultivation of an unholy and barbarous art.

*Secondly.* As lovers and promoters of education, we object to the practice of Military Drill in our public schools, believing that it fosters a delight in superficial show, to the neglect of that thoroughness in the desirable branches of study, which, coupled with Christian character, forms the basis of the best citizenship.

*Thirdly.* As tax-payers, we object to the appropriation of the public money for the encouragement of a system which we believe to be unchristian and wrong.

Especially do we deprecate such a measure at the present time, when many of the first minds in Christendom are turning their attention to arbitration, as the most rational, humane, Christian, and withal the most politic mode of settling national disputes.

We would have the tendency of all our educational institutions to be to hasten the coming of the promised day when "Nation shall not lift up sword against nation, neither shall they learn war any more."

Signed, &c.

**ONE BAPTISM.**—The baptism of Christ is Spirit or fire baptism; and this is the *one* and *only* baptism of the New Testament. Its outward instrument is *not* material water, but the *word*, as Christ shows where he says, "Teach, baptizing," showing that teaching the word is the outward means of baptizing with the Spirit, which is sufficient for all the faithful. He that is truly washed from all filthiness of the flesh and spirit, what need hath he of cold, material water to be poured on his body, under the pretence of any sign whatever, when he hath the truth, *the substance* and heavenly truth itself?—*William Dell, a minister of Cains College, Cambridge.*

For Friends' Review.

# EDUCATIONAL ASSOCIATION OF FRIENDS IN AMERICA.

The report of the Educational Conference which was held at Haverford College last summer, contains many valuable papers on the general subject of education. There are also practical suggestions as to the most effective means of increasing the facilities and raising the standard of education in the Society of Friends.

This interesting pamphlet also introduces to Friends in the United States the youngest organization in our Society, "The Educational Association of Friends in America." This association is only eight months old—it has scarcely begun to feel its strength, and yet it has made itself heard in five of the Yearly Meetings which have been held since it was organized. Iowa, Western, Indiana, Kansas and Baltimore, have each been aroused by this vigorous young society. Its plans and purposes have been presented to these Yearly Meetings and have met with unqualified approval. That the Society of Friends needs to be awakened on the subject of education, is beyond dispute, and it is believed that an organized effort, uniting the various sections of our Society in a common cause, and calling for every Friend to take a practical part in the work, will be very effective in creating a general interest on the subject.

We have a large body of young people growing up, to take positions of usefulness in the Society, and in the various communities where they live, many of whom, for want of a thorough education, are very poorly fitted to meet the responsibilities which must rest upon them. The fact that our young people are feeling more strongly than ever before, that they must cultivate the talents bestowed upon them by our Heavenly Father, and not be satisfied with a low standard of education, is very encouraging. Parents, also, are being stimulated to make sacrifices, in order that their children,—their daughters as well as their sons,—may receive higher education. Now is the time for the Society to give an impetus to this forward movement, by practical aid where it is most needed. By concerted action the Educational Association will be able to apply the money entrusted to it where it will do the most good. Large means will be needed for the work, but these can be supplied without difficulty if the plan started at the conference is carried out, and very numerous contributions of small sums are made year by year. If any donor wishes his money to be applied to any special school or neighborhood, the Executive Committee will use it as desired. One Friend has

already sent five thousand dollars to Penn College, Iowa, towards paying off the debt on that institution, having become especially interested in the college through its delegation which attended the Educational Conference. This liberal donation encouraged the Friends of Iowa Yearly Meeting to raise a large sum of money and entirely liquidate the debt. Since the organization of the Association, some Friends of Philadelphia Yearly Meeting have refitted the New Garden Boarding School, North Carolina. An excellent reference library for teachers and advanced scholars, has been placed in the school, through the exertions of Friends in North Carolina, with some outside assistance. Although this money spent in North Carolina has not gone through the Educational Association, the work is no doubt largely due to the interest awakened there, and elsewhere, on the subject of education, by the conference. Fresh interest has also sprung up in the plan, which has long been under consideration, to erect new buildings and thoroughly equip a first-class boarding-school within the limits of that Yearly Meeting, into which the present school can be merged. The need of a thoroughly good school in North Carolina Yearly Meeting is very great, on account of the number of young Friends within its limits, and their being at such a distance from any of the more advanced schools or colleges. We hope that an effort will be made in this direction before the close of the year. As an indirect result of the conference, we might perhaps regard the publication of "The Student," an unpretending but very clever monthly, devoted to the discussion of practical subjects interesting to teachers and scholars, edited by several teachers of Westtown and Haverford.

Another event of great interest which has grown out of the conference, is the reorganization of Earlham College, and placing it in the hands of trustees, appointed by Indiana and Western Yearly Meetings. This has been followed by a great increase of interest in the college, and the new Board of Trustees are proposing to raise a fund to make such improvements in the building, furniture, and equipments of the college, as are greatly needed.

It has been suggested that one hundred Friends subscribe ten dollars annually towards the establishment and support of high-schools in Kansas. Three Friends in Philadelphia Yearly Meeting, and four in Baltimore, have given their names to this fund. Will not others do likewise? There is nowhere perhaps, within our limits, where good high-schools, taught by Friends, are more needed.

The payment of one dollar annually, and

authorizing the treasurer to sign the constitution on behalf of the subscriber, constitutes any Friend a member of the Association. It is hoped that in a short time, all who can spare a dollar will send in their names. Although the membership fee was fixed at a small sum, to enable a large number to unite in the good work, we know there are many who cannot spare even that. On the other hand, there are a great many who can spare five or ten dollars as easily as others can one. I suggest to these, that on reading this, they send the treasurer the amount they feel willing to give annually, before it passes from their minds. MARY W. THOMAS,

A list of the members of the Association is given [in Supplement] so that those who have not already joined may be reminded to send in their names.

For Friends' Review.

#### NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

*Famine Orphanages.*—I had no conception till I came here, of the fearful extent of the famine in India. In this one district of Mysore, out of a population of five millions, one million at least perished of starvation. The Wesleyan missionaries say that from 24 to 26 bodies were picked up morning after morning in Bangalore. Relief works, and free distribution of money and rice were made later on, through the benevolence of the English public, but it all came "too late." The famine had done its work.

A. P. Riddett, of the Wesleyan Mission, at Hassan, in Mysore, commenced a Famine Orphanage, and many others were started in connection with other missions. Mrs. Riddett explained to me one startling fact respecting these famine orphans, that when a child has absolutely suffered for some time from famine, and learned to live on roots and rubbish, there is very little chance for that child's life, even if taken care of and properly fed afterwards. Some of these famine children will live six months, one year, or even two years, with their large heads, large stomachs, thin, lanky legs and arms, and hollow, sparkling eyes, and then they die. It is thus most heart-rending work dealing with these famine children; you nurse them and give them good food for months, and yet lose them.

A. P. Riddett and his wife are wise, kind people, and out of 490 famine orphans they have received at Hassan, 340 of them have died in about two years. Oh, what a tale of sorrow such figures disclose!

Miss Anstey's "Faith Work," at Colar, in her Famine Orphanage, is altogether unique

in some of its features. She is a woman of great mental power and extraordinary energy. Her faith is something grand. It is the kind of faith that laughs at impossibilities, and that always accomplishes great things. I thought the words "Have faith in God" might suitably be written over the doors of the Orphanage, as the great lesson she is teaching to the world around her. From the fact that Miss Anstey has accepted all comers, without making any selection as to whether the children were healthy or not, nobly throwing her doors open for every child, however far gone in famine, the death-rate in her establishment has been very great. She has received 1,400 destitute famine orphans into her Institution. Of this number about 1,000 have died, a few have run away, a few have left from other causes, and she now has 380 left under her care. "I never ask any one on earth for money," she said to me; "if we have not a silver left, we ask God, but we do not make our wants known to man." She has received unasked from the Mansion House fund 11,000 rupees, and from the Chittur Famine Fund 5,000 rupees. The cost of each child is about £3 a year. There are two farms on which the boys work, of some eighty acres, one called Bethany, and the other Nazareth. We saw the mud ruins of the wretched place where Miss Anstey fought her great battle with hunger and disease and famine during the great crisis. The present premises are well arranged, and just suited to her work. The Orphanage costs 1,000 rupees a month. The children have two meals a day. We saw them sitting in rows in their play grounds, with their tin plates or bowls, having curry and rice at five in the evening. They had large balls of cooked rice, like a pudding, for each boy, and then a pail full of red curry appeared, which was ladled out, a portion for each.

At half-past four we all met in the Central Hall for prayer. Over the great archway were the words "God is love," and "The blood of Jesus Christ His Son cleanseth us from all sin." The boys were seated in rows to the front of us, and rows of girls behind one another to our left, the little ones in front, the tall ones behind. Many of these little ones have been baptized in the river as converts, and I feel no doubt many of them are true Christians. There is a strong religious life present. But, oh, I cannot explain the intense feeling, almost of pain, that took possession of me as I looked at the little ones, and saw the marks of the famine on the very form of their bodies. We are told that an experienced doctor can go through a crowd of these famine children and say, "This child will live," "That child will die," "This child may live," "This one is sure to die,"

and that in most cases his decision will be right. But even with my unpractised eye, it seemed to me that there were a number of children in the Hall that were sure to die. Oh, such long, thin, bony legs, such big heads, and one little one fairly staggering as she stood up at prayer! It made me very sad to look at them.

But now Miss Anstey is at the piano, the hundreds of child voices join with her in singing in Canarese,

"The Great Physician now is near,  
The sympathising Jesus;  
He speaks the drooping heart to cheer;  
Oh, hear the voice of Jesus!"

It was very beautiful to hear them. The sun was shining brightly without, but there had been little sunshine in their lives, and they looked far too prematurely old. But the love of Jesus surrounded us with His blessing, and I felt it good to be there. One of the older boys, of the name of Enoch, gave an exposition of Scripture in Canarese, with hints from Miss Anstey, and the children listened to the child sermon attentively. We bowed in prayer; but who prayed? Hundreds of young hearts. But who uttered the words of earnest prayer that rose to heaven from that child assembly? It was the children themselves. At first beginning in low, humble tones, and yet waxing bolder as they proceeded, one boy after another prayed in his own native Canarese to the One Great Father who loveth all nations, and who is no respecter of persons. These children, a year or two back, were heathens; then they had many of them heard nothing of Christ, but to-day they are Christians. They have their little weekly prayer meeting of their own, and they have also this daily family prayer. But what do they pray for? Just such things as they need. Sometimes, if the silver runs short in Miss Anstey's coffers, they pray for rice; but when we were there they were praying for the Maharajah, that he might receive a Bible they wished to present to him.

*Will ye also go away? John vi. 57.*—This touching appeal of the blessed Master ought to come home, and stir to the depths every soul, who in his secret consciousness feels that he is a backslider. Walk no more with Him who walked in weariness, scattering healing and blessing on His way? No more with Him who raised the widow's dead, who fed the fainting multitude, and who bade His disciples come apart and rest awhile? Away from Him who walked upon the treacherous waters, and gave to the terror-stricken disciples, weak in faith, the sweet assurance, "It is I, be not afraid." Will we walk no more with Him who for us agonized

in Gethsemane, bled and died on Calvary, rising from the tomb, for it was not possible He should be holden of death; who appeared to His sorrowing disciples, pronouncing the glorious benediction, "Peace be unto you?"

Listen to His gentle pleadings, "Return, return, why will ye die?" Turn not from Him who is waiting, till "His head is wet with the dew, and His locks with the drops of the night." Nay, but with penitent, believing hearts, may our language be, "Thou art the Son of God, thou art the King of Israel." "Though all men should deny Thee, yet will not I." We "will follow Thee to prison and to death." Many good works has He shown from the Father; for which of these works do we go away?

Listen to His gracious call, "Return, ye backsliding children, and I will heal your backslidings." E.

Brooklyn, Third month 4th, 1881.

#### THE OPENING OF A WORLD.

For many years the star of empire cast its rays westward, until it reached the Golden Gate of the Pacific, where it reposed, and has been the beacon light of nations. But now it seems to be receiving a new impulse, and is turning toward the Southern Cross. Governments, geographical societies, mercantile organizations, capitalists, and missionary associations are penetrating Africa in all her parts, and that vast continent is beginning to feel a new era. Christendom is becoming undeceived. A world is opening.

*Governmental Action.*—Reports have been made to the President of the French Republic by the leaders of the four expeditions dispatched to prospect for a railroad across the so-called Desert of Sahara and from the upper Senegal to Timbuctoo. That from St. Louis had met with armed opposition from the natives, but the others were comparatively successful in testing parallel lines as to their security and practicability. This year the Chambers further voted \$300,000 to the Minister of Marine, to be expended in the erection of fortifications in Medine, in surveys for a railway from the Senegal to the Niger, and for a cable from Isle de Saint to Cape Verd.

The German Parliament appropriated \$25,000 for African research in its relations to commerce, and with this aid and private gifts the German Geographical Society has six different expeditions in Africa, led by Messrs. Buchner, Sentz, Rohlf, Bohm, Pogge, and Flegel, respectively.

Italy has taken her first instalment of African territory by seizing the Bay of Assab, south of St. Paul de Loando, and she has sent mechanics and colonists there to

form a settlement. The harbor is large, and can receive vessels of any tonnage. The Egyptian Government has ordered an official exploration of Soudan, both from a geographical and an economical point of view. At the extreme south of the continent the English are pushing northward their arms and institutions, building up an empire. The occupation of Quittah and Porto Novo, on the west coast, is urged on the British Government, and Dahomey and Ashantee will soon become, it is believed, possessions of the same sagacious power.

*Geographical Expeditions.*—The Geographical Society of Spain has sent Commander Sostén on a mission of discovery in eastern Africa. Two Portuguese expeditions are to start simultaneously from the Portuguese territories on the east and west coasts, which are intended, after founding a series of commercial stations, to meet in the interior. They will probably follow nearly the line of the Zambesi—the Mississippi of Africa. An Austrian party is to examine Kalakka, and another, led by Holub, is preparing to start from Cape Colony to penetrate to Zambesi and through Darfur. An Italian expedition is exploring Abyssinia, and thence to Soudan. A Russian party is journeying up the Nile. The British expedition, commanded by Mr. J. Thomson, successor of the lamented Mr. Keith Johnson, has examined the region north of Lake Nyassa and south of Lake Tanganyika. Count de Brazza is engaged in a second attempt to discover the sources of the Ogove. Captain Philipson Wybrants is leading an English expedition for the exploration of Umzila's kingdom.

Ardent expectations centre on the Congo country. Here Mr. H. M. Stanley, under the patronage of the International African Association, is conducting a generously-equipped party of some twenty Europeans and one hundred Africans. Part of his grand mission is the opening of a road ten feet wide on the north side of the Congo or Livingstone river, and the establishment of "rest-houses," supplied with goods, provisions, and medical stores for trade, travellers, and missionaries. This indefatigable explorer has founded the first civilizing station at Vivi. The next is to be at Stanley Pool, and two others are to be far inland. . . .

Four other expeditions of the same association, of which the enlightened King of Belgium is president, are exploring Africa. One of these is proceeding from Zanzibar, forming stations and intending to join Mr. Stanley on the upper waters of the Congo, the whole to constitute a chain of commercial centres across the continent.

It is an interesting and important fact that elephants, trained as transports, are perform-

ing their part well. There can no longer be any question that this new burden-bearer, which can carry about half a ton each, will be a very valuable assistant in the march of civilization through the wilds of tropical Africa.

*Commercial Endeavors.*—Many eyes are looking to Africa as the quarter from which relief may be most speedily expected for the languishing industries and idle capital of Europe. Mr. Donald MacKenzie is again at Cape Juby with a miscellaneous cargo by the steamer Corsair, from London, to open trading connections inland. The Governor of Sierra Leone is arranging an expedition from Bathurst, by way of Sego, to Timbuctoo, prepared to conduct an extensive business on sound principles. Mr. Geoffrey, an experienced engineer, and Mr. Gillis, formerly a merchant at Cape Palmas and at Grand Bassam, have left Antwerp for the Congo to introduce a system of legitimate commerce. The formation is stated at Vile of an Anglo-Franco-Danish society to dispatch caravans and commercial parties and to open farms and trading depots in the interior of Africa. A company in Paris has secured privileges in the forests and mines of the Zambesi section, which are said to be of immense value. A company has been formed at Zanzibar with the view of organizing a regular service of transport between the coast and the lakes Tanganyika and Victoria. The society is to guarantee the arrival at its destination of merchandise and baggage confided to its care. It has, moreover, taken steps to establish at Tabora a depot for merchandise, whence travellers can obtain supplies, and whence payment will be made by letters of exchange either upon Zanzibar or upon some European banker previously appointed. By the aid of the eight stations which will soon be established between Bagamoyo and Karema, a traveller will be able to reach the lakes with a light caravan in less than two months.

(To be concluded.)

#### "THIS ONE THING I DO."

Do you know where I found that motto? It was the watchword of Paul. The devil found his match when he got hold of Paul. He never switched him off on any side track. Take your stand by the little tentmaker of Tarsus. He has been scourged. You know he says, "Five times received I forty stripes save one." We talk about this, but if we had been scourged once, wouldn't we think a good deal of it? I had been a Christian many years before I understood about this. The Romans used to take a person and bind his wrists back; then they braided very

sharp pieces of steel into the lash, and the soldiers drew that lash down the bare back, cutting through the skin. Sometimes a man died while undergoing it. Paul says: "Five times received I forty stripes save one." Suppose you step up to him and say: "Paul, what are you going to do, they have beaten you five times?" "Do," he says, "I do but one thing; I press toward the mark for the prize of the high calling of God in Christ Jesus. You don't think I care for a few stripes, do you?"—*From D. L. Moody's Sermon before the Y. M. C. A. Convention of Baltimore.*

## FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 19, 1881.

OBSERVERS looking at the Society of Friends from without have of late formed a more just estimate of its present state than some of its own members. Recent articles in the *London Spectator*, *The Christian Union*, and now in the *Atlantic Monthly* for Third month, have said some true things about us which it behoves us to read and ponder. The last quoted writer says: "What mortal can be more respectable than an Arch street Philadelphia Quaker? Is he not the very incarnation of moral dignity and honest worth? Above all, does he not count equally worthy ancestors back to the time of William Penn? Prosperity also shines very generally on the modern Quaker, and the recollection of ancient adversity only heightens by contrast the intensity of the present glow of his abundant peace and plenty. Nothing tends to make a person more highly respectable than doing the same thing over and over again, year by year, with the grave regularity that comports with profoundest dignity. As a logical result, however, dead formalism has been the outcome of this Quaker respectability, regularity, and regard for old customs. Not all dead though, for sweet, quaint homes belong to these staid Quakers, and out of them have come many pure and earnest natures. . . . They have always, as a body, consciously sought to live more or less directly under the influence and power of the Divine Light, but, strange to say, the effort to attain this very devotion and the continuous spirituality which is necessary to sustain such a life has led [some] natures to lapse into passive asceticism, mysticism and spiritual pride. The gift of preaching with unction, and indeed all preaching, has passed away in some places, and, as a consequence, many young people, earnest and careless alike, sought more living and articulate influences. . . . What

is the result of this wide-spread deadness and formality of a Society the acts of which have so often "made for righteousness," as Matthew Arnold would say? Is extinction at hand? Some people conceive this to be the case. But let such as incline to this view first study the history of Friends for the last twenty years, and they will see how the elements of good in the Society, its spirituality, practical morality, and unselfish simplicity, are tending to renew its life almost in spite of itself. . . . The change has come almost imperceptibly and without a distinct leader. Perhaps as far as was specially visible this change was first noticeable in the character and increasing numbers of the general meetings held by Friends throughout the country, where ministers as well as all earnest folks gathered. A new spirit swayed them. They said it was a returning to the ways of Early Friends, and it is true that Early Friends were given to holding these general meetings much in the same manner. Sunday-schools increased in size and numbers. Bible study became popular, after having been sadly neglected, and many features of Quaker formalism rapidly lost their importance. . . .

"Many conservative Friends lamented these changes as sure signs of increasing decay in the Society, of a lapsing into Methodism and what not. In reality it was a reaction from dead formalism, which was best proved by the new spirit leading directly to the study of the Bible." . . .

Of the general meetings he says: "If less is said sometimes about the leading of the Inner Light, the feeling is none the less present in like degree as of old. Conduct of life as taught in the Bible, simple active Christianity, with little doctrinal discourse, forms the body of the preaching. Eccentricities crop out now and then, as they will to some extent in every gathering the members of which are in earnest and possessed of strong individuality, but the regular established discipline of Quakers stands them now in good stead. It would be hard indeed to instance a revival of religion anywhere more devoid of cant, hypocrisy, and self-seeking, more sober, devout, and reverential. . . .

"In short, it is very evident that Friends are once more entering on a phase of profound religious activity, equipped with other weapons against the world, the flesh, and the devil than mere external separatism, and rigid ascetic discipline, bound up, though they be, with excellent spiritual doctrine."

YES, God is having compassion upon us and is being very merciful to us, hearing the voice of our cry. We have no great leader, but thousands

# FRIENDS' REVIEW SUPPLEMENT.

## MEMBERS OF EDUCATIONAL ASSOCIATION OF FRIENDS IN AMERICA.

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Kimber, Robert I. Murray, Anne H. Sutton, Wm.  
H. S. Wood, Emma C. Wood, James Wood.

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Mary Hadley \$5, Daniel P. Hadley \$3, Thomas  
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Hobbs, J. E. Haworth \$5, Dinah Henderson \$2,  
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Ella Morris, E. K. Morris, Absalom H. Miller,  
Louisa Nixon, Zimri Newlin, Richard Nixon,  
Kersey Newlin, Charles Overman, Catherine P.  
Overman, Mary Outland, Job Osborn, Nathan  
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ering, Mary A. Pickering, Hannah N. T. Pick-  
ering, Absalom Rosenberger, Silas Stout, Wilson  
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linson \$5, Benjamin Vestal, Emily Whitney,  
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Morgan, Prof. Charles E. Tshbetta.

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Oliver Butler, David Baker, Chas. E. Cox, Benj.  
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# FRIENDS' REVIEW SUPPLEMENT.

Caleb Harvey, W. P. Haworth, Seaburn Jessup, Silas Moon, Jesse R. Moon; Wm. Nicholson, Sarah Nicholson, Anna J. Newby, J. D. Newby, Christian Newsom, Nathan D. Perry, Mary Rogers, Laura Rogers, Linneus Roberts, J. H. Stuart, Edmund Stanley, Jehu H. Stuart, Annis Stuart, Thos. A. Smith, Wm. M. Steer, Thos. H. Stanley, Rachel Stubbs, James M. Vestal, Frederick White, Elwood M. Weasner, Chas. L. Wilbur, Jesse W. Wilmer.

Trustees of Bryn Mawr College for printing minutes, \$ 100  
 Augustus Taber, " " 25  
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 A Friend for Penn College, Iowa, 5,000

## DONATIONS.

Miss Davenport, Germantown, \$50  
 Unknown, 2  
 Unknown, 2

## FOR HIGH SCHOOLS IN KANSAS.

Thomas Chase, \$10  
 Dr. H. Hartshorne, 10  
 Wm. H. Nicholson, 10  
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MARY W. THOMAS, Treasurer,  
 317 Madison Ave., Baltimore, Md.

*Prairies Without Trees.*—At a meeting of the Philadelphia Academy of Natural Sciences held in Second mo., Thomas Meehan, the eminent botanist, discussed the causes of the absence of trees on the grassy prairies. He considered in detail the authors who had propounded various theories and the distinguished men who had advocated them. He had been led to the conclusion that climate could have nothing to do with the question, because in these prairie regions there were often large belts of timber lands projecting like huge arms into the grassy regions with precisely the same climatic conditions over both. That the soil was not unfavorable was proved by the flourishing plantations everywhere seen in the track of the settler. Another great gain to our present knowledge was that since the annual firing of the grassy prairies had been discontinued by the advance of civilization, the timber was everywhere encroaching on them. He referred to the statement of Dr. Schneek that land which was once grassy prairie is now covered with a luxuriant growth of forest trees, and to the evidence of Major Hotchkiss, of Virginia, that the Shenandoah valley, now heavily timbered, was clear of trees in the early history of the country. The discovery of buffalo bones in caves near Stroudsburg, by Dr. Joseph Leidy, had also

a bearing on the question, as the buffalo only exists in open grassy countries, whereas the region referred to is now heavily timbered. He pointed out that in all known parts of the United States at the present time except the arid regions where only drought-loving plants could exist, the natural tendency was the succession of forest growth.

After considering the manner in which tracts of land are covered with young trees, and the effect of annual fires, he stated that, if we look at the actual facts, we find that the Indians did annually fire the prairies. They knew that the buffalo and other animals on which they were largely dependent for a living thrive only on huge grassy plains, and that it was to their interest to preserve these plains by every means in their power. Low as their power of reasoning might be, they could not but have perceived that, while grassy herbage thrives in spite of fires, perhaps improved under the fiery ordeal, trees could not follow on burned land. After carefully considering the question in relation to geologic and prehistoric times, he announced it as his opinion that annual fires had ever been the reason why arborescent vegetation had never had an existence on the prairies.—*Ledger*.

## "FORWARD, MARCH!"

Sinner, to the Saviour clinging,  
 Trembling, trusting, smiling, singing,  
 Hark! Again His voice is ringing:  
 "Forward, march!"

Tarry not to count thy treasure;  
 He will deal it without measure  
 As thou doest His good pleasure—  
 "Forward, march!"

Art thou faint? He stands beside thee;  
 He shall help thee, guard thee, guide thee;  
 In His shadow He shall hide thee—  
 "Forward, march!"

Through the allurements of temptation,  
 Through the fires of tribulation,  
 Holding forth the great salvation,  
 "Forward, march!"

By ten thousand foes surrounded,  
 Mocked, opposed, assaulted, wounded,  
 Thou shalt never be confounded—  
 "Forward, march!"

Till thy bending head be hoary,  
 Till shall close thine earthly story,  
 Till thou step from grace to glory,  
 "Forward, march!"

—*The Christian*. [London.] THEODORE MONOD.

THE plague has appeared in Mesopotamia. Eighty-three deaths from the disease are reported in four places.

have been pouring out their souls unto God, that the Lord Jesus Christ Himself would be pleased to be our Leader, our Shepherd, our Bishop. Some have feared, distrusted and opposed this whole work of God; some have separated and withdrawn from the great forward current, clinging to the past; some in the reaction from formality have unwisely thrown away their precious inheritance in truths and practices which were verily of God; some in breaking away from old bonds have made their liberty an occasion for the flesh; some in impatience have left us for other communions where they compromise the real convictions of their earlier and often better days. But through all, our patient, long-suffering God and Saviour is leading on all who will submit to be led by Him, and is doing and has done for us great things whereof we are glad. We believe there are precious principles and practices which pertain to the Christianity of the Friends which God would not willingly let die. To Him and Him only we look for that help on every side which to-day we sorely need.

We need a larger provision for the education of our children from primary schools up; a deep, strong hold upon Scripture truth, and especially the Scripture basis of our particular principles and practices. We need to prize all God's truth which comes to us by inheritance, accepting also all He will yet teach us from the Bible and the life of our age. We need to be still more quickened with spiritual life from Christ, and to entire inner consecration to Him, following His steps in the obedience of faith. We need a ministry taught of God, well instructed in Bible truth, and endowed with wisdom and power by the Holy Spirit. We need more effective organization for home and foreign mission work, and money for education, meeting-houses, expenses of ministers, and missionaries. For all these and more we look up to Him who spared not His own Son but delivered Him up for us all, and who will, as we pray and obey, with Him also freely give us all things. May Friends everywhere have their confidence renewed in God, and go forward trusting in the unfolding of His designs for us, loving and forbearing one another, firmly keeping unity in spirit and work.

**THE "LIFE HID WITH CHRIST IN GOD."** Selections from the writings of Isaac Penington. Compiled by C. J. Westlake, with an introduction by H. W. S.

The earnest desire after a fuller and more holy Christian life which sprang up about ten years ago has led many of our people to look into the writings of some of the early Friends who *knew* the experience of holiness and the way to it. It

was this awakened interest which led to the printing of these selections. Several copies of the little work remain in the hands of Alice Lewis, and we would call attention to it as worthy of perusal by those who are seeking to be practically and truly holy.

I. P. writes: "God is able perfectly to redeem from sin in this life; He can cast out the strong man, cleanse the house, and fit it for Himself to dwell in; He can finish transgression and sin in the heart, and bring in everlasting righteousness; He can tread down Satan under the feet of His saints, and make them more than conquerors over him. The way may be long, the difficulties many, and there is need of much faith, patience and watchfulness against temptations, etc., before the Life so arrive in them. Christ said to His disciples, 'Be ye perfect;' directing them to aim at perfection; and the apostle saith, 'Let us go on unto perfection;' Christ gave a ministry 'for the perfecting of the saints;' and He who begins the work, can perfect it even in this life, and so deliver them out of the hands of sin, Satan, and all their spiritual enemies, as that they may serve God without fear of them any more, in holiness and righteousness before Him all the days of their lives."

"In this state of perfection *the blood of Christ is still needed*, and remains to keep pure for ever. It is the blood of the everlasting covenant (Heb. xiii. 20.); both the covenant and the blood last for ever, and there is need and use of the faith in the blood, to believe the preservation.

And there is a *growing* in the life, *even where the heart is purified from sin*; \* \* for a state of perfection does not exclude degrees. There is also a *need of watching* against temptations in a perfect state; for Adam was perfect, and yet he needed a watch, and Christ was perfectly pure and without sin, and yet He did both watch and pray."

The price with postage is 50 cents. Address this office.

**MEMOIR OF WILLIAM ALLEN, F. R. S.** By James Sherman, Minister of Surrey Chapel. Henry Longstreth, 738 Sansom street, Philadelphia. Price, \$1.25.

The sketch of William Allen which was given in a former volume of *Friends' Review* will have acquainted many readers to some extent with his talents, his varied philanthropic labors and his services as a minister of the Gospel. This volume gives a condensed but clear account of his remarkable character, scientific researches and labors of many kinds. Young men will find in it lessons of great value, and the sketch attractive reading.

**"THE SOCIETY TO PROTECT CHILDREN FROM CRUELTY,"** of Philadelphia, like the twenty-four similar ones now existing, has amply proved its usefulness. It has aroused many careless parents to a sense of their obligations to their children, and thus has proved an educator in parental duty. The annual report states that during the last year 850 complaints have been investigated, involving 2,176 children, of whom 698 have been legally removed from inhumane parents and guardians.

These Societies *restrain* many adults from cruelty to children, through fear of detection and punishment.

☛ The performance of acrobatic feats by children has been stopped; and sources of degrading crimes have been removed. Beside these common brutal cruelty is checked—one boy came with his back lacerated by a cow-hide; one starving and fainting therefrom; one child became blind from neglect; some have been burned with hot irons; some locked in dark closets or cellars and threatened till reason totters. The Society want a Home for temporary care of the children. Secretary, Benj. J. Crew, 1406 Chestnut street.

ERRATUM—In the poem "George Fox and Cardinal Newman," p. 375, current volume, the word "Rome" in eleventh stanza should be "shame."

#### DIED.

BENBOW.—At the residence of his brother, D. W. C. Benbow, in Greensboro', N. C., on Fourth day, 3rd month 2nd, 1881, Paris S. Benbow, of Jamestown, in his 69th year. Although he had been in feeble health for several years, his end was sudden and unexpected. He came to Greensboro' on Seventh-day in apparently as good health as usual, and was sick less than four days. His end was peace.

#### BIBLE REVISION.

BIBLE REVISION COMMITTEE ROOMS, BIBLE HOUSE, New York, March 7, 1881.—In answer to many questions, and to correct misunderstandings on the part of the public, I beg leave, in behalf of the Bible Revision Committee, to make the following statement:

1. The Revised New Testament will be published by the English University Presses in May next, in different sizes and styles of binding, at corresponding prices.
2. The American Committee give their sanction to the University editions as containing the text pure and simple.
3. The Committee have no connection with any of the proposed reprints.
4. The publication of the Revision will be precisely on the same footing as the present authorized Version, that is, protected by copyright in England and free in this country.
5. The American Committee will present to every old and new contributor of not less than ten dollars towards the *expenses of their work*, a memorial copy of the best University edition in royal octavo, handsomely bound and inscribed. This offer holds good till next May, and the copies will be forwarded free of expense as soon as received. PHILIP SCHAFF, President of the Committee.

☛ THE first Annual Meeting of the Educational Association of Friends in America for the Eastern Department, will be held on Sixth-day evening, Fourth mo. 22d, and Seventh-day morning and afternoon, Fourth mo. 23d, 1881, in the lecture-room of the Central Coffee House, Fifteenth and Market Sts., Philadelphia. Friends generally are invited to attend.

PHILIP C. GARRETT, *President*.

☛ FRIENDS' FIRST DAY SCHOOL CONFERENCE, at Back Creek, North Carolina.—A Conference of the First-day School Teachers and friends of the cause in the Central Quarters of North Carolina Yearly Meeting, will be held at Back Creek Meeting House,

Randolph Co., N. C., beginning with a public meeting for worship on First-day, Fourth mo. 3rd, at which the workers are expected to be present, the deliberations of the Conference to begin on the following day. Workers from abroad are cordially invited to attend. By request of the Committee of Arrangements.

SAMUEL A. PURDIE.

Ashboro', N. C., Third mo. 7th, 1881.

#### RELIGIOUS INTELLIGENCE.

It is stated that the largest congregations in Liverpool and Manchester have preachers who are laymen, engaged in labor for their own support during the week. The "Union Gospel Services" held in Chickering Hall, New York, have been attended for four years past by a large number of the "middle and better classes of non-church attendants." "A very large number each year have professed conversion and become church members."

GEORGE E. SENEY has given land worth \$40,000, and money to the amount of \$200,000, to build a Methodist General Hospital in Brooklyn, N. Y. The hospital is to admit persons without distinction of race, color, or creed.

THE *American Missionary* tells of a revival scene at one of the prominent colored meeting-houses of a Southern city which reveals all the worst features of the wild excitement of slavery times. It is to be hoped this was exceptional, but it none the less proves the necessity of the steady instruction of the colored people in what constitutes Christian experience and life. To a large extent the colored people appear to be gaining in intelligence, thrift and a better religion. Dr. Sears said he knew the presence of one trained normal teacher in a village to necessitate the dismissal of seven old-fashioned teachers, and the old-fashioned preachers have to go also and give place to sober, intelligent Christian teachers.

THE story about the execution of a Jesuit in Guatemala, afloat some time since, was incorrect.

THE Dundee Free Presbytery, by a vote of 20 to 5, has passed a resolution declaring that the use of instrumental music in worship is contrary to the forms sanctioned by the church, and prohibiting the further use of a harmonium in St. Luke's Church, Broughty Ferry.

THE London *Christian* states that the new government advisers of the King of Spain are the men who, after the revolution of 1869, so liberally favored evangelical missions, and that all pressure on Protestant missions will be instantly withdrawn.

#### TEMPERANCE NOTES.

MORE than half of the voters of North Carolina have signed petitions for laws to prohibit the sale of intoxicating liquors.

WHEN the question of local option was to be acted upon at Greensboro, N. C., all the colored men but two voted against license.

THE address of the learned and good Chancellor Howard Crosby at Boston against total abstinence and prohibition, has but led many to a thoughtful re-examination of the question, and

firmer conviction than ever that total prohibition is wise, safe, humane, and Christian.

EIGHTY per cent. of the colored voters of Kansas supported the prohibitory amendment, says *Our Union*.

THE late Vice-President Henry Wilson, not long before his death, said, "All other issues before the American people dwindle into insignificance compared to the issues involved in the temperance question."

SEVERAL counties in Virginia have of late been carried for prohibition under the Local Option law.

OUR much esteemed friend, Lydia M. Chase, attended two conventions held at Little Rock, Arkansas, reorganized the Women's Christian Temperance Union there, and also gave addresses at Arkadelphia and Emmet.

KHAME, a South African chief, not only abstains from intoxicants, but has prohibited their use among his people, finding opposition to his wise law just as occurs in Christian lands. But Khame has done more—he has written a letter to the Scottish Temperance League in which he says: "Drink is death; it is that and nothing else."

THE law just passed by the Legislature of Kansas to carry out the provisions of the prohibitory amendment of the constitution of that State is very thorough in all its provisions. No one can manufacture any intoxicating drink except after giving bond, sureties and procuring a license. The sale for medical, scientific and mechanical purposes is confined to druggists, who must give bond and security, and have license. The use for medicine is carefully guarded. Clubs cannot have such liquors for drink. No provision is made for intoxicating wine for sacramental uses. Any wife, child, &c., who shall suffer in person, property or right of support by any intoxicated person, shall have right to sue for damages against the seller or giver of the drink causing such suffering.

Every place where drink is sold, bartéred or given away is declared a nuisance to be abated by law.

Any one caring for an intoxicated person shall have right to recover costs and \$5 a day while so caring for the person, from the seller or giver of drink.

No income is derived to the State by the sale of intoxicating liquors for purposes allowed by the law.

The act goes into effect Fifth mo. 1st, 1881.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

LESSON 1. Fourth month 3rd, 1881.  
FOLLOWING JESUS. Luke ix. 51-62.

After the events of the last lesson, our Lord continued visiting the towns and villages of Galilee, preaching and teaching. He was accompanied by the twelve, and certain women who had been healed by Him, and who gratefully contributed to His outward wants by money or other goods. He gave the parable of the sower and its explanation; was sought out by His mother and brethren, who seem to have thought

Him beside Himself. Then made the voyage over Lake Tiberias to its east side, into the country of the Gadarenes, or rather Gerasenes, where He healed the demoniac man, and the demons entered into the swine. Then are narrated the return of Jesus to Capernaum, the healing of the woman and the raising of Jairus' daughter. He next sent out the twelve to preach through the towns of Galilee. Herod heard of Jesus and desired to see Him. The Apostles returned, told their Lord of their success, and were taken by Him to the northeastern part of the Lake Tiberias, near to Bethsaida Julias. Here multitudes came to him, and He fed five thousand from the five loaves and two fishes. He then dismissed the multitude, sent away His disciples by boat across the lake, went into a mountain to pray, and in the night walked to them on the sea.

After this came the confession of Peter that Jesus was the Christ; Jesus informed His disciples of His coming rejection by the Jews and death, and charged them to follow Him faithfully. The account of the transfiguration follows, and the healing of the deaf and dumb boy at the foot of the mountain afterwards. Jesus rebuked the desire of the disciples to be the greatest, and then set His face to go up to Jerusalem. The time of the occurrences in the lesson—51-56—is A. D. 28, and the place a Samaritan village on the borders of Galilee; of verses 57-62, on the way to another village.

### THE LESSON.

Verse 51. *When the time was come.* The time was now drawing near when His earthly ministry was to close.

*He should be received up.* He should ascend to heaven, as told in Acts i. The period includes some months of time, and the events before and after His death till He ascended.

*He steadfastly set His face to go up to Jerusalem.* Knowing the obstacles in the way, the rejection He would find from the people of the great city, the suffering and death which finally awaited Him, He willingly and resolutely set forward for Jerusalem.

52. *Sent messengers before His face.* His company was so large,—the twelve, the women, and perhaps others,—that provision had to be made for their reception, lodging, &c.

*A village of Samaritans.* Instead of crossing the Jordan, and going down its east side, He went directly through Samaria. The Samaritans were descended from Jews and Assyrians.

In the reign of Hoshea over the ten tribes, Shalmaneser carried the best of the people captive to Assyria, and brought other people from Assyria to fill up the places left vacant. The latter were heathen, but sent for a priest of the tribe of Levi, who came to teach them the religion of Jehovah. A mixed religion, as well as a mixed people grew up.

"In the reign of Darius Nothus, king of Persia, Manasses, son of the high priest of the Jews, married the daughter of Sanballat, Governor of Samaria; and being required to divorce her, he preferred to go over to the Samaritans. He became Samaritan high priest, a temple was erected for him on Mount Gerizim, and henceforth Jew and Samaritan were hateful to each other." (Whedon.)

53. *They did not receive Him, because his face was as though He would go up to Jerusalem.*

Because of religious prejudices. He was probably going up to the feast of the dedication of the temple, and hence passing by their temple they would dislike Him the more. They seem to have offered no violence, only inhospitality, contrary to Oriental custom.

54. James and John were naturally strong and impetuous men, "sons of thunder." When they heard that the Samaritans had refused to entertain our Lord, their own feelings were aroused and they thought to do like Elijah—command fire to come down from heaven to consume the Samaritans. (See II. Kings i. 10-12.)

55. They were following Jesus. He heard their question, turned round, and *rebuked them*. Such reproof is a great kindness.

*Ye know not what manner of spirit ye are of.* This may either mean, "You do not have the true spirit of Elijah, who acted under divine impulse;" or "You do not feel as the followers of Me, the meek and lowly Christ, should do." Not by stern authority, but by the power of love and truth, is Christ's kingdom advanced.

56. *The Son of man.* Our Lord took our nature upon Him, and became one like us, that He might be the representative of our race. He came not to destroy, but to save men's lives; to inculcate peace, love, forgiveness of injuries, self-sacrifice for the good of others. His religion tends to remove wars, to promote the care of health, and all sanitary measures. Our Lord went quietly and peaceably to another village.

57. *As they went in the way.* As they were going along. *A certain man.* Our Lord was about to choose and send forth the seventy, and perhaps would specially test those who professed to be willing to follow Him.

58. He said therefore, *Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay His head.* He does not reject the man, but would have him "count the cost." Our Lord was at the moment a wanderer, as it were, in search of a lodging place. No impulse of the moment would be sufficient for His follower; there must be the response to Christ's love and saving power which would lead the man to leave all and to follow Him through poverty, trial, contempt, and thus partake of His unspeakable blessings. At this time our Lord had no home; yet He had made the world and was "the Lord of life and glory." What marvellous love and humility!

59. He bade another, "Follow Me;" a call to a prompt decision, which should be made at once and forever. The first man may have been too confident in himself; this one too cautious; each was taught the lesson of entire and unhesitating devotion to Christ.

*To go and bury my father.* This seemed like a filial duty, yet a selfish feeling lurked in it, or the long delay might have proved fatal to his final adhesion to Christ.

60. *Let the dead bury their dead.* There are two kingdoms, one of nature and one of grace; those dead in spirit, in sins, could bury the dead. That duty would not be neglected, but this man, who was a disciple, was called to higher service. *But go thou and preach the kingdom of God.* The call to preach is from Christ; He qualifies and gives the command to publish His own word. The Lord had need of this man, had fitted him for the work, and he might leave to

others the claims of nature, so that he might do what so few were prepared to do. Duties never clash; the Lord's distinct call is always paramount to every other duty.

61. A third said, *But let me first go and bid them farewell which are at home.* He would follow Christ, but—Ah, that *but*. He would make conditions. The reason was natural, and yet if he had gone home his heart might have failed him, and he would not have gone after the Messiah, who was even now looking on to crucifixion.

62. *No man.* Applies to all—all who will serve Christ must resolve to render complete and unconditional self-devotion.

*Having put his hand to the plow.* The plow was made with two poles, one corresponded to the beam by which our plows are drawn, the other crossed this; at the upper end of the latter was the one handle, at the lower was the small share. The plow is held upright, and guided by one hand, while the plowman's whole weight is thrown upon it to force it into the ground. Hence he could not turn for an instant to look back; so he who would be serviceable in Christ's vineyard in any capacity, and especially as a minister, must be ever intent and steadfast to the end. Peter, Paul, James, and John were so.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. Our Lord looked on beyond the cross to His ascension and glorification; so we should look on through trials and obstacles to the triumphant end.

2nd. He steadfastly set His face to go to Jerusalem; we should ask and use strength to do likewise in our Christian journey.

3rd. The Samaritans' religious prejudices over-rode common civility and courtesy. Let us watch lest we refuse passing hospitality to those whose opinions differ from our own.

4th. Rash and intolerant zeal would destroy all who differ from it. Christ's Spirit leads us in love and humility to teach and give example to others, that they may receive the truth.

5th. If we would be Christians we must not kill men, but endeavor to save their lives by all proper means.

6th. Followers of Jesus must be ready to encounter discomforts and hindrances; to trust Him to care for the fulfilment of other duties than those they are called to; and to persist with entire dedication to the crown at the end.

#### INDIAN ITEMS.

A LOSS OF \$200 A YEAR.—At the last visit of Franklin Elliott to the little meeting at Pleasant Prairie, he found that nearly all our Indian fellow-members there had quit the use of tobacco. One of them estimated that this would be a loss of \$200 a year to the merchant there, but a much larger gain to the Christian Indians.

SOME of the Senecas of the Cherokee country, visited by Jeremiah Hubbard, have given their hearts to the Saviour, and their names to join the Friends, along with the Wyandottes and Ottawas.

## CORRESPONDENCE.

### A FRIENDS' SCHOOL ON THE PACIFIC COAST.

BLOOMINGDALE, IND., Second mo. 24, 1881.

The subject contained in the following letter is of so much importance to the future of our Society in California and Oregon, that I feel assured thou wilt give it a place in *Friends' Review*, with such favorable notice as thou wilt feel warranted in making. I am personally acquainted with the dear Friend, and take great pleasure in saying that she is every way worthy of the confidence and assistance of Friends in this matter. Educators are especially desired to give it their prayerful attention and help. Correspondence in relation thereto would be very desirable. With earnest prayers for the success of the enterprise, I am very truly, thy friend,

ELWOOD C. SILER.

SAN JOSE, CALIFORNIA, Second mo. 2nd, 1881.

*Elwood C. Siler*:—Thou knowest that there is no Friends' school on this coast. The children of the Society are educated under influences which make them utterly indifferent to our principles, if not even averse to them. When they are old enough to act for themselves, they leave us, consequently, we grow feebler and feebler. This ought not to be so. Cannot something be done to stop the growth of the evil? Ever since I became a Friend, this matter has been on my mind and heart. I feel convinced that a good school can be built up in this neighborhood, if only some capable person can be found to take hold of it. It will not grow up in a day, or even in a year, but I am sure that with faith and *hard-work*, and plenty of prayer and earnestness, it will not fail.

Our Friends at the Willows, feeling a deep interest in a Friends' school, thought that if I made a commencement, some help might come. So I began on the tenth of last month, with six pupils. Now, I have ten pupils with a prospect of several more. I am holding this as the nucleus for the school so much needed. If some one will join me I think that a better situation can be procured. I think that a man should come, for there will be a great deal of hard work to be done, both in school and out, and a man's strong authority is needed. We ought, also, to be able to offer a liberal education, or rather the opportunities for one, at the beginning, Latin, Greek, and the higher mathematics, as well as the natural sciences. It must be a first-class school, or it *cannot* succeed. Friends can *afford* only the *best* now. I have already pupils ranging from seven years up to nearly nineteen, so there

will soon be work for two. I feel sure the school is a matter of importance to all interested in the advancement of the Society.

MARGARET CASTLEMAN.

CARTHAGE MONTHLY MEETING, Rush Co., Ind.—The Evangelistic Committee of Walnut Ridge Q. M. began a series of meetings here on the evening of 5th inst., which continued until to-day. There were in all thirty-four meetings, which were well attended, considering the weather. The ministers shrank not from declaring the whole counsel of God, but probed to the centre. Those who attended worked with the greatest harmony. We all bowed together, and sent up our petitions as from the heart of one man. The dear Lord abundantly blessed us, to the reviving of drooping spirits, bringing some out of an unsatisfied experience into the sweet rest of faith; and severing the fetters that were still binding some in sin and iniquity. Voices were heard in prayer that were never thus heard before. Great freedom was felt in testimony. A number of the members pledged themselves to one another and to God that henceforth they would be faithful in testimony and vocal prayer in our regular meeting for worship, and not leave all vocal service for the ministers. The ministers present were Amy Fulghum, Joseph O. Binford and Micajah M. Binford. Several others of the Committee were in attendance, whom the Lord blessed in service.

R. M. H.

Second mo. 22, 1881.

OSKALOOSA, IOWA, Third month 4th, 1881.

I came to this place on the 22d of last month, and joined Matilda Hunt, (daughter of the late James Owen,) in holding a series of meetings at Bloomfield, five miles southeast of Oskaloosa. She had been there three days before I came, and we held five meetings, then adjourned until after the Quarterly Meeting. I went to Legrand, where we had a season of great blessing and favor from the Lord. Then returned to Bloomfield, and we held three meetings. The Lord's power and presence was with us in all the meetings.

I am storm-staid at Oskaloosa, and cannot tell when I can get home. I am told that Salem Quarterly Meeting adjourned on account of the storm. The Lord's work is going steadily forward. The prayer of my heart is that the restraining and constraining love and power of God may control everything according to His own blessed will.

J. Y. HOOVER.

EASTERN QUARTERLY MEETING OF NORTH CAROLINA.—The meeting began with that

on Ministry and Oversight on Sixth-day, Second month 25th. Members of the Yearly Meeting's Committee were present, also James A. Ellis, of Indiana; Sarah B. Satterthwaite, of England; Sarah B. Goddard, of Maine; and Fernando G. Cartland. On Seventh-day meeting for worship was at 11 A. M. A large attendance, house filled, thirty members from Piney Woods district, fifty miles distant. B. Cosand and Hannah Chapell spoke briefly of the manner and object of worship, and A. Fisher on the lessons of patience from Moses. A fervent prayer by F. G. Cartland, and addresses by James A. Ellis and S. B. Satterthwaite followed. The meeting closed under much solemnity. In the business meeting remarks were made on the nature of Christian worship, its privileges to the reconciled believer; on peace, oaths, Christ as the Light, and the relation of the doctrine on this subject to personal experience, to Christ as the propitiation for sins and the way to God, and the full work of sanctification.

In the afternoon a Conference on Bible School work was held, and four schools reported, all prosperous. Subjects for discussion were announced, and remarks made on the functions of a Friends' meeting in any neighborhood as being, (1.) To offer the opportunity for spiritual worship and the mutual edification of believers by the exercise of their gifts of preaching, exhortation, prayer, praise, &c. (2.) To care for and watch over the members. (3.) To train the children of the meeting and neighborhood by Bible teaching. (4.) To proclaim the Gospel to sinners in regular meetings, in appointed public meetings, and in series of meetings.

In the evening a Bible reading was given at a school-house; an outline of the teaching of Rom. 1st, 2d, 3d, showing the way of reconciliation of Jews and Gentiles under the gospel.

First-day, Second month 27th. Devotional meeting at 9½ A. M. at Rich Square house; regular meeting at 11 A. M., and appointed meeting at 7 P. M. Also, meeting at Cedar Grove, six miles distant. Both meetings large and solemn.

Second day, Second month 28th. Devotional meeting at 9½; at first cool, but closing with tender and reverent feelings. Appointed meeting at 11, which proved to be a blessed one—hearts touched and drawn to the Lord. In the evening, Bible reading again; outline of Rom. 6th, 7th, 8th, showing the progressive life and deeper experience after reconciliation. Occasion blessed. S. B. Satterthwaite spoke on *yielding* ourselves to God, whether to come first to Jesus, or to be fully baptized by Him, which was made

a living word to some. James A. Ellis took an efficient part in all these meetings, and continued on Third, Fourth and Fifth days meetings in that section, then went on to Piney Woods, F. G. Cartland accompanying him. S. B. Satterthwaite attended Black Creek meeting, Southampton Co., Va., on Fourth-day, and Somerton on Fifth-day, starting for East Tennessee on Sixth-day morning. Sarah B. Goddard remains very acceptably attending meetings in course at Black Creek.

#### THE CHINESE NEW YEAR IN NEW YORK.

A small missive, in cardinal red, partly in Chinese character, signed by Hop Wing, and inviting to a celebration of the Chinese New Year in the Trinity Baptist Church in this city, received an affirmative answer. The entertainment was given as an expression of gratitude by the pupils of a mission-school held in the building, of which Mrs. Augusta Carto is the founder and leading spirit, and in which about 80 Chinamen have been under instruction during the past two years, the attendance now being about 30. Of these four or five have been received into the church. One of them made an address of welcome, another led in prayer, a class read a Psalm, and they sung in solo and chorus some of our Christian hymns. Mrs. Carto is assisted by a score of volunteer teachers, and uses "English and Chinese Lessons," a book issued by the American Tract Society.

The walls were decorated with delicate specimens of Chinese handiwork, charts and pictures, among which was an excellent crayon portrait of Mrs. Carto, drawn from memory by Hop Wing for a Christmas present. He is a pupil in the art school of the Cooper Institute. After brief addresses by the pastor, Dr. Simmons, and others, the guests, numbering about 250 persons, sat down to a collation provided by the Chinamen, and consisting of tea, pies in the shape of lady-fingers, cake, jelly, oranges with the pulp removed and various sauces substituted, and confectionery all prepared after the Chinese methods, and by the hands of the scholars, and all quite palatable. There were also distributed some nuts grown in China, about as large as the ordinary black walnut, the pulp within being soft and in taste resembling the tamarind. At the conclusion of the meal it was announced that such of the guests as desired might carry home as curiosities any portion remaining on their plates, which not a few proceeded to do. Many of our best citizens were present.—*Ill. Chris. Weekly.*

## SCIENTIFIC NOTES.

**Suppression of Native Birds.**—Dr. Otto Finsch reports the effect of the introduction of new species of plants and birds upon the native species, in the best-known islands of the Northern Pacific. Large numbers of mainas, a kind of starling, have been imported to Honolulu, from China, and by driving away the pigeons and fowls, and destroying the nests and eggs of the domestic birds, have become a great nuisance to the inhabitants. The mainas are active and vociferous, and when gathering by hundreds at their roosting places, the noise is indescribable. The European house sparrow has also reached the Sandwich Islands, and is only second in numbers to the maina. Another introduced species is the turtle dove, brought also from China. To find the native birds, it was necessary to travel into the interior. Even here they were scarce, and he complains that both the native forests and birds are rapidly being destroyed.

**Errors in Charts.**—The New York State Survey has ascertained that in a district covering about 2,000 square miles, in one of the most populous parts of the State, and containing two hundred villages and hamlets; every one of these towns or villages is misplaced from one to two miles on all existing maps. The configuration of a part of central New York is as unique and as unknown to science as that of any part of the Rocky Mountains.

**Explorations in Central Asia.**—Several Russian travellers have recently made important explorations in Central Asia. M. Potanin has solved many important questions connected with the geography of north-western Mongolia, and made valuable natural history and ethnological collections. M. Severtsof has, by a recent exploration of the Pamir, made considerable additions to our knowledge of its physical and geographical features. Some of the peaks in the Pamir were found to be of great height, the Mustagh attaining an elevation of 25,800 feet. The snow line was found to be at 14,000 feet on the northern, and 19,000 feet on the southern slope of the mountains. M. Ostanin describes a glacier from twenty to twenty-five miles in length, ending within fifteen miles of Altyn-mazar, and fed with several other glaciers of very large size. It materially affects the climate in its neighborhood, and at times causes serious floods, by blocking up the courses of rivers.—*Am. Nat.*

**Yemen.**—M. W. Shapira describes Yemen, the Arabia Felix of the Romans, as the most fertile and temperate country on this side of Asia, owing its happiness chiefly

to the absence of shimoum winds—the great curse of Syria and Northern Africa—and its prosperity to its having two rainy seasons of four months each, and consequently two harvests in the year. The mountains make the climate temperate and healthy.

**Snail Repairs.**—Carrierre has repeated and confirmed the statements of Spallanzani and Schaffer on the reproduction of amputated parts in snails. He finds that the eyes, the tentacles and the lips were completely restored, but that an injury to the supra-esophagal ganglion proved invariably fatal. The regeneration of the eye was quite similar to its first formation in the embryo.—*Journ. of Science.*

I KNOW of no Christianity, save one, which is the likeness of Christ, and the same for all men, viz., to be transformed into Christ's likeness, and to consecrate to His service, as far as may be, all the powers of body, soul, and spirit, regenerate and purified in His spirit.—*Chas. Kingsley.*

For Friends' Review.

"THE COOL OF THE DAY."  
(AN ODE.)

In the cool of the day, when man's easy work was ended,  
When he rested and rejoiced, in the paradise he tended,  
When the Planter, the Creator, to His Eden pure descended,  
No voice His coming heralded, no zephyr round their way

Breathing, "Adam! where art thou?"  
For the two, how blest, how fair!  
Walked with their Maker there,  
'Neath many a blushing bough,  
With open, fearless brow;  
"In that cool of the day."

In the "cool of the day," when their sin the world had blighted;  
When the Lord God sought again the spot where He delighted;  
Then, He called; for He knew that His holy step was slighted,  
Then for grief and shame they hid them, for they heard Him say,  
"Where art thou?"  
Sad ages onward roll,  
And many a captive soul  
From Adam until now  
Has trembled at that word, "Where art thou?"  
"In the cool of the day."

In the cool of her day, came to earth her choicest treasure,  
God giving to a child of man His Spirit without measure,  
And calling Him His Son beloved in whom is all His pleasure.  
Lo! at that coming, the curse hath fled away;  
Foiled in the fight  
Behold the Tempter slain,  
See his Victor's mortal pain,

The triumph of His might,  
Bringing endless life to light  
For "the cool of the day."

In "the cool of the day," oh! how sweet the sacred story,  
With this greater Adam, comes, again, a paradise of glory;  
In it no serpent e'er shall hide his glistening coil and hoary.  
"Where art thou?" no voice of God shall say,  
Nor step affright;  
For its children, ever blest,  
Shall by their Saviour rest,  
Or with Him walk in white,  
Where is neither sun nor night  
"But the cool of the day."

ELIZABETH S. LUCAS.

Hitchin, England, Second mo. 1881.

**WANTED**—A thoroughly competent woman as Housekeeper in an Institution. Best of reference required. Address H., care of "Friends' Review."  
32, 2t

**SUSAN E. DICKINSON** proposes to give to classes in Philadelphia and Germantown a course of 12 lectures on English Literature, beginning in next month. Terms for the course, \$5. Address for the present, West Pittston, Luzerne Co., Pa. These lectures have been given successfully in Wilkesbarre, Pa., and will doubtless be found worthy of attention.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 15th inst.

**RUSSIA.**—The Emperor Alexander II. was assassinated on the 13th instant. He was returning with his brother in a closed carriage from an inspection of troops when a bomb or hand grenade was thrown which exploded near the vehicle, partly destroying it but not injuring the Emperor. The latter alighted, and almost immediately another missile was thrown close to his feet, the explosion breaking both his legs below the knee and otherwise wounding him. He was conveyed in an unconscious state to the Winter Palace, and died in less than two hours. He had nearly attained the age of 63 years, and had reigned 26 years. The emancipation of the serfs in 1861 was the most memorable event of his reign. His eldest surviving son who succeeds him as Alexander III., is 36 years old, and is generally supposed to entertain rather liberal political opinions. Five attempts had been previously made on the Emperor's life, the first being in 1866, and three of them within the last two years.

**GREAT BRITAIN.**—The Arms bill being further considered in Committee of the House of Commons, a clause was added that the authorities shall grant licenses to carry arms to such occupiers of agricultural holdings as shall produce certificates of fitness signed by two Justices of the county. On the 11th, the third reading was carried by a vote of 250 to 28, and the bill finally passed by 236 to 26. The Speaker submitted new rules on the 11th, providing for the application to questions of supply of regulations respecting urgency similar to those adopted in the debate on the Irish Coercion bill.

The Queen's Bench division of the High Court of Justice has given judgment in the action brought by a person named Clarke against C. Bradlaugh to recover a penalty for having sat and voted in the House of Commons without having taken the oath. The decision

was that Bradlaugh's defence, that the right to take an affirmation instead of an oath, as allowed in the Courts of law, applies also to the House of Commons, was wrong. It is said that Bradlaugh will appeal from this decision.

In an action brought by the underwriters against the owners of a ship captured by the Alabama to recover the sum of £6,000 paid by the United States out of the Alabama Claims Fund received from Great Britain, as the excess of the value of the cargo over the insurance, at the first trial judgment was given in favor of the underwriters; but the Court of Appeals has reversed that decision, saying that the United States paid the money to the owners because they were underinsured. They are therefore entitled to retain it.

**IRELAND.**—A number of additional arrests have been made under the Coercion act, mostly on charges of intimidation or inciting thereto. One of the League organizers named Boyton, who was arrested in Kildare, claimed to be an American citizen, and has appealed for protection to the U. S. Minister at London.

**GERMANY.**—The bill for biennial arrests and quadrennial Parliaments is under consideration in the Reichstag. The action of some of the parties is doubtful, but it is thought likely that the Government may gain its main points of having the budget voted once in two years, and fixing the Parliamentary period at four years, by conceding that the Reichstag shall meet annually, whether funds have to be voted or not. The bill was referred to a committee on the 10th. On the same day, the Secretary for the Treasury declared in the House that the Federal Government were resolved not to deviate from the basis laid down for coinage reform. The suspension of sales of silver did not indicate a tendency to bi metallism. The Monetary Conference to meet at Paris is not to be an experiment by which one side will gain and the other lose, but a united agreement for averting the dangers of the future.

Local papers describe whole villages as migrating from Posen, Schleswig and Prussia proper. American emigration agents, however, scarcely dare to set forth the advantages of the States they represent, as the American Legation warns them that it cannot help them if they get into trouble with the authorities, who endeavor to impede emigration. A Hungarian who had been naturalized in the United States, has been twice forbidden to lecture in Berlin on emigration; the first time being two years since, and the second recently. It is said that in South Germany the precautions against the departure of young men have somewhat abated.

**PORTUGAL.**—The Chamber of Deputies, after seven days' debate with closed doors, has adopted a treaty with England, giving the latter the right of way, for commercial and military purposes, from Delagoa Bay on the east coast of Africa, through the Portuguese possessions, to the British South African colonies.

**SPAIN.**—The Papal Nuncio has formally protested against the return of Republican and Rationalist professors to their chairs in the University, as a violation of the Concordat. Premier Sagasta will sustain their restoration. He says the Ministry cannot tolerate interference by the church with the royal or constitutional prerogative.

**DOMESTIC.**—A bill has passed the Senate of Texas, by a vote of 23 to 7, to submit to the people a constitutional amendment prohibiting the importation, manufacture and sale of intoxicating liquors except for medicinal and sacramental purposes. In North Carolina, a bill has passed both Houses prohibiting the sale or purchase of such liquors, except wine or cider. It is to be submitted to the people for ratification in Eighth month next, and if adopted by the popular vote will go into effect Tenth mo. 1st.

# Friends' Review.

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For Friends' Review.

## DEVOTIONAL MEETINGS.

No. 2.

*"Praise ye the Lord; for it is good to  
sing praises unto our God; for it is pleasant,  
and praise is comely. [Psalm cxlvii. 1.]*

Passing, then, from this rapid outline review of the practice and experience of the Church of our Fathers, the questions which confront us now plainly are, what are the experimental needs of the Church to-day? and what practical provision can be made for those needs?

The longings of the immortal soul are the same now as they were then. The unchangeable truths of the gospel of our Lord

and Saviour, proclaimed in the power of the same Spirit, produce the same results that were accomplished by their faithful proclamation two centuries ago.

The slumbering sinner still hears the thrilling call, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The dead soul, by the quickening power of the Holy Spirit, still "hears the voice of the Son of God, and they that hear shall live."

To the wanderer those sweet words are still availingly spoken, "Return, and I will heal all thy backslidings, and will love thee freely."

On the Christian believer are still earnestly pressed the solemn obligations that his covenant "not to live unto himself, but unto Him who died for him and rose again," imposes; an obligation not only to the Church, but to the world—not only for his own personal allegiance, but for his family, and for all those whom he might influence for good.

The new life thus awakened, or revived, needs training and restraining, food and exercise, encouragement and instruction. These needs will generally be found to be just in proportion to the success of the ministry of the gospel, proclaimed in that church, increasing continually with its evangelical earnestness and spiritual power.

No argument is required to show the evident necessity that exists for some adequate opportunity, in the church arrangements, for the supply of all these needs of its spiritual life and being. Nor is it worth while to demonstrate the obvious fact that such opportunities must be afforded, aside from the more regular meetings of the Church, established for the purpose of solemnly approaching and worshipping the Lord our God.

Who would suppress the earnest, almost agonizing prayer of the convicted soul; the bursts of wondering praise from the pardoned sinner; the fervent petitions of a father or mother, a husband or wife pleading for the

loved ones, whose salvation they are seeking, or their songs of thanksgiving for answered prayer; the appeals of the new convert for advice or help, or the response to those anxious inquiries?

Yet all these irregular accompaniments of revival work in the Church would greatly disturb the worship of its more settled membership, who gather reverently to wait upon the Lord, and renew their strength for the daily duties of life, or for the holy service of His sanctuary.

Then again there are the more solemn occasions of consecration and renewal of covenant of the Lord's redeemed children, seeking a deeper experience and a fuller blessing. Such seasons we read that Moody and his brethren enjoyed the past summer at Northfield, Mass., when at times the whole company prostrated themselves on their faces before the Lord, imploring His favor and the baptism of His Holy Spirit.

The thorough Scriptural instruction also, that so much is needed by its members, and which often precedes or accompanies these "times of refreshing from the presence of the Lord," must be provided for in the economy of a living and growing Church.

In many parts of our land the Society of Friends has fully recognized these needs and their resulting obligations, and special meetings are appointed and held for the various objects that have thus been touched upon.

Under the simple but expressive title of Devotional Meetings, there have, for years, been appointed at the time of our annual convocations, early morning opportunities for those who may be in attendance, and who may wish so to meet, for the purpose of earnest vocal prayer, or confession, or praise, or Scriptural instruction, as the Lord may lead the meeting into.

On these occasions there is always understood to be a liberty of expression on the part of those assembled there, which, for the reasons above stated, might not be deemed suitable in the more regular meetings of the Church for divine worship.

This liberty of action involves the necessity of a more direct instrumental control, under the Lord's leading, of the services of the occasion, that it may not degenerate into license, and that all may have reasonable opportunity to be heard, and so far as possible to be satisfied.

With these objects in view the Church, under the authority of its living Head, properly appoints those in whom it has confidence to take charge of such meetings, precisely as it appoints instrumentalities to discharge the graver duties of the ministry, or oversight, in the body at large.

In both of these appointments it simply exercises its delegated powers and needful functions, as clearly pointed out in the Holy Scriptures, and recognized by the Church of Christ in all ages, and abundantly so by George Fox and his associates in the early days of our own Religious Society; who carried out that construction of the power of the Church much farther than has ever been witnessed in our own day.

Perhaps the following sketch of one of these occasions may illustrate the subject more vividly than the further abstract discussion of it can do:

#### A DEVOTIONAL MEETING IN WESTERN YEARLY MEETING, NINTH MO. 1880.

Some events of recent years had made the earnest and thoughtful members of Western Yearly Meeting, last autumn, renewedly sensible of the need of great watchfulness and Divine guidance, in all matters connected with their annual convocation.

In the meeting of Ministers and Elders, accordingly, the subject of the Morning Devotional Meetings claimed its most prayerful consideration. After duly weighing the matter, it was decided that so valuable an adjunct to the meeting, in blessing to souls, both in the conversion of sinners and the establishment and encouragement of believers, could not be discontinued, while a living exercise prevailed that the sweet liberty enjoyed in them should not in any way be abused, nor that their freedom from form should verge into formality again, either in the mode of conducting, or of closing these services.

A Committee was appointed to attend and have them in charge, who reported at the end of the week that they had been held with unusual power and blessing, and to the satisfaction of Friends generally.

One of the last of these occasions we would especially recall.

As we entered the large yard surrounding the Meeting House, we saw scattered about under the golden-leaved cottonwood trees many groups of Friends, young and old, who at the hour appointed gradually collected into the pleasant meeting room. Others who came from a distance stepped in quietly as the hour progressed, till the house was nearly filled. Every age was represented, from the white-haired old fathers and dignified mothers in Israel, down to the young men and maidens, and even children, and babies asleep in the arms of their mothers. All was orderly and quiet. Something of the peacefulness of the soft autumn sunshine seemed to rest upon the company.

As the people gathered, they were reminded, in a few brief remarks, that if the

services of the hour, whether of prayer or testimony, were to tend to the glory of God, and the edification of those who had come there, we must first earnestly ask for the out-pouring of His Holy Spirit, from vessel to vessel; that all might be filled, and that many might overflow to His praise.

A brief season of silence was followed by many fervent vocal petitions for the blessing of the Lord upon the exercises of the meeting and upon all His waiting people.

While they were yet speaking, a solemn sense of the Lord's goodness and willingness to bless, seemed to fill the hearts of those who, with one accord, were worshipping before Him. The prayers became praises and thanksgiving, and testimonies of His merciful dealings with individuals found vocal utterance.

So overflowing were the lips, out of the abundance of the hearts, that some gentle restraint seemed necessary to moderate and guide the current, so that all might have a brief opportunity to give expression to that which was resting on their minds.

Among the precious testimonies borne at this time we recall that of our dear aged Friend D—— M——, of North Carolina, who out of the riches of long years of experience of the Lord's tender dealings with her had learned to say, "Thy will be done," not only in a spirit of resignation, but in the most restful, joyous sense of appreciation that His will for her was the best thing for her, "above all that she did ask or think."

A dear Friend from across the ocean added a bright, helpful expression of personal trust in a present and perfect Saviour, and of praise to His name.

A little child slipped off the bench, and kneeling down on the floor, in simple faith asked a blessing on its own soul and on its parents; and by one consent the meeting paused while a vocal petition found utterance, that the Lord would hear and answer that prayer.

A young husband and wife, with beaming faces, spoke, one after the other, of His all-sufficient grace and goodness to them.

These living testimonies were interspersed with fervent prayers, and an occasional song of praise, which, when welling up from the depths of the soul in the life and power of the Lord, is still found to be, as Robert Barclay testifies it was in his day, "a very acceptable and refreshing part of worship;" and at such devotional meetings it seems to disturb no one who has come there in the fervent, loving spirit of the occasion.

After perhaps half an hour spent in these earnest exercises, to the relief of many burdened hearts, a portion of the 4th chapter of 2d Kings was read, the account of Elisha

and the Shunamite woman, and, as we trust, under the leading of the Lord, a vivid exposition was given of some of the great truths involved in that narrative. It is written that "all these things happened for ensamples," (or types more literally,) and are recorded for our instruction, not only as to their historical truth, but their deeper spiritual meaning.

The application was made to us not only individually, but even as a church; how perhaps we, too, like the Shunamite, had on some happy day welcomed the messenger of the Lord, and made ready for Him a little room, as it were, in the secret of our hearts. How He had seen, what we had not, our need of a new life—and in the Church the need of spiritual children;—and in return for our having thus received Him, this unsought blessing had been bestowed upon us.

How, perhaps, "while we were busy here and there, the man had escaped"—the life had grown feeble and low, and perhaps clean gone out in our souls; and the children the Lord had given us, through exposure and neglect had fallen sick and died,—whether in our faculties or in the Church. And how the only hope of their restoration lay in our hastening to the great Prophet in Israel, of whom Elisha was the type, that He might once more breathe into them the breath of a new life.

Then followed the searching question, "Is it well with thee—is it well with the child?"

Very touching were the confessions which this appeal drew out.

With tearful eyes and broken voices fathers and mothers testified that while it was well with them, yet it was not well with the child. Some, that it was well with most of their children, but "alas for one!"

One dear minister of the Gospel from another Yearly Meeting, well known over the land, poured forth his thanksgiving for having been at that meeting, and that he could rejoice in the salvation of all of his family, except one darling son, upon whom he prayed that the Lord's healing hand might be laid.

Under the burden of unconverted souls, dearer than life to many of those who now spoke, all bowed once more as by one spirit at the throne of grace in earnest prayer, that they might obtain mercy for these, and that they might find grace to help them in this time of need.

And so the meeting closed, to give place to the regular business sessions.

M——

Richmond Hill, L. I., Third mo. 16, 1881.

THE New Testament contains many precepts, but the religion of Christ does not rely

on them chiefly to secure conduct in accord with them. It relies upon the sacred activities of the new heart and the new spirit, formed within by the Spirit of Christ.

#### THE SPRING THAT WAS TAPPED UNDER GROUND.

*Extracted from "Garden Graith; or Talks among my Flowers," by Sarah F. Smiley.*

... "It is not every one that has an un-failing spring (of water). The majority of the country-folk are well content with pumps; and it is the pump rather than the fountain that may best represent the activity of a multitude of Christian workers. We all know the law of a pump; that it is simply a stroke and a stream, another stroke and another stream; and then when you stop, it stops. In like manner we see all around us, effort, effort, with blessing following, but short-lived blessing; then redoubled effort, till the laborers grow weary. And yet a pump is a good thing. I am only saying that a fountain is far better.

I have, however, a most vivid recollection of an old pump familiar to my childhood, that had a sad trick of running down. How often have I stood looking on, as the vain attempt was made to raise it. Up and down the strong hands would ply the handle, swifter and swifter, till the sigh of utter impatience would be heard, and then as the last resource some water would be brought from another well with which to start it; but still as soon as it was left to itself, down it would go, and the same process have to be renewed. Is the antitype far to seek? The soul that has lost all its own power, and that can only borrow a brief stimulus from some other full soul, and then sink back into its own emptiness—there is something utterly wrong about it all. Such lives are not according to the purpose and provision of our Lord.

The old prophets were full of the thought of spiritual spontaneity. The first Psalm is alive with it; the tree is planted by the rivers of water, and that secures its growth and fruitfulness. But nowadays Christians seem ever sinking into a stupor from which they try to rouse themselves by galvanic shocks. Only a second-class work can ever be the result. The first great need of a servant of Christ is an inner and impelling power, like a fountain springing up. Human energies are full of restless effort; the Spirit of God is full of quiet power. We can never find anything that will supply its place in the work of God. And why is it, we all ask sorrowfully, that we see so little of its power? We know that as truly as we are

Christ's we have the Spirit of God, that He does dwell already in each believer's heart. There can be no staying of the hand of God, in pouring out abundantly, this His best gift. Into every spirit renewed from above the living waters surely come. But alas for all our under-drains that will not let them gush and flow! Some other affection, or interest, or pursuit, enters into the life, and the stream disappears. It matters very little what it is, so it be anything coming between us and our devotion to our Lord. I cannot tell whether that tree, which for a hundred years had caused one spring less to be numbered along the hill-side were oak or pine. It matters not, it was an under-drain. (The decay of its roots had formed a channel under ground, through which the spring soaked away, instead of springing up). And ask me not to say whether this or that pleasure or pursuit be wrong; but let us ask ourselves rather, "Does it all withdraw my heart from God?" A little thing or a great, an evil thing or a good, may alike prove the hindrance. We cannot at once live unto ourselves, and unto Him who died for us. And what is there so good, that it is worth the loss of the living waters gushing in our hearts, and overflowing; that can for a moment be worth a full and overflowing and abiding love and joy and peace? God give us all the grace to go down below the surface of our lives, till somewhere in its hidden depths we find our hindrance, and thrust it away forever; and so may He fulfil to each of us His gracious promise,—"*Thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*"

For Friends' Review.

#### NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

*Madura—Zenana Work.*—The whole band of American missionaries of the Madura District, at the time of our visit were sitting in council at Madura, and it was, therefore, an exceptionally good opportunity of meeting them. All these men are teetotallers, and they insist on Temperance among all their converts. They have a Sanatorium of their own at Pulney, where there are three double bungalows for the missionaries and their families. Each missionary can have two months a year at this hill station. The average duration of residence in India of these American missionaries is very interesting. Several of them have been for 36, 33 and 25 years respectively in active service, and the average length of service, including all new comers, is 20½ years. They say that the natives constantly acknowledge

the benefit of English rule. "Fifty years ago," said a wealthy merchant at one of their meetings, "I dare not travel home out of Madura with fifty rupees in my pocket; now I can travel without fear with 50,000 rupees." Lookers-on fully acknowledge two things with regard to the influence of the Madura Mission: 1st. The increasing respect paid to it by all classes. 2d. The diminished offerings and lack of reverence paid to the idol temples. Formerly, as the Brahmin passed down the street, he was honored and bowed down to; now he is constantly allowed to pass unheeded.

Perhaps one of the most remarkable works in Madura is the work the Lord has given to Mrs. Capron to do among the women and high caste girls. Mrs. Capron has 370 women under her care, who are regularly visited at their own homes. Of course, she cannot do all this herself, and she has, therefore, six Bible women in her constant employ. She teaches no needle-work, relying solely on God's word, and finds that she really has no time to teach needle-work. Of these 370 women, almost every one of them is being taught to read, and 133 of them are now reading the Bible. Mrs. Capron also has three high caste girls' schools. In her schools are 200 girls at the present time. These schools are supplied with teachers who are especially under Mrs. Capron's oversight, so that she has altogether eighteen workers under her direct management and instruction. As she enters a zenana she says to herself, "I am a King's daughter, I come in the name of the King of kings." I asked her whether the Hindu women under her care came to the definite experience of conviction for sin and conversion of heart which we find in England among those who realize Gospel privileges. She replied that there might often be the change without showing itself in the same way as we are accustomed to at home; that we must remember the great *natural timidity* of the people; that there might be much true work of the Spirit in their hearts that did not show itself in outward profession; that often the women make remarks which show clearly the power of God's word upon them, and that the common way in which the truth operates on their minds is like the glimmering of the light, that shines gradually brighter and brighter as they understand more, and that the light often shows itself more in a quiet acquiescence to the truth taught than in any very deep conviction for sin. Conviction for sin, and an understanding of what sin is, comes gradually after much teaching. "My stronghold," again repeated Mrs. Capron, "is in God's word. I rely on that for result, whether we see it or not. It is often very

evident that God's Spirit is at work on the hearts of these women in the zenanas."

Not long ago Mrs. Capron came across an old man when she was visiting one of the women's houses. He said, "Now, may not I have a talk with you? Will you not talk to me?" "Certainly," she replied. And then he told her how, in the year 1829, he had been a scholar in a Mission School of the London Missionary Society in another part of the country, and though he had never become a Christian, he repeated to her one text after another that he had learned in early life. God's word had taken hold of him, and he had never lost those early impressions. He had become engrossed in his worldly engagements and success, had aimed at pleasing those above him, and had neglected God. Now he felt a need in his soul that had never been satisfied, and he listened to the renewed message of the Gospel. Such incidents are an encouragement to teachers, showing how the words implanted in early life may take effect even in old age, and that Scripture truth has power in it through the operation of the Holy Spirit.

I asked Mrs. Capron respecting the continuous training of her Bible women and teachers, and how far she found the Bible women retained the religious life and vigor they began with when they first entered the work. I was struck with her answer. "I find it very much according to myself; that is, that if the missionary steadfastly maintains religious progress and vitality, then those under his or her immediate influence will reflect the mind and tone of the missionary; but that if the missionary gets into a stolid routine condition, those who are closest in connection with him, especially the native Christian helpers, will take their cue from his spirit."

Mrs. Capron often takes one of the parables of the Saviour, and goes round among the high caste women and expounds it to them in house after house. One of the women, after the usual Bible lesson, remarked, "Your words make my heart all aglow;" and another said, "I am learning to love the Saviour you tell us about." She finds that they will repeat the Bible lesson afterwards to one another in just the fine native style in which the Tamil tells stories, and that in this way her lesson spreads. Sometimes the women will come from one house to another, and Mrs. Capron stops them, saying, "I am only going to tell these people just the same as I told you the other day." "Yes," they reply, "that is just why we have come, because we want to hear the same again."

The same holy influences are at work in the high caste girls' schools. They are registered as *Hindu* girls. Yet one morn-

ing, when the teacher happened not to get there as soon as the scholars, eight or ten girls already assembled were found all kneeling in prayer, while one of them was offering prayer. They said, "We thought we should like to thank Jesus, and ask Him to help us, all by ourselves." Another of the scholars in the girls' school has started a school for women on her own account, and has thirteen women who come to her, and she seems very successful.

It may be asked how it is that Mrs. Capron succeeds in getting such a large number of high caste women under her influence. She told me that she never asks to be allowed to enter a zenana, but that the people regularly send to her and ask her if she will be kind enough to come, and that when she goes she sends a message beforehand that they may know when to expect her, that she may not take them unawares. She thus also economizes her own time, as she finds the women ready gathered waiting for her. Mrs. Capron thoroughly understands the use of means; and this is not a work that has grown up in a day. One of the means she adopts is by attendance at the excellent Medical Dispensary connected with the Mission. Here she has a room quite distinct from the rest to receive special cases. Mohammedan women and high caste women come to this room, who would not otherwise enter the Dispensary. The acquaintance thus gained of many women from the most respectable native families of the town has enabled Mrs. Capron to visit them at their houses, and thus greatly extend her influence for good. "I feel it a great privilege," she says, "to live and work here for the Master, where there seems to be no limit whatever to the amount of work that is waiting to be done."

#### THE OPENING OF A WORLD.

(Continued from page 508.)

*Steam Lines.*—A line of steamers belonging to Ulrich Durler & Co. is to commence running early in the year from Germany to the west coast of Africa. Messrs A. C. Verminck & Co., long engaged in the trade, intend to put on several steamers between Marseilles and western Africa, the first vessel to leave in December. She is 1,200 tons register, and is named the Djolibah, in commemoration of the discovery of the sources of the Niger by Messrs. Zweisel and Moustier, at the direction and expense of Mr. Verminck. They describe this famous stream as rising about 100 miles back of Liberia, running thence northeast toward the desert; turning at length to the southeast, and again to the

southwest, emptying into the sea more than 3,000 miles from where it began.

A third line of steamers—the West African Steam Navigation Company—has been commenced between Liverpool and the west coast of Africa for freight and passenger accommodation. The African Steamship Company and the British and African Steam Navigation Company are jointly dispatching a monthly steamer direct from Hamburg to western Africa. This is in addition to their weekly steamer from Liverpool and Glasgow for Africa. The last named company has just had built two steel steamers of 1,850 tons register each. The shallow depth of water on the bars of most of the West African rivers, always a serious obstacle, will be thus measurably overcome by the lightness of steel over iron. . . .

German merchants are extending their connections along the northern African coast, and a line of steamers is projected between Morocco and Bremen. Increased communication has been provided between Algeria and Marseilles. A royal mail steamer leaves Lisbon the 5th of every month, and, touching at various places on the way, makes the passage to Angola and Benguela in about thirty-five days.

Steamers are running on the rivers Senegal, Gambia, St. Paul's, Niger, Gaboon, Ogove, Coanza, and the Zambesi and its tributary, the Shire, and on the lakes Victoria-Nyanza, Tanganyika, and Nyassa, mostly in the prosecution of trade.

*Gold Mining.*—Five organizations are operating in the Wassaw country. These are the Effuenta Gold Mine Company, the Swanze Company, the Gold Coast Mining Company, and the Aboso Gold Mining Company (English), and the African Gold Coast Company (French).

*Railroads.*—The West Africa Light Railways Company of London, propose the building of four railroads in the Yoruba country, viz.: From Salt Pond to Mackessim, twenty miles; Accra to the river Volta, fifty miles; Chamah or Dix Cove to the Wassaw gold mines, fifty miles; and from Gaiin, opposite Lagos, to Abbeokuta, reputed to have a population of 125,000, forty miles.

It is humiliating, perhaps, to Americans that an English company has received a charter from Liberia for a railroad extending two hundred miles back from Monrovia, and designed ultimately to connect that port with the headwaters of the Niger. This is a shorter and more feasible route than that contemplated by the French by way of the Senegal, and is attracting considerable interest in Europe.

Six different railroads—short ones, of course—are partially completed in South

**Africa.** A railroad from Zanzibar to the Victoria-Nyanza lake is popularly advocated in England. The Portuguese propose communication with Lake Nyassa and the east coast by steamers on the easily navigable part of the Zambesi and its tributaries, and obviating the difficulties of the impeded points by railways.

**Telegraphs.**—Telegraphic communication is now complete between London and the Cape of Good Hope. A project for constructing an electric line from end to end of Africa has the sanction of the African Exploration Committee of the Royal Geographical Society of England. A report made to that society on the subject speaks in sanguine terms of its feasibility, with particulars of probable cost and revenue. The route is thus described: "The Egyptian Government, at one end, is prepared to carry forward its line, which already extends southward some distance beyond Khartoum, as far as Gondokoro. At the other end the Government of Cape Colony is expected to extend the existing line in British South Africa to Pretoria, in the Transvaal. It is now proposed to continue the line from the southern limits of Egyptian territory to Mtesa's capital, and thence round the western shore of the Victoria Nyanza, and on to Umyamembe; from thence to branch out westward to Ujiji, and eastward to Mpwapwa, Bagamoyo, and Zanzibar; from Bagamoyo to conduct the wires in a south-westerly direction to the head of Lake Nyassa, where they would be carried to Livingstonia, and down the Shire and Zambesi, and thence southward to Pretoria. The whole distance from Khartoum to Pretoria is 3,335 geographical miles, or allowing for deviations, just 4,000 miles." This is claimed to be no more difficult than was similar work accomplished in Australia and India.

**Coal, Iron, and Diamonds.**—According to an official geological report upon the Free State of the Orange River, immense beds of coal and iron exist in that district. The iron presents three parallel strata, separated by grit, which will furnish millions of tons, and it lies in conditions peculiarly favorable for working, as it is only a few miles from a coal-bed. The South African mines yielded diamonds in 1879 of the estimated value of \$18,000,000, a slight increase over the product of the previous year.

**Missionary Efforts.**—To the Christian, Africa is one of the most interesting portions of the globe. Efforts to penetrate it with the light of the Gospel evince an enthusiasm and a consecration of talent and life worthy of the spacious field to be illuminated. Though the bright prospects attending the early history of the Church Missionary Society of England mission in Uganda have not been real-

ized, and after three years' work there is a seemingly unanimous rejection of Christianity by Mtesa and his people; still a number of missionaries remain, and others are on their way, the latter accompanied by three Uganda envoys on their return from London. The tidings from the stations of the same society, and from those of the Universities of Oxford, Cambridge, Durham and Dublin, on the island of Zanzibar, and at Magilla and Macasi on the mainland, tell of steady progress. The London Missionary Society has not only reinforced its flourishing mission on Lake Tanganyika, but commenced a station on its western shore. The Free Church of Scotland Missionary Society has opened another station at Zomba. The French Evangelical Society is to push forward a mission from that at Victoria Falls into the Barotse valley. "The Congo Inland Mission" is an undenominational organisation in England, whose fourteen representatives have accompanied or joined Mr. Stanley, and are establishing stations under the protection of the enterprise with which he is intrusted.

Robert Arthington, Esq., continues his liberality by offering the London Missionary Society \$15,000 for the building and equipping of a missionary steamer to be placed on Lake Tanganyika, and to the English Baptist Missionary Society \$20,000 toward putting on and maintaining a missionary steamer on the Congo above the cataracts. It is to be launched at Stanley Pool, which the readers of "The Dark Continent" will remember is situated in the midst of a fertile and populous country.\*

The Church Missionary Society has the steamer Henry Venn employed in missionary service on the Niger and its branches by Bishop Crowther and clergy. The Central African Company of Edinburgh has placed the steamer Lake Nyassa on the lower Zambesi and its Shire feeder from Lake Nyassa; while the Free Church of Scotland Missionary Society has floated the steamer Italia on the upper Shire, above the cataracts, and on the lake itself, and it has also made a road sixty miles long around the Shire cataracts, bringing the head of Lake Nyassa, by the Suez Canal route, within sixty days' travel of Great Britain.

The receipt of a very large legacy has stimulated and enabled the American Board of Commissioners for Foreign Missions to undertake the establishment of a mission at Bihé, a populous town near the sources of the Coanza, and to extend the Zulu mission into Umzila's kingdom, on the southeastern coast, near Delagoa Bay. The American Mission-

\*Another mission under the auspices of H. Grattan Guinness, of London, is engaged on the north bank of the Livingstone River.

ary Association is preparing for the commencement of a mission in the Nile basin, near the junction of the Sobat with the Nile, making Khartoum the base of supplies.—*Colonization So. Pamphlet.*

**A FREE MINISTRY.**—I censure not in word or thought, him who, in sincerity of mind, accepts remuneration for his labors in the church. It may not be inconsistent with the dispensations of Providence, that in the present imperfect condition of the Christian family, imperfect principles respecting the ministry should be permitted to prevail; nor is it to be questioned that some of those who do receive remuneration, are fulfilling *their* proper allotments in the universal church. But this does not evince that a higher allotment may not await their successors—that days of greater purity and brightness may not arrive;—of purity, when every motive of the Christian minister shall be simply Christian; and of brightness, when the light of truth shall be displayed with greater effulgence.—*Dymond*

"THERE must be no small difference in our conceptions of the dealings of God with men, and of the great remedy for sin, according as we regard mankind as *children*—wayward, wandering, prodigal *children*, or as a totally alien race, in whom the Spirit of God is not," or does not operate.

## FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 26, 1881.

THE articles on Devotional Meetings, of which the second appears this week, show that the two forces which every living church must have in it, one conserving whatever is good in its past, the other adding that which is adapted to the special wants of the times, may be and must be practically combined.

THE teaching on "The Seed is the Word," by our friend, Thomas Kimber, in a late paper, has our full and well-considered concurrence. It clearly sets forth the truth on that subject.

THE position that a Christian denomination may not accept corroboration of the truth it holds by the pious scholarship of the church at large, because it has special understanding of some parts of the Bible accepted by few beyond its pale, is one that cannot be sustained. Writers of every Protestant denomination use such testimony, and rightly do so.

DR. WILLIAM NICHOLSON, who was last fall elected, without any effort on his part, to the Kansas Legislature as a Temperance candidate, has spent some weeks at Topeka, engaged in his duties as a member of that body. He has been especially interested in the law just passed, which carries out the Prohibitory Constitutional clause. While at Topeka, Dr. Nicholson was attacked with extreme illness, but is now recovering.

THE persistent attempts to destroy the life of the Russian Emperor, Alexander II., have at length had fatal success, thrilling the nations with horror at the wicked deed, and awakening sympathy with the Russian people. The freeing of more than twenty millions of serfs, the opening a way for them to secure land, and the establishment of local government and trial by jury, must ever be an honor to the name of Alexander II., while the friendly letter he wrote to the United States Government in 1861 will not soon be forgotten by Americans. Ancient evils cannot be removed at once, and the very reforms introduced by Alexander II. tended to political agitation, which joined with irreligion, has made possible such people as the Nihilists who murdered him. Whether Alexander, had he been as true to moral law and Christian sentiments in his family life as he was in his political reforms, might have been preserved from such a fate, is uncertain; but a ruler who asks obedience to law should himself obey God's laws.

THE position that the church has a right to assign an oversight and limited control of such meetings to some one whose experience and spiritual qualifications fit him for it, we believe to be quite consistent with the expressed judgment of George Fox on church authority; and analagous to appointment to other services for the welfare of the body, as of Elders, for example.

A PROMINENT public man at Washington, who is much interested in Indian matters, writes: "I think in the new Secretary of the Interior we have a man of ability, and one who will do himself and the government credit in the Indian Department."

WITH the constant demand for space in the paper we are obliged to curtail obituary notices, and ask that they be always brief.

WE ask the patience of correspondents whose contributions have had to wait.

## DIED.

**WATKINS.**—Near Fallston, Harford Co., Md., on the 13th of Second month, 1881, Susan A. Watkins, in the 92nd year of her age. She was endeared to all who knew her by her cheerful and affectionate nature, especially to the Society of Friends, of which she was for so many years a member. With but a few days' illness, her life calmly and sweetly closed, she resting her hope upon the atoning work of Jesus Christ, and coming to her grave in full years, as a shock of corn cometh in its season.

**NEWSOM.**—At her home, Azalia, Indiana, Twelfth mo. 3rd, 1880, Lydia J., wife of David T. Newsom, in her 41st year; a member of Sand Creek Monthly Meeting. An invalid for several years, and much of the time a great sufferer, she yet took great delight in ministering to the comfort of others. Not making much profession, her life was that of a practical Christian. During her last sickness she frequently asserted that she was at peace with God and man, and that the pathway was bright before her.

**ALDRICH.**—In Woonsocket, R. I., on the 23rd of Second mo., 1881, Hannah Read Aldrich, wife of the late Datee B. Aldrich, in the 81st year of her age. This dear Friend manifested by her gentle submission to the Lord's will, through many years of great physical weakness, that she knew in whom she trusted, and was sustained by that strong arm which never fails His dependent children.

**READ.**—At the same place, on the 27th of First mo., 1881, Abby E. Read, daughter of the late Geo. Read, in the 67th year of her age. Although the call was very sudden, and with no opportunity afforded for any expression, her friends have the comforting assurance that through the tender mercy of that Saviour, whom she had long loved, the change was to her un speakably blessed.

These two Friends were members of Smithfield Monthly Meeting, R. I.

**BONINE.**—At her father's residence, Young's Prairie, Cass Co., Mich., on the evening of First mo. 8th, 1881, Lydia Bonine, youngest daughter of Isaac Bonine, in her 20th year. She was a member of the Senior Preparatory Class of Earlham College. She was attacked with scarlet fever at the College. Her only sister and father were with her until she began to improve, when he returned home, followed in a few days by his daughter, her physician assuring them that she was quite well enough to go. She was pleased to be at home again, but the next morning was very sick. Medical aid was summoned, but she grew rapidly worse, until her death. The funeral services were by Elder Robinson, from Cassopolis, and Robert W. Douglas, of Wilmington, Ohio. The Friends' meeting-house at Penn was filled to overflowing with weeping friends and relatives. Father in Heaven, give us strength to say, "Thy will be done."

**GARDNER.**—At Hesper, Kansas, the 19th of First month, 1881, William Gardner, aged 73 years, an Elder in the Society of Friends thirty years. Prior to the war he did much to advance the cause of education in North Carolina, establishing a school, largely at his own expense, for the benefit of a class of young women who had not the means to attend New Garden Boarding-school. Upon the breaking out of the war he removed to Kansas, and there found a large field of usefulness in promoting education. Great as were his efforts to cultivate the intellect, they were exceeded by his earnest labors in the cause of truth, believing in and practising the principles of religion as professed by Friends, scrupulously endeavoring to serve the Lord through good report and evil report. Through his instrumentality the meeting known as Springfield was established in Douglas County, Kansas, of which he

was a valued member. Great was the travail of his soul until the last that the meeting for which he had sacrificed so much should be preserved upon the pure foundation on which the original principles of Friends stand.

**STANLEY.**—Third month 3rd, 1881, Sarah L. Stanley, wife of Elwood Stanley, and daughter of Samuel W. and Louisa Sechrest, aged about 27 years. She was a member of Dover Monthly Meeting, Guilford Co., North Carolina, and was appointed to the station of Elder in Seventh mo., 1879. This dear Friend accepted salvation about ten years ago, became a member of the Society of Friends, and remained steadfast in the faith until death. She endeavored to exemplify by her life that "The path of the just is as the shining light that shineth more and more unto the perfect day." She told her friends that death had lost its sting, and that Heaven was a sweet reality, repeating a short time before her death the first verses of the 23rd Psalm.

THE FIRST ANNUAL MEETING of the Educational Association of Friends in America for the Eastern Department, will be held in the Committee Room of Twelfth Street Meeting House, Philadelphia, instead of in the Lecture Room of Central Coffee House, as advertised last week. PHILIP C. GARRETT,

President.

## RELIGIOUS INTELLIGENCE.

E. P. HAMMOND has had ten days' services in Peterborough, Canada. Hundreds have given in their names, says the *Gospel Herald*, as having found peace in believing in Jesus.

AMANDA SMITH, writing to the *London Christian* from India of a visit to a school for native children, says:—"Two of the little ones were ill, and one little thing that Miss Groom calls her baby the woman brought to her. It was nice and clean, but was looking ill, and such a dear little girl. She said, 'Bring her home,' and, taking 'Baby' in her arms, she kissed her so fondly, and said, 'My baby!' But the dear little thing made no response; she felt so badly she did not smile or return the kiss. 'Ah! I said, 'that is how Jesus found me, and that is how I acted; but He embraced me, loved me, on and on.' It was more than I could bear; my heart gave out, and I wept."

PROGRESS IN FRENCH EVANGELIZATION.—The latest tidings of the Protestant movement in France are full of encouragement. The hearty sympathy and the substantial aid which M. Réveillaud has borne to them from America has greatly strengthened the hands of the French workers. The Rev. Mr. McAll has enlarged his mission. As a new departure in his work he has been holding a series of monster meetings in a large ball room, where thousands have listened to the earnest Gospel proclaimed by Pasteurs Monod-Pressensé, M. Réveillaud and others. These services are invaluable as the means of correcting the absurd misconceptions of Protestantism, and of bringing thousands under the influence of the Gospel who have never heard it before. M. Réveillaud has not only resumed the directorship of "Le Signal," the leading Protestant paper of France, but is visiting many districts, instructing the people in the principles of Protestantism. He is just now visiting the De-

partment of Nevers with Secretary Lorrieux, where they are about to organize a church, made possible by the princely gift of two Christian merchants of New York city. One incident is interesting as showing the attitude of the French toward Protestantism. A short time since the general elections for Municipal Councils were held. In one of the communes a member for the past term was renominated. His election was bitterly opposed by the Clerical or Roman Catholic party, on the ground that he had taken a prominent part in the establishment in that place of a Protestant church, made possible by gifts from America. But after a hotly contested campaign, this Protestant received more votes than ever before; and this in one of the rural districts, where the Church of Rome is thought to have firmest hold upon the people. Thus, on this very issue, the Clerical party are losing ground. But the most hopeful feature is yet to be told. Secretary Lorrieux writes: "We are entering upon the period of spiritual work. In this respect we have a most encouraging statement. A gentleman who has been organizing a Protestant church in his city, in the interior of France, said to me, on my last visit to that church: 'Until lately I had accepted Protestantism as a liberating and emancipating doctrine. I liked it for the good it has brought to the countries which have embraced it. Now I have understood and accepted the doctrines of the Gospel. I know that without conversion the work is not done. I believe in my Saviour, and I give myself up to Him.' " Such is literally the experience of M. Réveillaud. And may we not hope that this spirit shall inspire all France, that the multitudes who to-day like Protestantism because of its emancipating doctrine, shall by the church and the Gospel be brought to Christ?—*Christian Union*.

LADY LI, wife of the Viceroy of the Province of Peh-Chili, was very sick, and could get no relief from Chinese treatment. Miss Howard, an American missionary physician, was called in, and Lady Li recovered. Full of gratitude for the results of Western medical skill, the Viceroy established a dispensary, which has now developed into a fine hospital, established by native funds, for the benefit of sick and suffering Chinese, and in charge of Drs. McKenzie and Howard. . . . The erection and formal opening of this London Mission Hospital are an outcome of a most notable event in Chinese missions.—*Independent*.

#### TEMPERANCE NOTES.

THE Senate of Texas on the 9th instant, by a vote of 27 to 7, passed a bill submitting to the people a constitutional amendment prohibiting the importation, manufacture or sale of intoxicating liquors for the purposes of drink.

IN Haddon Township, New Jersey, when the vote was taken on the local option law in 1873 there were 200 votes for license out of 458 polled. But once tried the people found the benefit of abstinence, and the vote "against license" has been almost unanimous since, in 1879 only 5 votes out of 246 polled having been "for license."

A NO-LICENSE COUNTY.—One of the counties of Georgia, which has been brought under the

beneficent influence of a no-license law, is that of Carroll. Twenty years ago, no county in the State had more still-houses and bar-rooms in proportion to the inhabitants than had this. Liquor was sold without scruple and was drunk without stint. Education and houses of worship were neglected, and to such an extent did ignorance and vice prevail, that the name of the county became a by-word and a reproach in the State.

The first move toward prohibition was made at Bowden, there being inserted in the act incorporating the town, a clause prohibiting the sale of liquor within so many miles of the place. Next, in 1863, a certain physician of strong temperance principles moved to Carrollton, the county-seat, and at once interested himself in endeavoring to put a stop to the prevailing evil. Other men who moved into the place united their intelligence with his, and, although the liquor dealers were vigilant and the efforts of the temperance men were unavailing for a long while, yet they did not despair. Finally, in 1875, public opinion having been educated to the point of conceding that liquor-drinking was opposed to the peace and prosperity of the community, a no-license bill was passed by the legislature. Some of the results are as follows:

The trade of the town has more than doubled, and the merchants—some of whom were afraid of prohibition lest it should injure their business—are unanimously in favor of it now. The money previously spent in whisky, has of late been laid out in building houses, draining lands, improving stock, paying taxes or other debts. Many of the men who were spending all their money for whisky have quit drinking and are making a support for their families.

In a moral point of view, the results have been equally interesting and encouraging. The solicitor of the judicial circuit in which Carroll County is included, says that there is now less crime in that county than there is in any other in the circuit. Church congregations have increased in size, and profanity is rarely heard. The unwonted soberness and quiet which now prevail on election days and during court weeks, are a wonder to those who knew the place in the past.—*Exchange*.

#### THE INTERNATIONAL LESSON.

##### SECOND QUARTER.

LESSON 2

Fourth month 10th, 1881.

THE GOOD SAMARITAN.

Luke x. 25-37.

GOLDEN TEXT.—"Thou shalt love thy neighbor as thyself."—Lev. xix. 18; and Mark xii. 31.

The first thirteen verses of the tenth chapter are devoted to our Lord's sending out of the seventy. We have no account in any of the other Evangelists of this circumstance. Many persons become confused, thinking that words which were said to the seventy by our Lord, were said to the twelve. The work of the seventy was simply to prepare His way. They were commanded to heal the sick, and to say, "The kingdom of Heaven is at hand." Like the Apostles, they were sent out two and two. Where they were received they were commanded to remain until the work was done, not going from

house to house. And if in any city they were not received, our Lord told them to shake the dust off their feet as a testimony against it. From the seventeenth to the twentieth of this chapter is occupied with an account of their return. We are not informed whether they were sent out again, but our Lord said unto them that they were to rejoice that their names were written in Heaven, words which were not spoken by Him to the twelve Apostles.

The work of the seventy was accomplished with rejoicing; the work of the Apostles was to be performed after the day of Pentecost.

We may suppose that our Lord's denunciation of Chorazin, Bethsaida, &c., was spoken in connection with the sending out of the seventy. After the return of the seventy our Lord uttered the prayer recorded in the 21st to 24th verses, being one of the few cases in which the words of His prayers are given.

#### THE LESSON.

Verse 25. *And behold a certain lawyer stood up, and tempted him;* rather, put Him to the proof. It is probable that the titles scribe and lawyer represent the same class, whose especial business it was to expound the law of Moses and the "traditions of the Elders," but who too often drew fine-spun distinctions between different points in the law, and frittered away its true spirit by false argument. In the present instance the lawyer seems to have seized the opportunity when our Lord was rejoicing with His friends, to spring a difficult question upon Him.

*Master;* more correctly, teacher. *Show me what I must do that I may have eternal life.* The Scribes and Pharisees believed that they should have eternal life; the Sadducees did not believe in a resurrection. The lawyer's purpose was not practical instruction in duty, but a trial of wit or debate. All inquiry into religion should be for the end of personal salvation and duty first; secondly, to be able to help others.

26. Our Lord, as usual in His replies, took the man on his own ground, and made a practical inquiry, and though recognized by him as a teacher, courteously inquired what was his own understanding of the Holy Scriptures on this all-important subject. He threw him back upon his own moral sense, and upon God's written law.

27. The lawyer showed his remarkable knowledge by giving two texts (Deut. vi. 5, and Lev. xix. 18), which contain the essence of the first and second tables of the ten commandments. These show that our Heavenly Father asks of us that love which is the fulfilling of the law. Each is to love with all his heart; that is as much as he is capable of loving, in sincerity of feeling; with his mind and soul—not with the capacity of some other man's mind and soul. Thou shalt love thy neighbor as thyself; not more, not less than thyself.

28. This answer of the lawyer met our Lord's full approval. He replied, *This do and thou shalt live.* For he had not made any claim to salvation on account of birth or sect, but only through obedience to the will of God.

But who has *always* so kept the law? When we are thus brought to the test we are convinced of sin and find the absolute need of a Saviour.

29. So far the lawyer has seemed an earnest

seeker for the truth, but he felt condemned by Christ bringing him to the test of the law, and he seeks to justify himself by the question, *Who is my neighbor?* The answer is not direct, but by an illustration.

30. He took as His illustration a circumstance which might have occurred at any time, for the direct road from Jerusalem to Jericho, then as now, was infested with robbers, though many Priests and Levites, whilst attending to the temple service, lived in and near the latter place.

*A certain man. A Jew.*

*Fell among thieves.* Into the midst of them. Stanley in his "Sinai and Palestine," says of the traveller on this route: "Up from the valley below, or from the caves in the over-hanging mountains around him, issue the Bedouin robbers, who from a very early time gave this road a proverbial celebrity for its deeds of blood. Sharp turns of the road, projecting spurs of rock, everywhere facilitate the attack and escape of the plunderers. They seize upon the traveller and strip him, they beat him severely, and leave him naked and bleeding under the fierce sun reflected from the white glaring mountains, to die, unless some unexpected aid arrives."

31. *A certain priest,* probably going from the temple service at Jerusalem down the steep descent from the Mount of Olives to Jericho, which was "a city of priests."

*Passed by on the other side.* He broke the law, which commanded mercy even to beasts; he may have feared ceremonial defilement, but true holiness implies a life of love and self-sacrifice.

32. *Likewise a Levite.* The Levites did the more menial work of the temple, and were in station inferior to the priests. The Levites were of the tribe of Levi; the priests were necessarily descended from Aaron only. This man did not pass by the sufferer without looking upon him; probably he concluded he could not render him assistance, and so went on his way, knowing it was dangerous to linger near the wounded man.

33. *But a certain Samaritan.* It is of importance for a clear understanding of this parable that we should remember the intense hatred of the Jews for the Samaritans, a hate engendered at the building of the temple under Zerubbabel, and which had increased in bitterness. The Jews looked upon the Samaritans as worse than heathen; they believed not only that there was no salvation for them, but that their very touch was defilement.

*Had compassion.* The Greek word so translated occurs twelve times in the New Testament, and in every case except this and another refers to the compassion of our Lord Jesus Christ, and in these two cases (Matt. xviii. 27, and here) refers to parables illustrating His love for us. He does not mean that all Samaritans were good or better than priests, but uses a strong example for His parable.

34. The Samaritan first *went to him*, then attended to his wounds, binding them up, and pouring on oil and wine, common remedies (Isaiah i. 6), and probably the only ones he had. The Apostles anointed the sick with oil (Mark vi. 13). And placing him on his own beast, he brought him to an inn, with an host who provided food, and had him comfortably cared for.

35. As he was going right on his journey, he also left means with the innkeeper for his board for several days. He advanced two denarii, equivalent to about thirty cents of our money, and told the innkeeper that he would be responsible for any further expense that might be incurred till he came back again.

36. Our Lord now asked the lawyer which of the three—the priest, the Levite or the Samaritan—became neighbor to him that fell among robbers.

37. The lawyer carefully avoided saying, "the Samaritan," but said the one that did the mercy. *Go. Do not stop to theorize—act. Do thou likewise. Do as the Samaritan did.*

#### TRUTHS TAUGHT AND SUGGESTED.

1st. Many men of the world are seekers after truth, provided it does not interfere with their love of self.

2nd. These men can often give admirable answers, and ask very difficult questions on religion.

3rd. In dealing with such men the minister of Christ is often called upon to answer these questions by simple illustration.

4th. The man standing high in the church, who whilst driving alone in his carriage, leaves the poor woman trudging wearily to the same house of worship, has not the excuse of personal danger which the priest and Levite had, for their want of compassion.

5th. He who is desirous to render assistance to the suffering may be called to do so under circumstances of great personal danger.

6th. We have no right to judge that all a man's acts are not pleasing in the sight of God because we believe his views on religion are incorrect.

7th. There may be the most perfect orthodoxy conjoined with real hardness of heart, whilst those whose creed is imperfect are filled with compassion for those around them.

8th. It is not sufficient for us to render assistance which costs us nothing. The Samaritan risked his life, used that which had been for his own refreshment, surrendered the use of his beast, paid for the care of the wounded man, and became responsible for further expenses.

9th. Many commentators have drawn the comparison between our Lord Himself and the good Samaritan; that our race is the man wounded, stripped, naked, dying—Satan the robber; our Lord the self-sacrificing Saviour, Healer, Friend. But it would appear that the great truth which He wished to convey was, as spiritual life includes love, that we must avoid judging harshly the acts of those with whom we do not have religious fellowship, and that in the day of judgment many who now consider themselves high in the church of Christ will have to give place to those who have given it may be only a cup of cold water to the thirsty.

10th. A minister in one of our meetings suggested that possibly neither the priest nor the Levite had the means of ministering to the poor man's necessities, had they wished to do so, and called upon us to have with us the oil and the wine of truth and Christian experience, that we might be ready to assist those who were in spiritual need.

Real love to God will show itself also in love to the brotherhood of man. Love or compassion

must be not only feeling but practice. A group stood around a wounded man in the streets of Philadelphia, and some expressed pity; Stephen Girard said, "I pity him five dollars," and gave it.

#### PENN COLLEGE.

Our winter term closes this week. We have had 136 pupils. Order and progress have been about as usual. I believe that the liquidation of our indebtedness which has just taken place, will be the beginning of a new period of growth and prosperity. We are still greatly in need of funds for Library and apparatus, but we trust that interested Friends who have means will not permit us to be without them much longer. There is a great field open here for the Society of Friends, which I hope we may fill with a just appreciation of our responsibilities.

BENJAMIN TRUEBLOOD.

OSKALOOSA, IOWA, Third mo. 15, 1881.

## CORRESPONDENCE.

A SERIES of meetings was held at Mount Pleasant, Ohio, for five weeks, closing the first week in Third month. A little band of Friends at their mid-week evening prayer-meeting had been for a long time praying for the young people especially of the place, and their requests have been largely answered. Such a display of the Lord's power had never before been seen at that place. Three hundred and seventy were either converted or reclaimed, some of whom had indeed been "far from righteousness." Some whose mouths were once filled with irreverent words are now found praising God, and seeking to glorify Him in all they do. Many who were of the strictly upright now know the joy and peace of believing, and learn that the righteousness of the law is to be fulfilled by them, who, in Christ, have no condemnation, and as such walk after the Spirit. Over one hundred have joined the Friends' meeting; and the little prayer-meeting of half a dozen is swelled to many times its former size.

JOHN HENRY DOUGLASS and David B. Updegraff were holding a series of meetings at Damascoville, Ohio, at last accounts.

COTTONWOOD QUARTERLY MEETING, Kansas, was held on the 12th and 13th of Third mo., the meeting of Ministers, Elders and Overseers on the 10th. Samuel Lloyd returned a minute granted him some months ago for religious service in Ohio, Baltimore, and North Carolina Yearly Meetings, and

gave an account of his visits, which was very satisfactory to his friends.

The meeting appointed a committee of men and women to have the care and oversight of one Monthly Meeting, and to visit all the subordinate meetings, families and individuals, as they thought best.

At the close of the meeting on First-day that committee held a meeting for waiting upon the Lord and to lay out plans for the work; which was a refreshing season, many of them bowing in supplication, as they very much felt the weight of the work before them.

The meeting is composed of six Monthly Meetings, and ten Preparatives, scattered over a large territory. The privilege was granted to Friends in Sumner County to hold meetings for worship and a Preparative Meeting by the name of Dixon. This is about 130 miles southwest of Cottonwood. The extreme distance of these meetings is about 170 miles in one direction and near 80 miles across the other. The total membership is nearly 1,000, and many of the meetings are without a recorded minister.

Catharine Hammer, a minister, has married and will soon move to Iowa.

J. V. CARTER.

A FRIEND in Canada writes, "Our little Yearly Meeting in Canada is undergoing, it is true, a severe ordeal, and yet its renovation and strength are, in my opinion, depending on it. As an illustration we have had four weeks of meetings generally twice a day, and four meetings a week at this place since Yearly Meeting; and there have been about fifty special cases of persons brought to the enjoyment of religion during these eight months." All this is in contrast with former times when almost no such efforts or results were known. He adds, "We never have had nearly so great a work done in two of our Quarterly Meetings as now, neither could our Society have received the additional members as the way is now opening for. Probably there have been one hundred new members added in these two Quarters this year, while as many more are as good as new members from the work of grace they have experienced; yet for twenty years previously we scarcely held our own."

It becomes my pleasant duty to again notice the work being done in our Quarter and the blessings attending the seed-sowing of our dear friends Jos. Blackledge and wife.

A series of meetings has just closed at Bloomfield, and the Lord's blessing and presence have been with them in a wonderful degree. They have been carried on since

the Quarterly Meeting in the same place, and with increasing interest.

During the week following the Quarterly Meeting a small body of Friends separated themselves, and have set up a Monthly Meeting. We are sorry they could not see with us and be united in turning men from the power of Satan unto God; and while we regret the seeming necessity that compelled a separation, it is evident that since all opposition has taken itself away the word of the Lord has had free course and has been glorified. Much liberty was felt and the work went on gloriously, all classes being reached, and many who have been without hope and without God have now a hope and are traveling Zionward with "hearts fixed trusting in the Lord."

There are more likely to join the church than have lately left, and a wide door is open there for workmen. Joseph Blackledge and wife are now at Wellington, and we pray that the Lord's power may be manifested.

Canada Yearly Meeting has never been so earnestly at work before, and the Lord is adding to our numbers and strengthening us as a church; and we who love His salvation are saying, and may we say it *continually*, "The Lord be magnified."

JOHN T. DORLAND.

Wellington, Third mo. 8th, 1881.

A CORRESPONDENT writes: "For ten days our dear friend, Elwood Scott, assisted by our own workers, held meetings at White-water Meeting-house, Richmond, Indiana. He and Amos Kenworthy commenced a series of meetings last evening (Third mo. 15th) at Fifth street meeting-house. Friends with one accord state that the meetings were highly satisfactory, both in edifying the membership and in reaching the unconverted. Elwood Scott preaches a full, well-rounded gospel, and does not undertake too much manipulation of his meetings—one result of which may be to produce insincerity and deception—self-deception it may be."

SOUTHLAND COLLEGE, HELENA, ARK., 3d mo. 10th, 1881.

A long, cold, dreary winter we have had, producing very great suffering and distress in these parts, and the distress that we hear of from Kansas, is really heart-rending. I have seen so much within the last seventeen years of misery amongst the Freedmen, that there is a fearful sort of panorama always before me. We never have seen more rags and poverty here than now. The early severe cold, and the long-continued bad weather, hindered cotton picking so that it has stood in the fields all winter, wasting

and damaging, while the people are suffering for clothing and needful things to subsist upon. And now, that they have gathered and taken it to market, the prices offered do not pay actual expenses in many cases. Not one-third of the children living in this school district are in the free school, on account of not having clothing, shoes, books, &c., to attend. It is very sad indeed, and would seem as though there is no prospect of relief in the future.

But we must educate, for without it their chances remain hopeless. And with it, improvement will come to them slowly.

Had our institution been endowed and enlarged fifteen years ago, so as to have kept one hundred students here all the time on drill for teachers and religious instructors to go forth amongst their people as such, some of the "exodus" sufferings might have been averted, and the money spent for this used differently in their elevation. Our school is a great power for good, small as it is, and is turning out good workers and efficient teachers every year. We have sixty-five boarders and more coming. Quite a large normal class. Our colored professors and teachers succeed well and give satisfaction in their services, Christian and literary. We have one hundred and five average attendance in Bible-school. Temperance work advancing. Dear Mary White had a stormy passage. The visit of herself and Sarah B. Satterthwaite here was salutary and edifying, and their seed-sowing will certainly yield fruit to the Master's honor. Our Monthly Meetings are interesting and profitable, teaching Christians of all denominations a better way of conducting the disciplinary affairs of the church.

ALIDA CLARK.

#### KANSAS REFUGEES.

INDEPENDENCE, KANSAS, Second mo. 16, 1881.

We know of one hundred families who require aid at this hour. Thirty-two families at Coffeyville and vicinity undertook to buy last fall 160 acres of good bottom timber land. It is all good cotton land, has 60 acres in good cultivation, a tight fence all around it, has a good house and barn, two wells of good water, a large orchard of peach and apple trees. It has also at least \$1000 worth of timber that they can sell in cord wood, rails and saw timber, and yet have plenty left to do them. They agreed to pay \$2000 for it in annual instalments, \$400 of it by the first of Twelfth mo. 1880. But as the cotton gins were so late in starting, they failed to meet the payment. They had put up nine other houses, and had done a large amount of clearing for spring planting, had

worked hard, yet failed. I wrote of their situation to Governor St. John, E. L. Comstock, and Laura S. Haviland, and we decided to buy it for them and let them pay it back in five or more years' time, without interest. After they were apprised of this, they went to work with double vigor, but as we could not get word abroad in time to meet the first payment, fifteen days later the land was offered for sale. At this crisis our worthy Register of Deeds, E. P. Allen, of this place, in compassion for the poor refugees, bought it, and the Kansas Freedmen's Relief Association have bought it of him and have paid the first \$400 on it; our next payment is \$600, and is due the 24th of this (Second) month, 1881. The next due (\$600) the first day of Third month, 1881, and the balance of the \$2000 the 15th of Third month, 1881. If we fail a little on these payments, we pay 15 per cent. after. We have enough subscribed for our next payment if it gets here in time. No one need fear to invest in this benevolent enterprise. The title is good and clear. Judge E. Herring, of Probate here, is my legal adviser in all our business transactions. Any one sending us \$100 will get a mortgage from one of these settlers, to be paid back within five or more years, as he or she may direct, without interest. The settler pays the taxes annually, also the principal in annual instalments, if required by the donor. A town plot is laid out for them, also for school and meeting-house. There are over 100 children old enough for school. We propose John Smith, a capable colored preacher of Iowa, now here, to teach them. Now we want to be importunate in asking speedy help. DANIEL VOTAW.

#### OSAGE SCHOOL.

OSAGE AGENCY, 2d mo. 22, 1881.

Dear Friend S. Longstreth:—I would like to report to thee a little in reference to our school and its interests. As time advances, and efforts continue unabated, the work progresses. We have succeeded in getting a larger number of Indian girls this winter than ever before. The greatest confidence of the Indians has to be obtained before they will give us their girls. Previous to this winter, forty-two girls has been our highest number; we have sixty-two now upon our record. The winter has been very cold, for this latitude, and we have had several storms of snow, but the health of the children has never been better throughout the Winter, and their advancement never more satisfactory. One of the most interesting incidents of our work is now just past. Sixteen of our choice children left us two days ago for Carlisle. Quite a number

of their parents came in to spend the last night with, and take leave of them, as they started away. The children all left cheerfully, and the parents restrained their feelings nobly, but the tears would come, and after the children were gone the mothers wept freely. The evening previous they wanted to see the children selected to go away, by themselves in the chapel, to give them some advice before leaving. The leading man of the nation in civilization sat for awhile with his head bowed and his heart full. I wish I could give his speech as the interpreter repeated it. He said he wanted us to know what he said to the children, and asked the interpreter to speak for him:—said he had never expected to live to see such a time as this. When he was young the children had no such privileges as they were enjoying. He was raised as an Indian, and had always been respected and looked up to as an Indian; but he knew nothing about an education; he thought the time had come to educate the children, and he wanted them to improve their opportunity. He felt very thankful to our Great Father and Government, at Washington, that such privileges were granted. He had put a little boy in school, (Joseph Bigwolf,) and decided for him to remain 15 years; said he had been in school 5 years, and now he was going to send him away and did not wish to see him return to him in less than ten years. He wanted him to come back an intelligent young man, competent to do his people good. He hoped he would live to be a great benefit to his people and country, after he had passed away. He brought before them all the advance step they were taking, and the hope he had that it would be a blessing to them, and to their people. The children's heads bowed under the responsibility they felt as he was talking to them, and we believe it was a time they will never forget. We feel very much for this true-hearted Indian Sancy chief. The boy he alluded to was only an adopted child.

We want to thank thee again, dear friend, for the interest and help thou hast rendered us in our efforts to cultivate in the minds and hearts of these precious children, a love for school, a love for literature, a love for Christ. We have won their confidence and their love, and we have enjoyed our work, but we feel the need of rest, and look forward to our labors closing here at the end of this fiscal year. We accepted the duty as a commission from our Lord and feel that His blessing has been given us. My dear husband joins me in love to thee and thy dear friends who have aided us.

E. B. MILES.

In many of our own congregations (Friends in England) a marked revival of vital religion has taken place within the last few years, though not so widespread as one would fain desire—yet it is deep and true, and laying hold of our younger members especially. In meetings where this has happened, I know nothing so helpful as an occasional gathering for reading the Scriptures, meditation, prayer, praise and conversation. It is essential to the well-being of such re-unions that they should be free from formality, attended by some few of more advanced knowledge and Christian experience, not overshadowed by any one minister, and not in any wise controversial. They are to be regarded but as a means to an end, and that end is the establishment of the soul in the experimental knowledge of the Lord.—*F. Sessions in Monthly Record.*

#### THE HOLY DEAD.

And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. xiv. 13.

I heard a voice from Heaven. It said,  
In tones that sweetly thrilled the heart :  
"Thrice blessed are the holy dead,  
Who at the Saviour's call depart :  
Who earth's long toils and sorrows end,  
And to the Lord they love ascend."

In spotless robes I see them shine,  
Each fairer than the morning star,  
When purely, as with beams divine,  
In the dim dawn she glows afar ;  
Till, like her, in advancing day,  
They fade in Heaven's pure light away.

Though lost to sense I yet behold  
The eternal gates unfolding wide,  
And forms, of beauty all untold,  
Downward to hail their coming glide.  
Ah ! what celestial harpings sweet !  
What rapturous greetings as they meet !

So evermore the ransomed home  
Return, by death's kind hand set free ;  
And evermore the eternal dome  
Resounds with one sweet harmony,  
When men and angels swell the strain :  
"Worthy art Thou, O Christ, to reign !"

Bright, blissful day ! When severed long,  
Kindred of earth in gladness met,  
With unchanged love, for death too strong,  
Shall prove the heart can ne'er forget ;  
That pure affections once entwined,  
May soul to soul for ever bind !

Oh ! blest, thrice blest the saints of God  
Now praising with the seraphim !  
What though earth's darksome paths they trod ?  
No tears again those eyes shall dim ;  
Each sharpest pang hath rich reward,  
For ever they are with the Lord !

—Independent.

RAY PALMER.

**WANTED**—A thoroughly competent woman as Housekeeper in an Institution. Best of reference required. Address H., care of "Friends' Review." 32, 2t

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 22nd inst.

**GREAT BRITAIN.**—The House of Commons on the 15th, unanimously adopted an address to the Queen expressing the sentiments of the House respecting the assassination of the Emperor of Russia, and also a resolution of condolence with the Duchess of Edinburgh, the daughter of the Czar, and daughter-in-law of the Queen. Gladstone, in moving the address, remarked that there might be causes for criticism and censure in the great empire over which the Czar ruled, but these were inherited; and his reign will be regarded as illustrious and memorable. The liberation of 20,000,000 of serfs, and the establishment of free local government and trial by jury were spoken of as specially beneficent measures.

An apparent attempt to blow up the Mansion House, the official residence of the Lord Mayor of London, was frustrated on the night of the 19th inst., a box containing fifteen pounds of gunpowder with a fuse attached being found in the rear of the building by a policeman. Additional precautions have consequently been taken for the safety of the Parliament Houses, the Bank of England, and other important buildings.

The House of Commons has been considering the subject of supply. C. S. Parnell moved to reduce the appropriation for criminal prosecutions in Ireland from £6,600 to £3,100, but the motion was lost; and, also against his protest, £28,900 was voted for the Irish constabulary. A vote of £500,000 for the expenses of the Afghan war was carried without a division; and £446,000 was voted for army expenditure in the Transvaal war, with £210,000 for transport service.

**FRANCE.**—A new loan of 1,000,000 francs in three per cent. rentes having been offered for subscription, was more than thirty times covered by the offers made. It is stated that the terms of subscription were such as peculiarly to favor large capitalists, and that such offered to take much more than they could expect to get, so that in a certain sense the large subscription was fictitious. The price was 83¼ per cent.

The government has agreed that pork loaded upon ships before the passage of the recent decree concerning the importation of pork from the United States, shall be admitted into France, subject only to inspection, and with as little delay as such inspection permits.

**SWITZERLAND.**—Official returns of the exports of Swiss products to the United States during the year 1880 show that they were greater than in any previous year on record, exceeding those of 1879 by 15,000,000 francs.

**GERMANY.**—It was expected that one result of the murder of the Emperor of Russia would be an increase of the severity of the law against the Socialists in Berlin, and this has been the effect to some extent, as a number of suspected persons have been expelled from the city and suburbs.

The Government has introduced in the Reichstag a bill including the city of Altona in the Customs Union, which is likely to cause animated debate.

**DENMARK.**—At the instance of the Russian Minister, the editor of a Socialist paper in Copenhagen has been arrested and will be prosecuted for insulting Russia.

**RUSSIA.**—It has been thought necessary to follow the proclamation of Alexander III. as Emperor, by a special ukase summoning the peasants to join in allegiance with other faithful subjects. A decree has been published granting to persons deported to Siberia with

loss of civil rights, permission to engage in commercial or professional pursuits after three years' good behavior, the same privilege to be accorded to political exiles, subject to the approval of the Minister of the Interior.

The Minister of Foreign Affairs has addressed a circular to the Russian diplomatic representatives, declaring that the Emperor's foreign policy will be entirely peaceful. He will first give attention to the internal development of the country, and only the duty of protecting its honor or security will divert the Government from this work.

The preliminary judicial inquiry into the murder of the Emperor was concluded on the 19th, and the minutes were handed to one of the State prosecutors before the special tribunal appointed to try the accused. These are four in number, one being a man named Russakoff, who confessed having thrown one of the bombs, and the others, one a woman, are believed to have taken part in the preparations. Explorations made in consequence of information given to the authorities revealed a mine under one of the streets along which the Emperor might have passed on his return to the palace on the day of the murder.

It is said that the payments due from peasants for lands allotted them on the abolition of serfdom are about to be reduced in 23 governments, by 40 to 70 per cent., the total reduction amounting to 9,000,000 rubles yearly.

The *Vienna Presse* says that the Pope has written to the Roman Catholic and United Greek bishops in Russia instructing them to order requiem masses for the late Emperor to be celebrated in all the church buildings of their dioceses, and requesting them to issue pastorals enjoining loyalty to the new sovereign.

An imperial decree has been issued which confirms and maintains the religious laws and privileges of Finland.

**TURKEY.**—Negotiations are still going on relative to the Greek frontier, and the reports vary so much that it is difficult to judge as to the prospects of a peaceable settlement. The latest statement is that Turkey offers to cede Crete and part of Thessaly, but none of Epirus. The Ambassadors of the Powers have transmitted the offer to their respective governments, and await instructions.

**SOUTH AFRICA.**—The armistice was extended to the 21st. A dispatch from Newcastle, Natal, dated on that day, said it was rumored that the Boers had agreed to all the British conditions except one requiring them to disarm; and later it was reported that the armistice had been prolonged for a fortnight. President Brand of the Orange Free State, had arrived at Newcastle, and expressed his opinion that war would prove disastrous in its results for many years, and would have a bad effect on the natives. He hoped the difficulty might be settled without more fighting, and would do his utmost to promote peace.

On the 22d, Premier Gladstone announced in the House of Commons that a telegram had been received from General Wood, stating that "an arrangement had been made with the Boers, who substantially accepted the British conditions. The terms are the suzerainty of the Queen over the Transvaal, British control of foreign relations, and the placing of a British Resident at the capital; but the Boers are promised complete self-government. A royal commission will be appointed to consider the position of the natives, the regulation of frontier affairs, and the question whether any portion of the territory eastward within a certain limit shall be severed from the Transvaal. The Boers are to disperse forthwith, and the British garrisons to be temporarily maintained, but not to interfere with local affairs. Gen. Wood promises not to advance or send warlike stores into the Transvaal.

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## IMMORAL INFLUENCES OF MILITARISM.

At a recent meeting of the standing Executive Committee of the Society of Friends, held in London, several speakers brought forward the subject of the evils of the immense armaments of Europe, in reference to their influence as causes of an extreme amount of sin and immorality. Whilst it was admitted that the pecuniary burdens of these armaments, and the great amount of personal and family suffering caused by the system of Conscription, were also serious results of the preponderant militarism of Europe, yet it was felt that, after all, their gravest evils are the dishonor to God, and the exclusion of so many souls from the Heavenly Kingdom of holiness and purity, occasioned by them.

The sins of idleness, profanity, licentiousness, prostitution, cruelty, and general irreligion, which adhere so inseparably to army and barrack life, in all countries, constitute the strongest appeal to awakened Christians, for their own endeavors to diminish, in however small a degree, the ungodliness and vice which thus are ruining innumerable souls and imperilling multitudes of others.

If there was, amongst the rulers and populations of Europe, or even amongst the Churches only, a general and sincere belief in the Divine declarations that the perpetrators of the sins and vices specially fostered by military life "can not inherit the Kingdom of Heaven," and "can not enter into" the Celestial City, there would be greater earnestness in devising and carrying out efforts to stay the progress of this destructive plague.

On the occasion referred to, the speakers alluded to the various kinds of pacific endeavors, as being of a three fold nature: first, those conducted by individuals, under a personal sense of their private responsibility to God; secondly, the joint efforts of religious bodies, or Churches; and, lastly, the ordinary operations of Peace Societies.

Allusion was also made to one of the dangers of the modern time, a tendency on the part of many individuals to shirk their own responsibility in such matters, by leaving the work too exclusively to Societies, or by considering that a pecuniary contribution to the latter is a sufficient release from the Lord's claims for other personal exertions. The names of some of the most active individual laborers for peace, at home and abroad, such as the late William Allen, Joseph Sturge and Robert Charleton, were also alluded to, as furnishing animating examples of a kind of service still indispensable for combating the vast evils in question, in addition to the utmost labors of the best conducted organizations.

There are not wanting evidences that at

home, both in the tone of the public press, and of some of the churches, there has been already effected a marked improvement in reference to views of the evils of war. This is especially the case in those directions where, either through individual or organized exertions, its offensiveness in the Divine sight, and its influence on the ruin of souls have been urged, though there is need for a far more emphatic and extensive diffusion of these warning truths. But, on the Continent of Europe, the evil is still more intense, and the necessity, and at the same time, the difficulty of action are extreme. Yet the individuals already named were enabled, under an animating impulse of gratitude to Christ, and of concern for the perishing souls of their fellow-men, to accomplish material results, at least for a while and within certain limits.

It is of great importance that Christian men, at the present period also, should more practically take into consideration what may be, not the impossibilities, but the possibilities, of further successful labor in this direction. "With God all things are possible;" and surely, under circumstances of such urgency, from a religious and eternal point of view, there should be the greatest hesitation, on the part of any earnestly concerned individuals, in concluding that there is no practicable opening before them for serving their God in this great field of labor.—*William Tallack.*

For Friends' Review.

#### THE RUSSIAN MENNONITES.

It is generally known to the readers of *Friends' Review* that an extensive emigration of Mennonites from Russia to Canada and the United States has taken place within the last eight years, on account of their religious objections to military service under the oppressive code of the Russian empire. The emigrants are settled in colonies in Manitoba, Kansas, Nebraska, Dakota and Minnesota, and although subject to the vicissitudes usual with new settlers in the West, are generally thriving and self-supporting. Beside the fund raised for them by Friends in England, a small sum was contributed in this country, which has been sent out as needed from time to time, and loaned from one family to another. The help thus extended has been very gratefully received. Beside the colonies of emigrants to America, who came mostly from Southern Russia, there are still numbers of Mennonites scattered in other parts of that immense empire, who are desirous of leaving their homes in search of religious freedom. A few extracts

from letters from abroad lately received, will prove interesting.

SARATOW, VOLGA RIVER, Oct. 25, 1880.

My Beloved Brother—Last summer, when we asked for a place in another part of the empire where we might be free from military service, the answer was, "No emigration." What should we do? Many fixed their eyes on America or Australia, but the word of God said, "Depart from among them, and touch no unclean thing," nor go to a land "where the man of sin and the son of perdition is revealed, and shall establish his throne." 2 Thess. ii. 3. The signs of the times seem to us to show clearly that the end of the world is near at hand, and that there shall come to pass terrible things, of which France in 1789 gives us but a weak picture.

But now whither shall we go? Our way cannot lead to civilized nations. No, we must go into the wilderness, according to Rev. xii. 1—6. We do not claim to know the place, but we can make it a "Station" wherever we stay. I thank God that He led us here, even if it was but a Station that we are now leaving again. We must think of Lot's wife, and not look back. We also need no pity from you or any others, because "All things work together for good to them that love God." The Lord takes care of His flock. This we can clearly trace in the proceedings of our government. At first it said, "We permit no emigration to any province of our empire; those that will not stay where they are must leave the country."

Then we were told, "You may go to Turkistan, but your young men over the age of fifteen must stay here and serve their term of military service." Afterwards this was changed again, so that only those young men should stay who were old enough to become recruits, and at last these young men were permitted to get passes for two months, and were told that as soon as they were in Turkistan there was no danger of their being called back. As the military law of Russia extends as far as the settlements of the native Russians, in Turkistan, we shall have to settle down among the Mahommedan inhabitants there, in order to be more neutral. Many will think we are fanatics, but we trust in the Lord's promise, "Blessed are ye when men shall revile you, and persecute you."

Now, my brother, you will wish to know more of the Lord's guidance in our case. We had decided that we could not go to America. General Todleben, to whom we explained our desire to go to a part of the Russian empire where the military rule has not yet been introduced, pointed Turkistan out to us.

By this time the year 1880 had come very near, and many became quite anxious. It was proposed that two brethren should go to the Malotshna colonies to see if there were any like-minded with us. They found a considerable number. In February we were visited by two Chaldean brethren from a community in the valley of the Euphrates, who had been driven away from there by the Kurds, and had stayed for a time near Mt. Ararat. Afterwards, however, they had gone to Persia, where they are now living in the vicinity of Lake Urumish. One of these two brethren could speak a little German, and was a minister and a living Christian. He preached several sermons in his broken German, but with so much zeal and love for the Lord, that it was obvious he was a chosen vessel of the Lord. He used to say in his child-like, faithful way, "Brother, I half say, you all understand." If he saw something among us that he thought did not agree with the Scriptures, for instance the use of tobacco, rings on the fingers, pictures of our Lord hanging on the walls, or the young women going with bare heads in the meeting, then he took the Testament, which he always carried with him, and said, "Brethren, look here what the Bible says; how do your actions agree with that?" The memory of this dear brother will be blessed.

You see by this how the Lord strengthens our faith.

In September, 1879, a deputation was sent to St. Petersburg, where they met General Kauffman, the Governor of Turkistan, who wished very much to get them to his province. In December, 1879, we concluded to send brethren to Turkistan to get information about the country and the way thither. The money for the journey was collected, and brother Jacob Hamm, from Koppenthal, and Peter Wiebe, from Molotshna, started for Turkistan. They arrived there in four weeks. On their return they had to travel longer, because the connection of the post conveyance had stopped, and they were obliged to go through Siberia, along the river Irtsch. On the 6th of May, 1880, they reached home again.

Every settler in Turkistan receives fifteen years free from taxes and military duties, and for every family fifteen dessatin of land suitable for irrigating. For the present they have been told to settle down near Tashkent. There are two crops in every year, and a very good growth of trees, shrubs and everything; the natives are the Sardu, a good-natured Mahomedan tribe. Although we receive no further privilege from the government, we put our trust in the Lord, in the troubles that have met us. We have had a

hard time during the past year, for Satan has moved heaven and hell to hinder our emigration. Our own brethren stood up against us, especially those who are set as superiors over us, both earthly and spiritual. Some of our Elders have said, "Does not the word of God command to obey the powers and magistrates, ready for any good work?" Such words caused many to turn away from us. The weekly evening prayer meetings were prohibited, and the Bible meetings of the young men which they held on Sunday afternoons, were also forbidden and said to be dangerous, because the word of God was misused.

In 1878, there were seventy families who decided to go, rather than to take arms. In February, 1880, these were reduced to sixty families, and on the 26th of June, when we partook of the Lord's Supper once more together, there were but 104 members of thirty-six families. Having had in the last two years exceedingly poor crops, there is much want everywhere; money is scarce, provisions high, and price of property very low, but this must all tend to make us more loose from this world and nearer to God.

On the 3d of July, 1880, twenty-one wagons, occupied by eleven families, seventy-seven souls, started for Turkistan; among them were two of my brothers, and also my step-mother, seventy-two years old, and two other aged widows of sixty years. On August 13th the second expedition started, consisting of thirteen families, eighty souls, in thirty-two wagons—among these brother Töws and also the widow Wiebe from Nenendorf, with two wagons; she has remarkably strong faith. Her children came from Samara to Orenburg, which is the last town on this side the great desert, to bid her farewell.

We have three ministers among us, Brother Töws, Brother Penner and I. There are yet about twenty families who intend to go thither during the coming year, and I hope to be among them.

Extract of a letter written on the first expedition to Turkistan by Peter Dyk, Aug. 25th, 1880:

"We are making halt, and intend to rest here on a post station near the river Irgis. We have travelled three days over wild, barren and uninhabited steppes, no dwelling place has been seen for days, and very seldom a human being. During our journey there have died six children; family Quiring alone lost three. On such occasions we drive our wagons in a circle, make a grave in the centre, and after uniting in prayer, the little body is buried, and we are obliged to move on. It is surprising to see how the mothers go away, quite comforted in their

faith. Poor creatures, there is no other way left to them but to move on! We have frequently met caravans with camels on our way. Irgis is the last station on this side of the desert, and we have loaded camels with feed to take along. Post connection stops altogether at Kostinsk."

For Friends' Review.

#### NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

*The Christian College at Madras*—The Christian College at Madras is under the care of W. Miller, of the Free Church of Scotland. This gentleman has his castle and large estate in Scotland, but he has left its broad acres to throw his energies and powers into school teaching in such a climate as Madras. When we entered the College we found W. Miller in the midst of a crowd of attentive listeners, to whom he was talking and giving instructions in that easy way which showed at once what a marvellous control and power of winning men he possesses. He has about 1000 students in this Institution. He is the soul and life of the whole, but has the Institution nobly manned with such a staff of competent teachers and professors as we have seen no where else in India. W. Miller took us round from one class to another, commencing at the lowest, and up into the different upper sections that actually constitute the College. There are good lecture rooms, and a well finished chemical laboratory, with a devoted young lecturer. There is an excellent reference library, and a large lending library. I was struck with the character of the books that the scholars select for their own reading, as shown in the library register. Many of them are books for Bible illustration and exposition; comparatively few historical books, much fewer than would be the case in England; but a decidedly larger number of books on metaphysics and philosophy, and of an argumentative character. The Hindus have but little history of their own that is reliable, and care little for it; but they are naturally more meditative and contemplative, and more men of argument than we are. Another striking feature in this College life is that the Hindu *developes much earlier* than the Englishman. He does not seem to pass through the stage of "hobbledehoyhood" that the young Englishman encounters, or at any rate he gets over it much quicker. He soon acquires, perhaps is born with, a suavity of manner and gentlemanly courtesy that our islanders often lack. It becomes, therefore, a real pleasure to mingle with these fine, intelligent young thinkers.

But it is very doubtful how far they will ever become the men of thought that are turned out of our English colleges. The Hindu will save himself the trouble of thinking by his immense faculty of learning by rote. They easily learn off long passages by heart in a way that would astonish English boys, but do not think things out so accurately. The consequence of this capacity of memory is that the young Hindu passes splendidly at his examinations, is a great credit to his teacher, and does not expect to fail at his examination, like English boys sometimes do. A row of boys will give the same long answer verbatim to an examination question, without any connivance whatever with each other, but simply because they have learned the whole answer by heart, word by word. For instance, the question may stand on the examination paper, "Give the history of Luther, or Calvin, or Knox," and several boys will give a most complete outline answer, word for word alike. An English teacher would suspect some unfair play. But no, these boys have primed themselves up beforehand in some Biographical Encyclopædia, and have learned the whole thing off, ready to write it down correctly on any emergency. But though they often fail to make the men of mark that their college life would naturally lead one to expect, they still shine in the law courts, and have a great faculty for the laws of evidence and public inquiry, and know whole books of law without reference. The English student often turns out a finer man than his school life seemed to predicate; the Hindu student shines at College and takes some Government employ and settles down into a very ordinary man. The affection of these students for W. Miller is something beautiful. He can do pretty much as he lists with them; but he cannot make them into Christians; nothing but the power of God can do that. But though only a small proportion of them may actually make an open profession of Christianity, W. Miller tells me that there is an immense change going on in the feeling of the people towards Christianity. I was struck with the large proportion of the students that had idolatrous and high caste marks painted on their foreheads, showing that they still retain their Hinduism. I asked W. Miller what proportion were Christians. He replied that there were about 100 Christians among them and 900 Hindus. Imagine for a moment these 900 young Hindus day after day getting a most systematic Bible lesson from their clever teachers in their respective class rooms. Some may think they endure the Bible lesson hour for the sake of the rest. It is nothing of the sort. W. Miller said to me, "It is one of

the most popular lessons we have." We happened to be there while the Bible lesson was being given in many of the class-rooms. We entered the rooms one after another quite unexpectedly, and found these thoughtful young men sitting in rows at their raised desks, with their Bibles before them, and the teacher sitting below at his table giving the lesson, and questioning them. We may call these "heathens" in England, but I never saw more reverent attention at a Bible-class in England, or more complete evidence of interest in the faces of young men, than in these large classes, composed nine-tenths of them of professed Hindus. But we must remember that this school and college have been in operation for more than forty years. Such results are not attained in a day or two. It was founded in 1837. W. Miller's connection with it commenced in 1862. It took a fresh start in 1864. The present total annual cost of the Institution is about 51,000 rupees. Of this amount 23,000 rupees is contributed by the students themselves, some 7000 rupees is received by Government grant, and the remaining 21,000 rupees comes from home. W. Miller pointed out to me a young Karen from Burmah, and there are many others from different missions who come up to this College for training.

For Friends' Review.

#### THE MINISTRY OF WOMEN.

That woman in the Christian Church has a part in the preaching of the gospel has been so fully proved and exemplified by Friends, that it needs no confirmation in a journal devoted to the interests of the Society. But what that part is, and how to be exercised, are points open to consideration.

If we observe the whole scope of Bible doctrine in regard to woman's place in the Church, we find that it is to be occupied in subordination to the higher authority of man.

In Old Testament history her hymns are preserved as sacred treasures in the worship of saints; and priest, scribe, general and king sought her advice and accepted her counsel, yet no woman was ordained to minister at the altar from amongst the house of Aaron, or the tribe of Levi. The Mediator of the new covenant, "established upon better promises," commissioned the woman of Sychar with a message to her fellow townsmen, and accompanied it with His power, but nowhere do we read of our Saviour conferring the apostleship upon a woman.

The daughters of Philip were recognized as prophetesses, Apollos was taught the

way of God more perfectly by the faithful Priscilla, and St. Paul commended Phœbe as a minister of the church at Cenchrea; yet throughout the New Testament instructions for the guidance of women in the family and in the church are given with direct reference to their sex.

Whenever a portion of the truth has been nearly lost sight of by the Church, the very effort required to bring it again into notice makes it necessary to be careful to give it only its due prominence. And perhaps there has been some danger among Friends of the ministry of women being occasionally exercised without that judgment which a matter so important demands.

The strict injunction that women shall not pray or prophesy with the head uncovered, the positive, "I suffer not a woman to teach, nor usurp authority over the man," should ever have an influence in her public ministrations.

That inestimable characteristic of a virtuous woman, "She openeth her mouth with wisdom, and in her tongue is the law of kindness," can never be more forcibly illustrated than in preaching the gospel of Jesus Christ.

The writer recollects a conversation between two faithful ministers of a generation now nearly passed away, women who labored abundantly and travelled far in the service of their Lord. Both expressed the sentiment that they felt it obligatory on themselves not to occupy the time so as to preclude or impair the exercises of men in the station of ministers who were present in a meeting.

There are some mistakes that women should be especially careful to avoid; one is to reiterate the same ideas, or to wander from subject to subject till the hearers become wearied and confused; the other to allow the abundance of the heart to overflow in words when others have well spoken, and so lessen instead of deepening the impressions already made.

To speak for "the relief of one's own mind" is a motive that should be kept under restriction; and sometimes it may be better for an individual to bear her own burden silently than to throw it upon the meeting, when it is not in a condition to be benefited by it, trusting that it may be profitably uttered on some future occasion.

These remarks are not made with any design to discourage women from accepting humbly and lovingly their share in our Saviour's command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;"

but that they may do it winningly, wisely and effectually, through His grace and strength, who has all power in heaven and in earth. X.

### OUR LONDON LETTER.

The death of Stanley Pumphrey caused a solemn feeling to prevail over the opening of the Meeting for Sufferings on the 4th. Prayer was offered that his mantle might fall on others. "What I do thou knowest not now," seemed to be the message to his sorrowing relatives. There is a call to strengthen the things that remain, and to keep our ranks in the Lord's cause. One and another passes away, but One remaineth who is all-sufficient, and the path of the just which is as a shining light, should be a way-mark for us who follow.

The Opium Committee reported, and was discharged; 13,800 copies of the appeal had been put in circulation, and they believed that in the existing state of public affairs, enough had been done for the present. But they hoped that this subject, important as it is, would be again brought forward, when a favorable opportunity presented.

Letters from Isaac Sharp, dated from Ballarat, Victoria, Twelfth mo. 28th, and from Melbourne, First mo. 10th, were to hand. He was well, and occupied in visiting Friends. He speaks of Australia as a land where gold abounds, but Friends are few; Quakerism has a hard struggle in that land. He intended to be at the General Meeting at Hobart Town in Third month. An address had been issued by Melbourne Annual Meeting to the scattered members of the Society in Victoria. It was read at the Meeting for Sufferings and evinces an earnest, kindly spirit, likely to have a good influence.

H. S. Newman having visited many mission stations of different religious societies in Southern India, is probably now returning to Friends' station at Hoshungabad, prior to taking ship for England, from Bombay, on the 17th inst. His tour has been very interesting, and he has been kindly and cordially received by the missionaries. It is very pleasant to see workers of different denominations harmonizing and laboring side by side, as is the case so largely in India. In that wide country, the various societies divide up the territory between them, so that each in its allotted portion works without interfering with others. H. S. Newman will be feeling the loss of his brother-in-law, S. Pumphrey, to whom he was so closely attached.

The two English women Friends, M. Felt-ham and E. Clayton, in Syria, have nearly

concluded their visit. After more than three months' stay at Brumana, during which they have labored in the Mission, particularly in the Cottage Hospital, Training Home and Mothers' Meeting, they were to proceed in the early part of the present month southward to Ramallah, where they expected to spend a week inspecting Friends' work. "A possession of a burying place" has just been acquired at Ramallah, which will render the mission in future independent of other churches in regard to the burial of the dead. The day school carried on in the town has acquired so good a reputation, that several Mohammedan Sheikhs (head men of villages) have asked for lodging for their sons in Ramallah, so that they may attend the school. It is a great thing to overcome the deeply rooted prejudice of the Moslems against all Christian influence. From Ramallah, the two Friends will probably pass on to Jerusalem, and shortly after, return home to England.

The Quarterly Meeting of the Committee of Friends' Syrian Mission, was held in London on the 3rd, and was partly occupied in hearing of the commencement of the new Girls' Training Home at Brumana, subscribed for by Friends in New England, New York and Philadelphia. It is a source of pleasure that English and American Friends are working together so heartily for the cause of the Syrian Mission. The Boys' Training Home has proved a means of much help to the district, and there is every prospect that a future of success and blessing lies before the kindred institution—that for the girls, the foundation stone of which has probably by this time been laid. There is no feature of the Society of Friends in the present day, more cheering than these little Foreign Missions, few though they be. In these we may see the Society aggressive—growing and extending—yet with its primitive simplicity and spirituality remaining.

In Madagascar, the staff of Friends are busily employed; a Friend printer is still needed at Antananarivo, and the committee are also desirous of meeting with a nurse to send out in order that the hospital, which stands empty, may be opened. The Medical Mission is in active operation, and Dr. J. T. Fox is also training native students to assist in medical work, finding them intelligent and eager to learn what will qualify them to be of use to their fellows. William Wilson came home to England two months ago, and expects to remain here a year, principally to acquire medical knowledge before returning to Madagascar. William Johnson is also expected home in six months' time. So the few Friends in the island are likely to have plenty of work on their hands.

LONDON, Third mo. 10th, 1881.

**THEATRES AND VICE.**—The extraordinary popularity and success in this country of an actress who flaunts her vice in the face of the community, is proof, if any were needed, that such vice and theatres are congenial. True Christians can no more frequent plays now than they could when they were forbidden to the Christians of the early centuries. A large proportion of the plays and operas which succeed tend to destroy the modesty of the women, and corrupt the men who listen to them.

### CHRIST, OUR SALVATION.

Christ in Heaven making intercession is one thing; this is a great and glorious truth. But Christ in the soul, there also living "to make intercession for us with groanings, that cannot be uttered," is another thing. The Spirit that dwells in the saints is frequently in the Bible represented as the Spirit of Christ and as Christ Himself.

And Christ's strength is made perfect in the soul of man only in its entire weakness; that is, only in the absence of all dependence on its own strength. Self must be renounced in every respect in which we appropriate Christ. He will not share the throne of the heart with us, nor will He be put on by us except in so far forth as we put off ourselves.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Great prevalence in prayer, then, is an evidence that we abide in Him. But a want of prevalence in prayer is conclusive evidence that we do not abide in Him. No man sins while he properly abides in Christ. Christ in us, Christ actually present, living and reigning in us as really as He lives and reigns in glory, is our only well-grounded hope.

Many seem to have conceived of Christ as their hope only in His outward relation, that is, as an atoning Saviour, as a risen and ascended Saviour. But the indispensable necessity of having Christ within them, ruling in their hearts and establishing His government over their whole being, is a condition of salvation of which they have not thought. Christ can not be truly and savingly our hope, any farther than He is received into, and reigns in our souls. To hope in merely an outward Christ, is to hope in vain.

Christ is also our salvation. Becoming our salvation, includes and implies the following things:

1. Atonement for our sins.
2. Convincing us of, and converting us from our sins.
3. Sanctifying our souls.

4. Justifying or pardoning; and accepting or receiving us to favor.

5. Giving us eternal life and happiness.

6. The bestowment of Himself upon us as the portion of our souls.

7. The everlasting union of our souls with God.

All this, Christ is to us, and well He may be regarded, not only as our Saviour, but as our *salvation*.—From "*Guide to the Saviour*," by C. G. Finney, 1848.

For Friends' Review.

### THE "ENTOMBMENT" OF PENN'S REMAINS.

The late proposition made to the Pennsylvania Historical Society—though indefinite and perhaps hardly authorized—looking toward the removal of the remains of William Penn from their present resting place in the burial-ground at Jordans, England, to a stately mausoleum in the new City Hall, in this city, I trust will be promptly negatived, both by the living representatives of that worthy founder of our Commonwealth, and by the Society of Friends everywhere.

In considering the merits of any proposition so startling as this, due weight should be allowed to the conscientious views of the person himself when in life. To every thoughtful reader of the life of the author of "No Cross, No Crown," there will be no hesitation in believing that, could it have been suggested to him that his bones should ever be the subject of such a transference as has now been suggested, it would have been the occasion of an overwhelming sorrow and repugnance. In the centre of that City of Brotherly Love, which he himself assisted to mark out, and upon an open square of which it was one of his first cherished thoughts, that an unostentatious building should be placed where his Heavenly Father might be worshipped in spirit and in truth, there we find a stately structure rising, upon the pinnacle of which is to be placed a statue of Penn; and, entombed beneath the base of which, it is proposed that his remains should rest.

When, a few years ago, it was suggested that a statue should be erected to the memory of Menno Simon, in Holland, it became the occasion of much grief and humiliation to the Mennonites in this country, who well knew how wholly opposed was the scheme, to the spirit which animated the lowly-hearted founder of their religious society. I trust that a similar concern may rest upon our own members at this time, to let it be known that we do not covet, for ourselves or for any of our ancestors in the simple gospel faith, the "storied urn or animated bust," the marble statue, or stained memorial window, or any similar device which the world so craves.

"He [honors] the dead  
Who lives as they desire."

Let the people of Penn's city, if they indeed wish to honor his memory, be incited to a fast such as the prophet of old proclaimed in Israel. The play-houses which Penn's soul loathed, let

us away with ! The routs and balls and senseless pleasures which he abominated, let us remove out of sight ! The vile, debasing literature which is invading our homes, despoiling our youth of purity, let us doom to the fire as did Savonarola in the plaza of Florence. And finally, all the extortion and gambling and lotteries, which we term "speculation,"—what would Penn think of these, who, in settling his own province, cautioned those who might purpose changing their abodes, not rashly to do so, but, in forming their plans, to let the glory of God be the paramount thought ?

Thus, with deeds of righteousness, temperance, virtue and good-will, we may truthfully honor the memory of the founder of our city. But, (so far as Friends are concerned) to countenance this scheme of exaltation, would, it seems to me, be a dishonoring act, accordant neither with the professions of Penn and his fellow-helpers, nor with the simplicity of those religious and moral principles by which we still claim to be animated.

JOSIAH W. LEEDS.

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## FRIENDS' REVIEW.

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PHILADELPHIA, FOURTH MO. 2, 1881.

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THE Corinthian Church, from the account given of its meetings in the first Epistle to it, abounded in spiritual gifts. Its members were fond of the more striking one of speaking with tongues, but were told that this was only a sign, a display of divine power, bestowed upon believers in order to impress unbelievers, and that it did nothing for the edification of the church. The Apostle teaches that the very best and highest of all the gifts of the Spirit is LOVE ; a love which fulfils the law, loving God with all our heart and our neighbor as ourselves. Yet he again urges that, first following after love, they should also desire spiritual gifts, and especially that they might prophesy, or "speak unto men to edification, exhortation and comfort;" that is preach under the influence and direction of the Holy Spirit.

But the preaching should be in intelligible language ; clear and "easy to be understood." The speaker was to use his understanding as well as his spirit or heart's affections, whether in preaching, prayer or praise. Paul would rather speak five words with a right use of his understanding so that by his voice he might instruct others, than ten thousand words in an unknown tongue. He presses again the good use of the understanding ; "Brethren, be not children in understanding ;" "in understanding be men." Paul had a high estimate of the power of so apparently weak a means as worldly men called "the foolishness of preaching," but he did not believe in foolish preaching ; he wished preaching to be sound,

sensible, plain, easily comprehended by the hearer, yet under the power and putting forth of the Spirit of God. Without this no man could edify the church any more than a trumpet in time of war would call the army to battle if it were so sounded that the soldiers could not tell what it meant.

Is there not a call for the comparatively large number of well-educated men and women among us to look at this subject ? Is there as earnest a desire among this class to be used of the Lord as there should be ? Ought cultivated powers to be exerted upon everything else, law, business, social life, philanthropy, or politics, but to be withheld from the glorious work of preaching ? What a blessing would it be to many of this class if they would with much simplicity go to the Lord Jesus, and presenting themselves as a living sacrifice, "desire" of Him spiritual gifts, "especially that they might prophesy." The Lord has need of them ; the church has need of them. The prime of mature mental power and energy soon passes, and they should not delay, lest they have but the remnant of God-given talents to offer for service to Him who has bought them ; and at the last come before Him with a few gleanings instead of "bringing their sheaves with them."

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AS THE Yearly Meetings are about to begin we would call the attention of Friends to the value of accurate and full reports of the statistics of our membership as called for by the annual queries. Also of careful reports of Bible schools, and home and foreign mission work. The actual numbers, and the gain or loss from last year should appear. If statistics are used at all it is very desirable that they should be correct. "Whatever is worth doing at all is worth doing well" applies not less to these than to other things. Numbers do not fully represent the condition of a church or the fruits of its faithfulness. Yet they may either cheer the earnest servants of the Lord, or if they show a falling off, may stimulate to humble confession and prayer for more life and power. We would ask all correspondents kindly to forward any printed reports of the Yearly Meetings which shall be issued this year, to this office.

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WHILE we think there is scarcely a possibility that an attempt even will ever be made to remove the remains of William Penn to Philadelphia, we do not doubt that Friends would universally deprecate such a proposal as abhorrent to their regard for this truly eminent man, and a violation both of his and their religious sentiments.

It is very desirable that there should be a full representation of the Yearly Meetings at the meeting of the Associated Executive Committee of Friends on Indian affairs, to be held at Baltimore on the 8th of Fourth month.

*Errata.*—On page 457, No 29 of this volume, the name of *Thomas Compton* should be *Samuel*.

On page 515, No. 33, line 27 of second column, *faculties* should be *families*.

#### DIED.

**COX.**—At the residence of R. Hornor, in this city, on the 7th of Second mo., 1881, Elizabeth J. Cox, aged 60 years; a member of the Western District Monthly Meeting. She was of a meek and quiet spirit, bore a long illness with remarkable patience and resignation, and her friends have the comforting assurance that she is safely gathered to her heavenly home.

**HUNTINGTON.**—In Jericho, Chittenden County, Vt., Second mo. 3d, 1881, John Huntington, aged nearly 77 years. Possessed of a quiet and remarkably cheerful disposition, he led a humble and unobtrusive Christian life. When near his close he said he had no fear of death, and that he had the assurance that all would be well with him. In this quiet state of mind he passed away to the spirit world.

**STANTON.**—At her residence, in West Liberty, Ohio, Third mo. 6th, 1881, Angelina Stanton, aged 72 years. She was the daughter of John and Elizabeth Watkins. She has long been a valued member and Elder of Goshen Monthly Meeting. Eight months previous to her death, she was rendered helpless by a stroke of paralysis; but she was never heard to murmur, was cheerful and resigned to the Master's will. One who witnessed her sufferings said, "To her death had no terror, she triumphed by faith."

**SWAN.**—At Westernville, Oneida Co., N. Y., on the 5th of Second month, 1881, Mary Hill, wife of John Swan, aged 67 years; a member of Westmoreland Monthly Meeting. A short time before her close, she said she knew she should praise God through an endless eternity.

**HODGIN.**—At her residence, in Chatham County, N. C., on the 14th of Second month, 1881, Mary Hodgin, aged nearly 79 years, after a lingering illness, which she bore with great Christian fortitude and patience. She was a member of Cane Creek Monthly and Rock River Particular Meeting. As a shock of corn cometh in its season, so we believe she is safely garnered in her heavenly home.

**HARVEY.**—At Earlham College, Richmond, Ind., Third mo. 5th, 1881, Lewis C. Harvey, son of Nathan and Sarah Harvey, of Bloomingdale, Ind., in his 24th year. He was a member of the Sophomore Class. He was held in high esteem among his schoolmates. The family and friends have the comforting assurance that their great loss is his eternal gain. He said if he did not recover that it would be well with him, and desired that his schoolmates should know it.

**BULL.**—In West Oneonta, N. Y., on the 26th of Twelfth month, 1880, Lydia, widow of Henry Bull, aged 85 years, a beloved member of Butternuts Monthly Meeting. She had acceptably filled the stations of Overseer and Elder for many years. For the last six years she had been an invalid, suffering almost constant pain, but always with patience and resignation. She looked upon the approach of death with calmness, feeling that all was well.

Asleep in Jesus; blissful rest!  
Whose slumbers are supremely blest.

**NILES.**—In West Oneonta, N. Y., on the 8th of First month, 1881, Hanson Niles; aged 79 years, (brother of the above), a worthy member of Butternuts Monthly Meeting. His genial nature endeared him to a large circle of friends by whom he will be greatly missed, but they are comforted by the trust that their loss is his eternal gain.

**BARKER.**—Second mo. 15th, 1881, in Boone Co., Ind., Lydia E., wife of Samuel Barker, and daughter of Allen and Semira Middleton, deceased, aged nearly 29 years. She died in peace.

**LECTURES AT HAVERFORD COLLEGE**, by Prof. R. L. Quinton. Fourth mo. 30th, "What the Stars are Made of," (An Exposition of Spectrum Analysis). Fifth mo. 6th, "From Chaos to Cosmos," (World-building and Arranging). Fifth mo. 13th, "From Cosmos to Man," (Life Development—Panoramic Scenes of Worlds Gone by). All the lectures are illustrated. Lectures begin at 7.15 P. M. Trains leave the College Station at 8.41, and 9 P. M.

**THE Twelfth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting**, will be held in Arch St. Meeting-house, Philadelphia, on Fifth day, Fourth mo. 21st, 1881, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, Clerk.

**FRIENDS' FREEDMEN'S ASSOCIATION of Philadelphia and its vicinity.** The Annual Meeting of "The Contributors" will be held in the Committee-room of Arch Street Meeting-house on Second day evening, the 18th inst., at 8 o'clock. Friends who are interested in the cause, and others are invited to attend.

THOMAS SCATTERGOOD, Secretary.

**THE Twentieth Annual Meeting of Friends' First-day School Association of Philadelphia and its vicinity** will be held in the Committee-room of Friends' Meeting-house, on Twelfth street, below Market, on Third and Fourth-day evenings, the 19th and 20th instants, commencing promptly at 8 o'clock. From 6.30 to 7.30 each evening a simple tea will be provided in the upper rooms of the meeting-house for those in attendance. Friends and others are cordially invited to attend.

**THE next annual Conference of the Association for the Reform and Codification of the Laws of Nations** will be held in the great hall of the Hanse at Cologne, beginning Eighth mo. 16th. Judge Charles A. Peabody, of New York, has been elected Vice-President of the Association for the United States of America.

At a meeting of the Chicago Lumbermen's Exchange, held Third mo. 7th, the President of the Exchange said, that, owing to the enormous growth of the lumber business, it will take only twenty years to exhaust the great pine forests of our country at the present rate of destruction. The total receipts of lumber at Chicago during 1880, were 1,564,000,000 feet.

A RECENT decision of the Circuit Court of the United States at Chicago has pronounced that under existing law a Chinese cannot be naturalized as a citizen. The law applies only to "aliens being free white persons, and to aliens of African nativity, and to persons of African descent." The law is wrong.

## RELIGIOUS INTELLIGENCE.

THE statistics of the Roman Catholic parish schools in the United States show immense exertion and self-sacrifice to educate their own children under the influence of their own religion. There are 2,383 of these schools with 423,383 children. This example should inspire Friends with fresh self-denial and generosity towards our own schools.

THE *Moravian* has an account of a work of grace among the Moravian congregation at Litiz, Penna. Every care was used to avoid excitement or disorder, and only when the evidence was clear that the Holy Spirit was affecting with unusual power the hearts of many, were special meetings held, and an invitation solemnly extended to all who might be spiritually distressed to ask an interest in the prayers of others "There were at least twenty-six undoubted conversions, . . . and God alone is able to number the souls that have been quickened, and the lives that have been consecrated to His service." This is but another proof of the Lord's answer to fervent continued prayer for a quickened spiritual power and blessing from Him, and that true revivals, when those in authority are in accord with the Lord, are very similar in character and helped by similar means.

WILLIAM TAYLOR sent out six more mission workers to Panama and South America in Second month. His missionaries are supported by the people among whom they labor; only traveling expenses and outfit are supplied from home.

THE New York City Missionary and Church Extension Society of the M. E. Church reports 16 places of worship, 5,000 children in Bible-schools, under 500 teachers, and an expenditure last year of \$45,560.91.

THE mass has crept back among us, (of the Church of England,) with which we thought we had done forever, and the honorable name of Protestant, once our proudest distinction, has been made over to the Church of Scotland and the Dissenters.—*James Anthony Froude in Good Words.*

THE Livingstone Inland Mission, says the *Independent*, has now five stations on the Congo River. There are eleven missionaries now in the field and two died of hardships and fever. Four more have started from London, taking with them a steam launch. The missionaries have encountered great difficulties from the climate, the necessity of carrying large quantities of goods to barter with the natives, as they use no money, and from the rough traveling presented by river banks. The five stations are at Banana at the mouth, which is a sanitary station and base of supplies: Mataddi, Paraballa, Banza Montiko, and Manyanza. The latter is frequented by natives who come to it from nineteen or twenty towns and exchange fruits, onions, fish, cassava-bread, groundnuts, palm butter, &c., for cloth, wine, guns, powder, and crockery from the coast. It is hoped that these missions may be self-supporting by trade and industries.

THE number of persons of African descent in the United States has advanced according to the late census to 6,577,151, a full answer to the theory that the negroes would perish if emancipated.

## TEMPERANCE NOTES.

THE Germans in Chicago are seconding the efforts of the Women's Temperance Union to enforce the temperance laws and close the saloons for a part if not the whole of First-day. The Chicago Citizens' League also is making a vigorous attempt to enforce the law which prohibits the sale of liquor to minors.

"WHY THIS WASTE?"—The brewery of Mr. Bass, at Burton-on-Trent, (England) requires the product of 70,000 acres of land to furnish barley enough to run the works for one year. How much bread for the poor this grain would make!—*Christian Helper.*

THE *Independent* says: "The railroads are rapidly becoming temperance organizations. The Iowa Central road has just issued an order prohibiting conductors, engineers, station agents, and other employes of the company, from smoking, or drinking whisky, ale, beer, cider, or other intoxicating liquors, while on duty, under the penalty of discharge or suspension from service. Of course this step is dictated more by self-interest than by philanthropy, but ought not this consideration to be equally powerful elsewhere? It is not the interest of society to rear criminals, to make madmen, to brutalize men and women, or to beggar the masses."

EARNESTNESS in a cause sometimes leads to one-sidedness. We have believed that it was not proved, but most probable, that the wine generally used in the time of our Saviour, as for instance at the marriage of Cana, was alcoholic. Certainly alcoholic wine must have been common from the time of Noah. The law of the Nazirite, the provision that priests should not use wine when engaged in the temple service, the denunciations of its use by Solomon, and of drunkenness by the prophets, all show that intoxicating wine was a common drink. John the Baptist was a total abstainer, but our Lord was called "a wine-bibber," though doubtless perfectly pure and correct in His use of wine. The wine used by the Corinthians at their love feasts was alcoholic, as it is said some were "drunken." In those times the use of distilled spirits was unknown, and temperance was easy. In our times the abounding of distilled spirits, the customs of social life among many, both rich and poor, and the existence of drinking shops everywhere, make temperance extremely difficult except through total abstinence. One's own safety and the safety of others urges the persuasion that it is our duty "neither to drink wine nor anything whereby our brother stumbleth or is offended or is made weak."

This is strikingly illustrated by a correspondent of the *London Christian*, who tells of attending a prayer meeting forty-three years ago, to which he was taken by a pious young man. In this meeting five others beside themselves took part. Out of the seven three had beld on faithfully in the Christian course, all of whom regard total abstinence as a great means under God of their preservation. All the other four fell into drinking habits. Of one he writes:

"Saddest of all was it in the case of that excellent young man to whom I owed so much. I enjoyed his society for only four months after I went, as he then went to the city, but did not be-

come an abstainer. He had every other advantage, however; decidedly religious himself, he went to reside with pious relatives, and if ever young man was expected to do well it was he. Total abstinence was then almost unknown, and in the house where our young friend lived—the house of a well-known leader amongst the churches—wine, and often something stronger, was freely used at table. Our friend from the country was expected to drink like the rest.

"He and I regularly corresponded. At first, his letters were serious, interesting, and profitable; by-and-by they gradually changed. In course of time he paid us a visit, and then the change was sadly manifest; his conversation was actually flippant. We were in the midst of deeply interesting revival work; but he took no part in it, and no persuasion could get him to the prayer-meeting. A few years after he was taken into his father's business. A change for the worse soon made itself manifest; he was decidedly intemperate. Within five years from his joining the business his habits brought him down, and he died before he reached his thirtieth year. I add no comment. My heart sinks as I recall the facts."

H.

FROM misunderstanding our informant, the account of the almost unanimous vote of the colored people of Greensboro, N.C., appears not to have been correct. A correspondent writes that for two years "no-license" was carried by large majorities, but as the law was not properly enforced, at last election the prohibitionists abstained from voting.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

LESSON 8. Fourth month 17th, 1881.

THE PHARISEES REPROVED. Luke xi. 37-47.

GOLDEN TEXT.—"But do not ye after their works, for they say, and do not."—Matt. iii. 23.

After the last lesson Luke narrates a visit of the Lord Jesus to the house of Martha and Mary at Bethany (x. 38-42.) Martha was busy and over-anxious about providing, and almost chided both Jesus and Mary because the latter did not help her. Mary sat at Jesus' feet, listened to his teaching, and was commended for seeking saving food for the soul as the one thing needed. A disciple asked the Lord to teach them how to pray, and was given nearly the same form of prayer as had been given nearly two years before in Galilee. Our Lord followed this by the parable of the friend asking bread at midnight, teaching importunity in prayer by it, and the appeal to our disposition as parents to give food to our children. Then is told the healing of the dumb man who had an evil spirit; the charge against our Lord of using Satanic agency in casting out demons, and His defence of Himself. The Lord then condemned that generation for their hard-hearted unbelief in asking a sign after all His display of love, power, authority and miracles, and contrasts them with the Ninevites and the Queen of Sheba, who believed. The Pharisees, having tried harsher measures, now seem to have sought by apparent friendliness to lead Him to commit Himself, so as to come under the con-

demnation of the authorities. The time and place of this lesson are uncertain.

### THE LESSON.

Verse 37. *And as He spake.* He had been upbraiding the people of that generation for their unbelief.

*A certain Pharisee.* He felt doubtless that he was included in the condemnation; he would test our Lord in private, and *besought Him to dine with him.* The Jews had two meals, one about 11 A. M., of milk, fruit, cheese, &c.; the second, about 3 P. M., was the principal meal. This was the earlier meal. (Barnes.)

*He went in and sat down to meat.* Our Lord mingled socially with all classes—Pharisees, publicans, sinners, Samaritans,—to do good to all.

38. *He marvels that He had not first washed.* Jesus went in, and without washing, reclined at once at the table. He met the question of ceremonial washing by rejecting it, as it was not a matter of cleanliness, but an onerous tradition. The Pharisee was amazed; a rabbi would have suffered death rather than have done thus; he would even have bathed himself after coming in from among the unclean multitude.

39. *The Lord said unto him.* Love is severe when necessary. He accepted the Pharisee's hospitality, but faithfully reproved his errors.

*Now do ye.* Really ye do, make clean the outside of the cup and the platter (a broad, shallow dish.) *Your inward part.* Your heart and mind. *Is full of ravening.* Of extortion; of getting money by force and fraud. The Pharisees washed the outside of their vessels, but the food which filled them had been gotten by wrong, and was used with sensual freedom.

40. *Ye fools.* Thoughtless ones. *Did not He that made that which is without make that which is within also.* He who made the outward body, which you are so careful to keep ceremonially clean, made also the spirit, and asks for purity of heart and obedience.

41. *Give alms.* Charitable gifts. *Of such things as ye have.* That is, according as you are able. Do but give of what you have in your vessels with unselfish love born of faith in God, and outward ceremonial uncleanness will not hurt you. Seek purity of heart and true benevolence.

42. *Ye tithe mint and rue and all manner of herbs.* Keep a due proportion in religious things; to pay the tenth part on small things is right; but you neglect the great things; *judgment,* doing justly to all, rich and poor: *and the love of God,* which was the first thing enjoined by the law, and would make you kind to others.

*Rue.* A garden herb. Fruits of the earth only were subject to tithes by Moses' law. The scrupulous Pharisees added tithes of herbs.

43. *Woe unto you!* Terrible words; meaning misery, calamity, will come upon you. *Ye love, &c.,* they were proud, self-seeking, loving the praise of men and social distinctions.

*Uppermost seats.* Seats of honor in the synagogue, prepared for the elders of the congregation and doctors of the law. *Greetings in the markets.* The markets were resorted to not only to buy and sell, but also to meet with friends, hear news, &c.

44. *Woe unto you, Scribes and Pharisees, hypocrites.* You pretend to be godly, pure and

exact in keeping God's law, but are like foul graves over which men tread and become unclean without knowing it. The words quoted are omitted by some authorities.

45. *Lawyers.* Men learned in the Mosaic law. How they differed from the scribes is not known. *Thou reproachest us also.* Jesus had not spoken to him; it was his own conscience which reproached him.

*Ye laid men.* They laid down rigid rules for the observance of the law in all kinds of cases, and made the keeping of the law very burdensome.

*Touch not, &c.* They lived out of the busy world, and did not feel these restrictions like the common people.

47. *Ye build the sepulchres of the prophets.* You build costly tombs and monuments for the prophets to gain popular favor, and yet your own consciences tell you that you approve of the deeds of your fathers who killed them.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. The heart is easily self-deceived; it is ever ready to make religion consist in outward acts and ceremonials rather than in being right with God inwardly.

2nd. The Pharisees thought Jesus a sinner because he did not wash his hands in obedience to a religious custom not commanded by God. Our Lord rejected the empty tradition and unmasked the man's real character by a quiet deed. Not taking off the hat to people often tried what sort of Christianity such persons had in the times of our early Friends. Sometimes it tests people even now.

3rd. The Pharasaic spirit makes much of very little things. It regards vestments, bowing to the east, a peculiar cut of clothing, &c., as more important than true Christian character, judgment and the love of God.

4th. Alms given out of the pride of being thought generous, or from delight to make other people obliged to you, shows hypocrisy. But the least thing done from genuine, unselfish love begotten of the Spirit of Christ, is better than all outward pretence of holiness.

5th. Some people think great Christians who do big things need not attend to little matters of conduct. Christ did not think so; He said, these ye should not leave undone.

6th. Let us honor people while they live, show them proper love and respect, and follow all that is good in their teaching or example. This is better than neglecting them till they die, and then praising them much.

7th. Do not be as hard on others as on ourselves, or we shall come under our Lord's rebuke to the lawyers.

cate received and one issued. The Missionary Board made their annual report, showing they had not been idle during the past year. John Riley, from Hamilton Co., Ind., has been with us, laboring very faithfully in the temperance cause; he attended two of our meetings and delivered two lectures. All of his labors we humbly trust will be crowned with success.

MIRA SMALL.

New London, Ind., Third mo. 21, 1881.

GOLDSBORO, N. C., Third mo 16th, 1881.

For the past few weeks our hearts have been made glad by the company and labors of our dear friend, Ervin G. Taber, of Friendsville, Tenn., who after engaging in a series of meetings at Neuse with James Jones (where I trust much good was accomplished) visited Friends at Bethany, and returned to our Monthly Meeting, held at Woodland, Third mo. 5th. Here he was favored to preach the gospel so clearly and powerfully that we believe many hearts were warmed and the name of the Lord was glorified. He was with us again that night, next day and next night, when he was enabled to bring forth out of his treasure things new and old, greatly to our encouragement. He then visited most of the families of New Hope meeting, and held two meetings with them, and returned to our meeting again on Fourth-day, where he had good service, much to our satisfaction. He then left for Nahunta Monthly Meeting, to be held on the 12th. Sophia Barker, from Deep River, was also with us at our Monthly Meeting, with a minute liberating her for family visiting in this Quarter, in which service she is now engaged. We hope her labors may prove a blessing to us. Surely we ought to be thankful for the continued evidences of God's love in thus sending His servants among us to declare the unsearchable riches of Christ, "For it hath pleased God by the foolishness of preaching to save them that believe." But while our hearts have thus been made glad, they have also been made sad at hearing of the death of our dear friend Stanley Pumphrey, who has endeared himself to many of us for the past few years. But it is consoling to us when we think of his being taken as a choice one of the flock, instead of a cumberer of the ground.

JOHN S. MOORE.

## CORRESPONDENCE.

HONEY CREEK Mo. Meeting was held Third mo. 12th. Riley Dixon returned a minute granted him two months ago; he had visited about forty families and twenty meetings. Several returning minutes were read for our ministers. Six received into membership and one request, one removal certi-

LOOK AFTER THE SCATTERED ONES.—Having met with many in Western Kansas who have been members of our Society, but who are now not only lost to the Society, but often to the world, as far as any influence for good is concerned, I have thought it right to suggest to those interested in the welfare of Friends, especially young Friends,

who are coming West, that it would be well to furnish such with as many addresses as could be obtained of Friends living in that part of the West likely to be visited by them, in the hope that they might find a satisfactory place in a neighborhood where there would be some one to take a religious interest in them. This would not only be a great advantage to those who come, but often an equally great one to those who are here. If there were some means by which the whereabouts of Friends here could be more generally known, it would greatly aid in this matter. E. H. McCracken.

Kenneth, Sheridan Co., Kansas.

THE small band of Friends in Washington, D. C., are in earnest. They hold a meeting, and, Bible Class afterwards, on First-day morning.

OSAGE MISSION.—Since my last report we have been occupied in our regular work, in connection with meetings and Bible-school at the "Mission," which seems to be prosperous; meetings are usually well attended, and many of the children manifest a religious interest by attending of their own choice our mid-week evening prayer meeting. We have been visiting families as the weather would permit. I have just returned from a tour to five of the Western "Bands," where I visited many of their families, encouraging them in what I saw that was good, and reproving that which I saw amiss, as I thought they were "able to bear it." At nearly every place the exclamation was, "We want you to come and stay with us all the time." I found many of them engaged in making preparations for putting in their crops by resetting fences, making rails, &c. A great many seemed very anxious to have some prairie broken, which they are unable to do with their small horses; but on account of "limitations," I fear they will not receive the assistance they need. On account of some Friends having a prospect of retiring from the work here, and others feeling they were only transient in their stay, we decided it was not advisable to ask for the establishment of a Monthly Meeting at this time, but in lieu of it to organize a "Mission Church," making a public profession of our faith in the fundamental doctrines of the gospel as held by Friends, necessary to membership. The organization was effected yesterday. On account of the inclement weather the attendance was not large, but we look forward hopefully for good results to follow. The work at the Kaw Agency remains about as last reported. Taking a prospective view of the work, appearances are favorable in many respects for more being accomplished in the

future than has been in the past, but we can only work and pray and trust God for results in due time. Yet as we look back we find very much to praise our heavenly Father for, in that He has been so kind and loving to us in times of trial, making a way "where there was no way," also in giving us so many to help forward the work.

JONATHAN OZBUN.

Pohuska, I. T., Third mo. 7th, 1881.

MEET PRESENT ISSUES IN THE WORLD.—As early as the second century we find a letter addressed to Diognetus, which says:

"The Christians are not separate from other men by earthly abode, by language or by customs. They dwell not in cities of their own. They use not peculiar language, nor affect a singular mode of life. They live in cities of the Greeks or of the Barbarians, just as chance has cast the lot of each, and while they conform to the usages of the country with regard to dress, food and similar external matters, yet they show a peculiarity of conduct wonderful and striking to all."\*

Ah, my friends, there are living issues that demand that we, if faithful, should be a peculiar people in our unselfish devotion to the cause of Christ. The harvest field of the world lies before us, in which comparatively few sheaves have been gathered. May none of us forget the work of to-day in our worship of the past, but zealous in our present duties, and reaching forth to the things that are before us, let us press towards the mark for the prize of the high calling of God in Christ Jesus. E. W.

Maine.

#### INDIAN MATTERS.

ASA C. TUTTLE reports under date Third month 16th, 1881, the death of the third Chief of the Modocs, Shognostie Jim. He had been long confined with illness, and had been an exemplary man for some time among his people, and a Christian. Not long before his death, he had a dream in which he seemed to meet and talk with the Lord Jesus, and to see the glories of heaven, with the reward in store for him. But he was told that he must come back and stay with his people for a little while longer. This longer stay has been blessed for good to his people. A Modoc woman who died recently had a similar dream. It should be added that there is nothing in the sober and sound teaching of our friends which leads these people to expect such dreams; nevertheless they recognize that such impressions have

\*Neander's Church History, Vol. 1, page 96.

been confirming to the Modocs, whose knowledge of the future state and the realities of Christian truth has been so recent and so feeble. The Lord is very condescending to the needs of His children; and if it please Him that among the poor and needy of His flock, "Young men see visions and old men dream dreams," who shall say unto Him, "What doest thou?"

SOME TIME before Shognostle Jim was confined to his house, he became scrupulous about carrying a gun as a policeman. At the close of a religious meeting he said to E. H. Tuttle: "One thing troubles me," and when asked what it was, said: "I cannot carry my gun and act as marshal." He was advised to be true to his convictions. So the Lord Jesus teaches His babes the truth of His own religion.

AT THEIR social religious meetings, fifteen take part in vocal expression, and some of the women engage in prayer. The winter has been very severe; the supplies sent by Friends, very timely. E. H. Tuttle writes, that often, on lying down at night, she wondered whether any in the camp would be frozen before morning, but all escaped.

#### SECRET SOCIETIES

"Prove all things; hold fast that which is good."—Paul, in Ephesians.

This is broad advice and good for all, but how will you follow it?

The same Apostle says: "Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Thus the Apostle had light. John tells us, "The life was the light of men." In that light the virtues and vices were properly distinguished by our forefathers, and gospel doctrines became more and more clear. War, slavery, plainness, and many other subjects were seen in their true light. The churches of to-day profess that same transformation as a fundamental principle, but what have they proven practically before the world? Church members and ministers join the secret lodges. They must first take horrid oaths and obligations "never to reveal" the secret things thereof. Did Paul or Christ sanction the like? We, at the present day, need no further proof of the evils of intemperance, of drunkenness, of gambling, of lotteries, of dancing-houses, etc. How will you now prove the evil of the lodge? Behold the great number of preachers and professors who have succumbed to this power; and who advocate its merits and claims publicly

so far as their vows of secrecy allow. Some extol the merits of secretism until it is made to eclipse even Christianity. They assert its hidden nature to be still unknown, and flatly deny the revelations and expositions of many who for Christ's sake and good conscience are proclaiming the truth throughout the land, perhaps at the peril of their lives. They have, in this matter, joined hands with all classes of character in the known world with whom the lodge will fraternize upon the bare ground of admitting one God; they take their unlawful oaths and obligations, pay the fees and dues, and fulfil the ordinary requirements of the organizations. To prove the evil of the lodge, something must be known, its nature must be comprehended. What is the position of our members? What their general intelligence upon this subject? What have they proven? What is their influence against the evil?

INDIANA.

J. M. CLARK.

#### NEW METHODS OF HEARING RECITATIONS.

The Annual Report of President Eliot makes the following statement:

"For the purpose of testing the daily or weekly progress of the student at Harvard, and his faithfulness in keeping up with the work of each of his courses, various processes are used, in addition to the oral questioning which makes part of the regular exercises. In the languages, there are several tests of easy application from which there is no escape; such are translation at sight, writing the foreign language at dictation, and rendering dictated English into the foreign language; in the mathematics, problems connected with the subject in hand may always be given to any or all students; in history, philosophy, and political economy, an essay may be periodically demanded upon some special point or limited topic, within the student's capacity, and not beyond the range of his reading; in clinical medicine, an actual case can always be given to a student to study and report upon; in all the scientific courses, and in some others, each student can be required to give before the class, from time to time, a short lecture upon a suitable subject previously assigned to him; and in the laboratory courses, like those in chemistry, mineralogy, botany, biology, histology, physiology and zoology, actual analyses, determinations, or dissections are sure tests of the student's skill and knowledge.

"The following simple method is of universal application, but requires much labor on the part of the instructor: At the beginning of the hour the instructor an-

nounces a question or problem connected with the subject of the previous lecture; each student immediately answers the question or solves the problem, in writing, upon a block of paper which he keeps at the lecture-room for this purpose; and at the end of five minutes the answers or solutions are torn from the blocks and handed to the instructor, who then proceeds with his lecture for the day. He subsequently looks over the answers."

While "the recitation method and the lecture method have each some peculiar advantages," which will prevent either from ever growing out of date, a third method has been devised from the combination of these two. To this the name of "conference" has been given, "signifying a meeting for the serious consideration and discussion, under the guidance and criticism of a teacher, of a text, topic, or treatise previously studied." This method has been used particularly in advanced university courses, and presupposes considerable maturity, as well as great industry, on the part of the students.

Harvard prides itself on the excellence and efficiency of its teaching. In all its searches after new methods, as well as its retention of old ones, the aim seems to be to develop both the highest skill and fidelity in the instructor and the greatest diligence and enthusiasm in the student,—expelling in the latter the stupid listlessness of the *nil admirari* spirit, and inspiring a love and a habit of work.

#### SCIENTIFIC NOTES.

*Similarity in Vaccine.*—M. Magnin has observed the microbia found in different kinds of vaccine matter, taken respectively from the horse, the cow, and from a human subject. All three are exactly similar in form, but the last mentioned kind is only one-fifth the diameter of the other two.—*Jour. of Science.*

*Pneumatic Clocks.*—Pneumatic clocks have been successfully established in Paris, both for public and private purposes. The subscribers are supplied with dials on this system for the sum of a half penny per day. Air is compressed to five atmospheres in a reservoir at the central station. A distributing-clock places this in communication with distributing-pipes for twenty seconds every minute, the used air being again employed to wind automatically the original train. The distributing-tubes are of iron, 27 millim. in bore, carried under ground. These, by leaden or india-rubber connections, communicate with the affiliated dials. The dial

has a small caoutchouc bellows, similar to that of the pneumatic telegraph, acting on a lever, which takes, by means of a ratchet, into a wheel of 60 teeth, carrying the minute hand. The hour-hand is moved by the usual motion work. Striking-clocks are also fitted up on the same system for the small increase in price of a single centime per diem. It appears that the whole expense is from fifteen shillings to a pound per annum.—*Pop. Sci. Rev.*

**TAKE** heed, dear friends, we entreat you, to the conviction of the Holy Spirit, who leads through unfeigned repentance and faith in the Son of God to reconciliation with our Heavenly Father, and to the blessed hope of eternal life purchased for us by the one offering of our Lord and Saviour Jesus Christ.—*Advices of Ohio Yearly Meeting.*

**BE** earnestly concerned in religious meetings, reverently to present yourselves before the Lord, and seek, by the help of the Holy Spirit, to worship God through Jesus Christ. Prize the privilege of access by Him unto the Father. "Continue instant in prayer, and watch in the same with thanksgiving."—*Ibid.*

THE winter of 1879-80 was so severe in the Dauphinese Alps, in the Southeast of France, where Felix Neff so faithfully labored, that the twenty-eight families of Dormilleuse, the most Protestant of the villages to which their forefathers fled to escape persecution, are compelled to abandon their much loved homes. The snow buried and crushed their houses, and in the spring, avalanches of stone, rock and debris overwhelmed over a third of their best land. Twenty of the families will settle in Algeria, and the other eight will go down to the plains.—*Ill. Chr. Weekly.*

#### BEAUTIFUL LIVES.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence guards.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day through.

Beautiful feet are those that go  
On kindly ministries to and fro,—  
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.

Beautiful lives are those that bless,—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.  
—*Christian Standard.*

FRIENDS and others wishing Summer Board at a quiet country place, can find such on line of W. C. and P. R. R., by applying to or addressing

M. K. PALMER,  
34-4t Wallingford, Del. Co., Pa.

### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 29th ult.

GREAT BRITAIN.—In the House of Commons, on the 22d, a member moved the expression of an opinion that the recent outbreak of foot and mouth disease among cattle is entirely owing to the introduction of diseased animals from abroad, and that the landing of live animals from countries known to be infected should be prohibited. The Vice President of the Board of Trade, in behalf of the Government, opposed the motion, as destroying the principle of the act of 1878, which made slaughter of cattle at the place of landing compulsory. He showed the quantity of cattle imported, especially from America, and how lessening the supply would enormously increase the price of meat. The motion was lost by a vote of 205 to 147.

Stanhope, who was Under Secretary for India in the Ministry of Lord Beaconsfield, moved on the 23d that the evacuation of Candahar, in the present critical state of affairs in Afghanistan, will not be conducive to the true and permanent interests of India. The present Government opposed the motion. Sir C. Dilke, Under Foreign Secretary, said that the weight of native opinion in India favored evacuation, and high military authorities thought there would be no strategical advantage in retaining Candahar, while the cost of occupation would be £1,500,000 yearly. The addition of this sum to the expenditure would be unwise, and would produce great discontent in India. The motion was rejected on the 25th, 336 nays to 246 yeas.

At a meeting held in London on the 25th, C. S. Parnell proposed to form an organization in England and Scotland to promote the objects of the Land League. The English land question, he said, is not yet ripe for settlement, but anything achieved in Ireland will favorably affect the laborers in England and Scotland. By the proposed organization public opinion can be educated. The Government, he said, cannot finally settle the Irish land question, but any proposals tending to ameliorate the condition of Irishmen will be accepted. Resolutions were adopted to form a National Land League of Great Britain, the declared object being to assist the Irish landlords to reduce rack rents, and to enable the Irish tenant farmers to become owners on reasonable terms.

FRANCE.—The corner-stone was laid on the 24th of a new building for the American Protestant Episcopal Church in Paris. It is to be capable of seating 800 persons.

The Minister of Foreign Affairs has instructed the French Minister at Lima to act with his English colleague in mediating between Chili and Peru.

GERMANY.—The negotiations with the Vatican have resulted thus far in some concessions to the latter. Respecting certain bishoprics made vacant by death, the present administrators have been informed by the Government that they are dispensed from taking the oath, and will be allowed full control of diocesan funds. The law stopping State grants for salaries of the bishops and clergy will, it is said, be repealed.

The police authorities of Berlin issued orders on the 26th for the expulsion, under the Socialist law, of eighteen persons, including six who had been imprisoned four months, charged with high treason, but who were liberated on the 22d on their application to the Imperial Court of Justice.

A discussion in the Reichstag on emigration has

been raised by a Polish deputy, who attributed the increased emigration from the country generally to the ecclesiastical laws and excessive taxes, and in his own province to unjust treatment of the Polish language. Last year 12,300 persons left that province. A Socialist deputy contended that the popular discontent was due more to economical than to political grievances. It was announced that the Government is preparing a bill for the regulation of emigration, which will be introduced next year, if not at this session. It is stated that 1100 persons left Berlin in one day, from two railway stations, for Bremen and Hamburg, on their way to America, and that the steamship companies are obliged to charter extra steamers.

RUSSIA.—The Emperor on the 27th ult. issued a manifesto, in view of the minority of his eldest son, the heir to the throne, appointing, in case of the Emperor's death, his brother, the Grand Duke Vladimir, as Regent until the Czarewitch shall attain the requisite age. If the Czarewitch should die after the Emperor, before attaining his majority, the Grand Duke shall remain Regent until the next son shall be of age.

TURKEY.—The Ambassadors and all the Turkish delegates met at Constantinople on the 23d ult. The Ambassadors indicated certain points considered essential to a satisfactory solution of the questions at issue. Despatches of the 29th announced that all the Powers had accepted the frontier proposed by the Porte.

GREECE.—A bill for the abolition of exemption from military service passed third reading in the Chamber of Deputies on the 23d. In the debate, both the Government and the Opposition members showed an expectation that war would occur if the decision of the Berlin Conference should be set aside by the negotiations at Constantinople.

AFGHANISTAN.—It is stated that the belief prevails in India that whatever the British Government may intend, it will be impracticable to evacuate Candahar before autumn, as the season is so far advanced that it would be dangerous for the troops to march to India. Negotiations are progressing with Abdurrahman Khan, the Ameer of Cabul, for his taking possession of Candahar, but he will not be ready for some months. A formidable rebellion has broken out in Herat against Ayoob Khan, who has been ruler of that region, and who at the last accounts was virtually besieged in the citadel. It is thought this may give the opportunity for Abdurrahman Khan to attempt to reunite all Afghanistan under his own rule.

SOUTH AFRICA.—The latest accounts state that the British garrison of Potchefstroom surrendered to the besieging Boers on the day peace was signed, because of failure of provisions. The provisions sent under the conditions of the armistice reached them 24 hours after the surrender.

At a conference held on the 23d ult., the Boers definitely agreed to all the British terms. Their forces at once began to retire from their positions on the frontier, to disperse on reaching their own territory. It was announced in the British House of Commons that a telegram had been sent to South Africa, to meet Gen. Roberts on his arrival, directing him not to go to Natal, but to return home.

INDIA.—The Government financial statement, just published, shows a deficit for 1879-80 of £1,183,000. But for the war expenditure there would have been a surplus of £4,607,000. For 1880-81 the deficit is estimated at £6,269,000; the war expenses being reckoned £11,500,000.

DOMESTIC.—A bill before the Legislature of Texas for submitting to the people a constitutional amendment prohibiting the manufacture, importation and sale of alcoholic drinks in that State, was defeated in the House on the 24th ult. by lacking the requisite two-thirds affirmative vote, the numbers being 54 to 31.

# Friends' Review.

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## PERSONAL LIFE OF DAVID LIVINGSTONE.\*

The object and scope of this memoir is well stated in the preface. "His researches and discoveries have been given to the public in his own books, but his modesty led him to say little of himself," and so but few know "the strength of his affections, the depth and purity of his devotion, or the intensity of his aspirations as a Christian missionary." Livingstone's parents lived at Blantyre, in Scotland; they were very poor, and at the age of ten he was put to work in a factory as "piecer." He was rarely, however, without an open book before him, and although the longest interval he could have for reading was less than a minute at a time,

he read many books through in this way, but no novels. After working hard all day until eight, he would go immediately to a night school for two hours, and would often study after this until midnight, though he had to be at his work by six in the morning. On any holidays he and his brothers would scour the country in search of botanical, zoological and geological specimens. In his twentieth year he first was induced to make a personal application of the truths of the Gospel, in which he had been carefully instructed by his pious parents, and he writes: "From this time it was my desire to show my attachment to the cause of Him who died for me, by devoting my life to His service." The advice of his Bible-school teacher quaintly expresses his view: "Now, lad, make religion the every-day business of your life, and not a thing of fits and starts, for if you do, temptation and other things will get the better of you." At first he had no idea of being a missionary, but he determined to give all beyond what was required for his subsistence to the cause of missions. His determination to be himself a missionary dates from the reading of an appeal to the churches on behalf of China. He was then in his twenty-first year, and after confiding his desire to his parents and minister, who warmly approved, he began to study medicine, feeling that it would be a great help to him in China. "My great object," he writes later, "was to be like Christ—to imitate Him as far as He could be imitated. We have not the power of working miracles, but we can do a little in the way of healing the sick, and I sought a medical education in order that I might be like Him." Providential circumstances, while they did not alter his purpose, changed the proposed place of work; the opium war closed China to the English, and a conversation with Dr. Moffat, that noble African missionary, turned his steps towards Africa. In 1840, Dr. Livingstone was ordained a missionary, and a month later he set sail for the Cape of Good

\*William G. Mackie, Harper & Brothers, New York, \$2.50.

Hope. On leaving the ship, he proceeded at once to Kuruman, in the Bechuana country, the most northerly mission station of the Society in South Africa, and the usual residence of Dr. Moffat, who was at this time absent in England. He soon saw that there were enough missionaries in the South of Africa, and that great good could be accomplished by any one who was willing to go as a pioneer and *preach the gospel* to the interior tribes, before they had been corrupted and prejudiced against white men by the traders. It would be difficult to find a man more fitted for this work than Dr. Livingstone. From the very first "his genial address, simple and fearless manner and transparent kindness formed a spell which rarely failed." In company with a brother missionary he travelled over seven hundred miles the first year, visiting many of the tribes. He preached always on First-days, for by this time he was able to speak one dialect, and was quite familiar with another, and he often had an audience of nearly a thousand people. His medical knowledge and skill opened the hearts of the people to him, and many times while travelling, his wagon was besieged by the blind and halt and lame. He says that he found the Africans excellent patients. "Every thing prescribed is done instant. Their only failing is that they become tired of a long course." On returning from this extensive journey to Kuruman, Dr. Livingstone made acquaintance for the first time with Mary Moffat, who had returned with her father and mother from England, and not long afterwards he took her as his bride to Mabotsa, a new station further north, among the Bakhatlas. A year later they removed among the Bakwains. Of his employments and studies at this time, Dr. Livingstone gives the following account: "I get the Evangelical, Scottish, Congregationalist, Eclectic, Lancet, British and Foreign Medical Review. I can read in journeying, but little at home. Building, gardening, cobbling, gun-mending, doctoring, tinkering, carpentering, farriering, wagon-mending, preaching, schooling, lecturing on physics, according to my means, besides a chair in divinity to a class of three, fill up my time." But we cannot go into the detailed account of the lives of the Livingstones, interesting as it would be to tell of their journeys and discouragements and success. At Kolobeng, the next station, they remained six years, where his wife taught a large infant school, and helped her husband, as always, by her devotion and courage. About this time "another of the master ideas of Livingstone's life began to take hold" of him. He saw that from anxiety to get hold of articles of

European manufacture the natives of the interior were willing to sell those people whom they had captured in war to the slave traders, and he was convinced that if a way could be opened in which they could obtain the much coveted articles in exchange for their native products, it would do very much to break up the slave trade, and open the way for the spread of the Gospel. "The welfare of the whole continent, both spiritual and temporal, was concerned in the success of this plan of opening new channels to the enterprise of British and other merchants, always eager to hear of new markets for their goods. An idea involving issues so vast was fitted to take a right powerful hold on Livingstone's heart." He felt that no sacrifice would be too great to bring this about, and was willing to be separated from his wife and children for the two or three years that such a journey would require. He writes: "Nothing but a strong conviction that the step will lead to the glory of Christ would make me orphanize my children." Then, after remarking that should the Directors decline to incur the expense of supporting his wife and children in England, he might have to give up his hope of penetrating to the heart of Africa, he adds, "But stay, I am not so sure; so powerfully convinced am I that it is the will of the Lord I should, *I will go, no matter who opposes.*" After parting from his wife and children at Cape Town, where they set sail for England, he started alone with his servants on his journey. The record of the next four years is deeply interesting—his dangers, his successes, his zeal for the souls of the poor Africans, his accurate geographical, astronomical, zoological and natural history observations, all show how fitted he was for the task he felt laid upon him. All the while his heart yearns after his wife and children, and his letters to the latter are so sweet and simple, that one can see the loving and tender nature of the truly great man. We can mark from this time the transition in Dr. Livingstone's life from an ordinary missionary laborer to that of a missionary statesman, one who could grasp that which would be the best thing for the furtherance of the religious good of a nation. He felt that if this scheme could be carried out, and Africa really opened to Europeans, the accursed traffic in slaves done away, and healthy localities for mission stations found, that "a hundred years hence the spiritual results would be far greater" than if his efforts were devoted to the work of gaining individual souls. But we must not follow him through the whole of his life, nor tell of the joyful reunion with his family, of his wife's return with him to Africa, of her death,

and of his steadfast devotion throughout his life to the course he had entered upon, and his death at last in the depths of Africa, alone with his faithful followers. We would quote, in conclusion, the following extract from an address at Cambridge, when on his first and last visit to England: "People talk of the sacrifice I have made in spending so much of my time in Africa. Can that be called a sacrifice which is simply paid back as a small part of a debt which we can never pay? \* \* \* It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. \* \* \* I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. *I leave it with you.*"

M. S. T.

For Friends' Review.

#### LED IN THE WAY.

*I being in the way, the Lord led me.*—Gen. xxiv. 27.

In all search after truth, in all endeavor to fulfil life's mission, in every enterprise in which we engage, there is a path which leads to satisfaction and success; and in the above words of Abraham's servant when he went to seek a wife for Isaac, is a glimpse of God's way of granting His blessing.

When the disciples enquired, "Why speakest thou unto them in parables?" our Lord replied, "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins be forgiven them." Mark iv. 11, 12. As if He had said, "You have opened your hearts to hear and to receive my call 'come, follow me;' you have accepted the Father's revelation of me to your souls; you have yielded to His drawing love and have come unto Me; you are in the way, and shall know still more of the mysteries of the kingdom. In My light you shall see light, your path shall grow brighter and brighter unto the perfect day."

Their course was marked with persecution even unto death, but, "being in the way,"

they received His rest in their souls, walked in peace, in calm and quiet endurance until the mansion in glory their Lord had prepared crowned their labors.

Meanwhile, to "those without" His loving words of cheer, His "fear not" fell almost without meaning; from His teaching, though acknowledged to be as of one having authority, they turned coldly away in unbelief. Men often listen with longing to the testimony of the joys of the great salvation, they share in the promise, "I will draw all men unto me," but so long as they will not come unto Him all their efforts are but "climbing up some other way;" not an entering into the way of peace and joy. The yearning of soul after release from bondage under the cruel taskmaster must ever prove unavailing, so long as the Lord's loving call, "I am the way" does not lead them to commit in self-abandonment, their souls and their life interests to Him.

"Lest seeing they may see, etc." would seem at first sight like restricting the way of salvation, as if there were some limitation to the call, "Whosoever will may come." But an answer to this will ever be found to be a lack of willingness on the part of the man standing "without" to come in to the marriage feast: "Ye will not come to me that ye might have life."

Is not the secret of success, the key to all real blessing, to be found where Abraham's servant found it? The lapse of nearly four thousand years has not changed God's dealing with men, and Eliezer's testimony is of perpetual application. First coming to the Lord we have a safe starting point in all pursuits of life. It is so when the Christian responds to the Lord's call to go after others; being in the way, he is led aright. It will be so in our business interests. If we seek first the kingdom of God and His righteousness, the Lord will lead us, and supply our real needs. In this manner also the church prospers; each member uniting in seeking to bring souls to become married to Christ, He leads and keeps and blesses the church in the way. There is unity of purpose and action, and the Lord's prayer that they may all be one is fulfilled. This leads to harmonious labor in His cause, and the church will be found, "many like the waves, but one as the sea."

The Lord's leading may seem circuitous, it will be by the way of the cross, it may be through affliction or adversity, yet it is ours to rejoice in the reflection that He is leading, and to adopt the words:

And though He lead 'mid joys or woes,  
I'll calmly say, He knows, He knows.

JONATHAN DE VOLL.

Selected for Friends' Review.

### A PARABLE

OF AN UNWISE AND UNFAITHFUL MESSENGER  
CHARGED WITH A MESSAGE OF MERCY.

Once upon a time a wise king, having discovered a cure for leprosy, despatched an attendant to a lazaret-house with this order: "Whosoever desires to be free from his leprosy, may leave the lazaret-house and come to me. I have found a cure by washing. I have made all preparation for his being washed and made clean. Tell them to come; that whosoever will, may come and be made perfectly whole."

The messenger, instead of delivering the message as it was given him, thus addresses the poor suffering lepers:—"Ye miserable lepers, how can you ever expect to approach your king, whilst living in this leprous state! I am disgusted with the loathsome nature of your disease. I see that some are worse than others; some of you have it in your feet, some in your hands, but all are alike leprous, and if you do not soon recover, you must die, and die in your leprosy."

"But what are we to do," said the poor creatures, "we were born lepers, and have no power to heal our disease, or to help ourselves."

"But the king has power to heal you," replied the messenger.

"But where can we find him, that we may plead our cause before him," they entreated.

"You cannot come to him unless you are specially called," the messenger replied; "you must, somehow, the best you can, make yourselves more presentable,—more fit to appear before him. Try a long course of preparation, even though it be painful or uncertain. Cleanse and scrape yourselves continually, somewhere away far off in the desert, and if you find a pool by the wayside, better plunge into it. No matter if it seems stagnant and muddy, it can't make you worse than you are; and if ever the king should call you, it will show that you did at least what you could to fit yourselves for his presence. Then borrow, or beg, or get in some way, more suitable clothing than these filthy rags you are wearing, if you expect him to receive you with favor. It may be that on some miraculous day he will be passing by, and, attracted by such efforts to commend yourselves to his notice, he may be graciously pleased to accept and heal you."

So the faithless ambassador went on his way, and the poor suffering lepers went theirs. Some died miserably in the lazaret-house, hopeless of any relief. Some perished one by one, by the wayside, or in the wil-

derness—abandoned by mankind, and, as it seemed to them, practically forsaken even by their God.

But at the great day of reckoning, when the messenger, and the victims of his unfaithful service, all stand in the presence of the king, at whose door will the responsibility of these perishing souls lie, and at whose hand will they be required?

It so fell out that one poor man sank down exhausted with weakness and hunger, by the king's highway, just as the king himself was passing by—and with all the energy of despair he cried out, "Lord, if thou wilt thou canst make me clean." He hardly dared to look up to see if the king had noticed his appeal, when lo! a soft, wondrous touch thrilled with a new life through his frame, and a gentle answer, full of love and compassion, fell like music on his ear, "I will, be thou clean," and immediately his leprosy was cleansed, and with a loud voice he glorified God. T.

For Friends' Review.

### NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

*Sânwalkhera*.—The village of *Sânwalkhera* is eight miles from Hoshungabad, on the Seonee road, and early on the morning of the 5th of Second month, John and Effie Williams, with their son James and myself, drove over to visit Norman de Lange and his wife, who were tenting there. The village is owned by three Patels, who are brothers, is peopled almost exclusively by Brahmin families, and is considered a superior place. These three Patels are heavily in debt, to the amount of something like 26,000 rupees. On part of this amount they are paying 12 per cent., and on the remainder 18 per cent., which at compound interest swallows up in mere interest almost the whole of their annual returns. But they have on their wives and children some 17,000 rupees worth of jewelry, the whole of the wealth of the wife being often invested in the decoration of her own person, until the weight of her ornaments becomes quite oppressive to carry. As it is a pure Brahmin village, there are no chickens, and consequently no eggs, as the Brahmin objects to take life. But the reverence for the Brahmins is very much on the wane, even in these remote districts. Ten years ago the Patels of these villages would often spend sixty rupees on an idolatrous feast in offerings to the gods, and in feeding the Brahmins. Norman de Lange asked a Patel of another village how much he gave this year to the support of the feast. "Six or eight

annas," was his reply; that is, about one shilling. "Why did you give so little?" inquired Norman de Lange. "It is not worth while," replied the Patel, "wasting a lot of money on feeding Brahmins." The Patels of Sānwalkhera this year were cursed, instead of receiving a blessing from the great Pundit, because they gave so little, and the people are learning that the curses and the blessings are alike of small account.

The bazaar, or market day in this village is on Fifth-day, and so primitive are the people, that we were told positively that the *whole* of the trade was conducted on market day in *barter*, and that no money of any kind passed.

After due notice had been given, and after a very comfortable rest and refreshment in the tent under the spreading mango trees, we all went to visit the three brothers, the Patels, accompanied by Bâl Mukand, who had arrived in a *shigram*. It was evidently a State reception. A carpet was spread ready for us, and seats for the English, but much more extraordinary to tell, the wives of the Patels and their mothers and grandmothers were assembled to meet us as we entered. Of course the presence of Effie Williams and Mrs. de Lange alone made it possible for us to have the privilege of this introduction to the women of the house. They were all decorously seated on one side of the room, and were evidently well pleased to peep through their veils at the strangers.

The timber of the house was of stained hard black wood. There was a lot of *tamasha* or finery over the doorway. Parrots hung above our heads very orderly in their cages. The children were all told to be quiet, although it was as much as they were equal to on such a rare occasion. The bow and spear were hanging on the wall, and the cocoanut palms waved their graceful fronds in the open court-yard in front of us. To our right was the family altar, with the sacred *tulsi* plant growing on the top. But still more strange were the throngs of people that now came in at the different avenues, and sat cross-legged before us. The young men had chains of colored cowries round their necks, and not only were they decorated with bracelets, but they had ornaments round their wrists. The women had pretty little round looking-glasses fastened on to the centre of their foreheads. These ornaments are probably similar to those the Israelite women gave to Aaron to beautify some of the furniture of the tabernacle. As the women became accustomed to us, they were quite willing to exhibit their jewelry. One lady took off her huge nose-ring, with its jewels, and gave it to Mrs. de Lange for me to feel the weight of it. I also had one

of the enormous necklaces of silver and jewels handed to me that these ladies wear, with strings of rupees on it, also their head-dress ornaments.

But now we are all settled down. We have presented our salaams to the three Patels, and been formally introduced, and our meeting commences by Bâl Mukand reading John xi. The people keep on gathering thicker and thicker from odd little doorways, until I am obliged to move for fresh air. When Bâl Mukand has very simply and clearly expounded the Gospel, and two hymns have been sung, it comes to my turn to speak. I tell them of Jesus when He was twelve years old, and how His mother sought for Him when He was lost, and thus I at once secured the attention of all the boys and mothers. Then I followed in the same line as Bâl Mukand on the love of God for us, and how Jesus did His Father's business in coming down into this world to suffer for us sinners. When I had finished the people were very quiet, and I offered prayer. This was evidently new to them, and the stillness amounting to awe was profound as the prayer was translated. They seemed all to feel that God was near, and we could not but recognize that it was the Lord's doing. Though the buffaloes and bullocks, with their tinkling bells, came into the courtyard while the meeting was being held, it seemed as though nothing was suffered to disturb us, and I felt it a great privilege to witness for Christ in such a place to such an audience.

A large bronze dish of sweetmeats was then handed to the visitors, of which we partook, and said farewell. When we returned to the tent, the dish of sweetmeats followed us in the hands of a man-servant from the Patels. As we sat down again under the beautiful mangoes which are just now loaded with their fragrant blossoms, we were accompanied by a number of the villagers. I wanted to make friends with them, and took my camp chair and sat myself in the midst of them, and showed them my watch. As I opened it, and showed them the "living wheels," I quickly secured a pretty considerable gathering of inquisitive people, and they began to talk freely. One fine young fellow in front of us had the Brahminical marks on his forehead. "Why have you those marks on your forehead?" inquired Norman de Lange, who came to my side. "I am a Brahmin," he answered, "and I have put the marks on my forehead that the people may feed me for nothing." "Are you not ashamed, with such strong hands as you have, not to work for your own living?" The young man then showed the marks of hard work on his hands, and he re-

plied that as the people did not give him enough, he often did have to work for himself.

John Williams saw one little boy presenting an offering and his prayers at a wretched *chabutra* or place of sacrifice, near the tent. He asked the little lad what he was doing. The boy explained that he had a bad sore, and that another boy who had come to that *chabutra* and presented an offering had got well, and therefore this lad supposed that if he offered *pūja* (worship) there, he would also be healed. Such "logical conclusions" are not easily dispelled, and the boy continued obedient to his faith. We continued questioning the lively group of friendly people before us. There were eight young men squatting in front of us, and a group of children with their nose-rings, ankle-rings and bracelets, and one bright little girl of fair complexion among them, much lighter in color than all the rest, the daughter of one of the Patels, her mother having come from the Northwest provinces. An idolatrous feast had been held a few days ago, so Norman de Lange began, "Now tell us what you did the other day at the feast?"

This question drew the following answer: "One man, who was a Gônd, wanted the Spirit to rest upon him, and brought mango leaves, and the various products of the fields, and presented them at the *chabutra*. He then walked three times solemnly round the place of sacrifice where the idol was, and the Spirit came upon him."

"And what happened when the Spirit came upon him?" we exclaimed.

"Why, then he could *divine*," replied the villagers; "and the people came to him and asked him about the prosperity of their crops, what sort of harvest there would be, and about the welfare of their families, how their relatives were, and so forth; and he professed to tell them how it would be."

"And were all his answers true?" asked Norman de Lange.

"No, they were not *all* true. Sometimes he did not give the true answer," replied the men.

"How was it that they were not all true answers?"

They gave the following remarkable answer: "It was because he was *only an instrument*, therefore sometimes he may make a mistake; but when the great God Himself comes, as *He will come some day*, then He will make no mistakes."

Oh, how one cannot but long that such people, with such willingness to hear, might have teachers settled among them who should lead them to Jesus Christ, the Saviour of the world.

For Friends' Review.

# MISSIONARY WRITINGS OF GEORGE FOX.

The year 1660 was a remarkable one in the life of George Fox, and his writings betoken a most lively interest in the salvation of all nations, an earnest missionary spirit stretching out toward Papal, Mahommedan and heathen lands, and it may be profitable for us briefly to review a few of these earnest exhortations, which will show us conclusively that this servant of the Lord had no idea that the great work he had been instrumental in organizing would be limited to the English people.

The first paper published by him in 1660 was "*A word in behalf of the King*," and seems to have been issued as a vindication of the loyalty of the persecuted Friends. It is all the more interesting as the first of a series addressed to the leading monarchs of the world. These had the double purpose of showing them that the new and wonderful religious movement was not perilous to existing governments, and to convince the people at large of the same fact, whilst earnestly exhorting them to accept more spiritual views of Christian truth, and to know the work of regeneration, and be thus made new creatures in Christ Jesus. He constantly exhorts them to turn from darkness to light, and from the power of Satan unto God, and thus be delivered from lying and envy, malice and other evil passions, and be clothed with charity, virtue and holiness.

The next paper is addressed "To the Turk, and all that are under his Authority, to read this over, which concerns their Salvation." The opening clause is a clear recognition of the first step toward heaven, and of salvation through a crucified Redeemer. "The mighty God of heaven and earth, that created all things, that hath given you breath and life and strength to this day, commands you all to repent and believe in His Son, the Lord Jesus Christ, who was crucified at Jerusalem, who was dead and ascended, and is alive again and lives for evermore." After a brief exhortation to the Sultan, he uses rather more boldness than prudence by a direct attack on Mahomet, in which respect he corrected himself in later addresses to the Great Turk and Turkish people in general. The whole epistle is an exposition of salvation through Christ, our atonement and sanctifier, and closes with the following earnest words: "Therefore every one of you that would have salvation, receive the light, and so you receive Christ, your salvation, and neglect it not, for this is the day of your salvation and visitation; and the mighty power of God is gone forth

among you, and His everlasting gospel, which is His power, is going forth to all nations, kindreds, tongues and people that dwell upon the earth, by which gospel shall kindreds and nations be gathered unto Him, and into the mystery of the fellowship of the gospel, which fellowship is everlasting. . . . In this, people have fellowship with God and one with another."

Shortly afterwards he published "Some papers given forth to the Magistrates of the Isle of Melita, and to the Emperor and House of Austria, and to all those Princes under him. To the King of France, and all the Powers that be under him, and to the King of Spain, and lastly to the Pope." The missionary spirit had impressed other laborers of the Society of Friends, and "two women being moved of the Lord to pass towards Jerusalem, were stopped, as we hear, by your rulers, [the magistrates of the isle of Malta] who sent to Rome, to the Pope, to know what to do with them, (the servants and handmaids of the Lord God,) and were you not worthy to receive them?"

The paper to these magistrates is an earnest protest against persecution, and one sentence is worthy of our careful attention: "Are not they persecutors who run to the law, or their own inventions, and do not come to Christ who fulfils it? How have ye made the world like a wilderness, and stained the earth by your persecutions and inquisitions, prisons and images, and destroying people, and drinking their blood, of such as have been oppositely minded against you; and this hath been since the true Church went into the wilderness, (which was not an outward wood.) Since the Apostles' days, how hath this family of Christians massacred one another!" He proves Rome to be a false church, and closes with the following words: "The mighty day of the Lord is coming upon all wickedness and ungodliness, and Christ is come to reign, who is the Prince of Life, who will rule all nations with a rod of iron, whose dread and power is to be sounded in all nations."

The paper addressed to "The Emperor and House of Austria" is also a strong protest against persecution and the worship of images, as practised in the Romish countries; but no mention is made of any individual case of persecution of any Friends travelling in those parts. We find, however, that two years later John Philly and William Moore were on a visit to the Hortesche Brethren in Hungary, who were a kind of Baptists, holding to the principal testimonies of Friends, such as those against war and oaths; and these laborers were well supplied with tracts on Friends' principles. How these principles had affected Europe may be

judged when we learn that in Comorra they were seized as Quakers and sent to the Inquisition, where they were subjected to severe tortures, one of George Fox's papers on the Apostasy of Christendom being produced as evidence in the proceedings against them. By a singular favor of God they were delivered from the Inquisition, and both of them reached England, where they again suffered persecution.

(To be concluded.)

For Friends' Review.

### HYMN.

Lonely one, the path thou treadest  
One has trod before.  
See, He standeth at the threshold,  
Open wide the door.  
All thy tears for friends departed  
He will wipe away,  
To the sad and broken-hearted  
Never saith He nay.

He is calling, "Nearer, nearer  
Come, my child, to Me."  
Saviour, there is no one dearer,  
None so dear as Thee,—  
On Thy tender heart relying,  
I can tell my woe,  
And Thy voice I hear replying,  
"All thy grief I know."

"I have brought thee through the darkness  
To behold My light,  
Over earth has passed a shadow,  
But My Heaven is bright;  
Take the cup of consolation,  
Pass the word of cheer.  
Souls bowed low in tribulation  
Shall rejoice to hear.

"Rest no more in selfish sadness,  
There is work for thee.  
So thy lonely grief to gladness  
Shall transfigured be."  
"Saviour, I will rise and follow  
At Thy dear command,  
Till the dawn of Heaven's to-morrow  
Shows the better land." M. E. B.

A CHILD IS KNOWN BY HIS DOINGS.—A friend writes: A little girl, five years old, went to a neighbor's house where they had regular family worship. She was struck by witnessing their devotions, and when she went home said to her father: "Why do you not read in the Bible and pray every day like ———'s." The child's earnestness so impressed the father with his duty, that family worship was set up in his house soon after and continues to the present.

He also tells of a little boy eight years old, and his brother, who lived alone with their father. This little fellow came to the Bible-school, where he learned to love Jesus and pray daily. He returned home, and before retiring for the night,

bowed at his father's knee and offered up a simple petition. The father's heart was touched, and the last time the Friend saw him, the father told him he had forsaken his evil ways, and had given his heart to God. The father has become a regular attender of meetings, although he lives at an inconvenient distance.

## FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 9, 1881.

INDIANA YEARLY MEETING has received signal blessings under the systematic measures taken in accordance with the Lord's guidance at the last Yearly Meeting. All through its borders there have been series of meetings, and solid, substantial teaching and preaching has not only led to many conversions, but to the confirming of the membership.

In Richmond, Indiana, a series of meetings has been held for four weeks, with "great blessing," and was still continued at last accounts. At Whitewater House they were held ten days, and since at Fifth Street House. Elwood Scott, Amos Kenworthy, and Mary Rogers have been engaged in them, and assisted by the home ministers. There have been nearly one hundred conversions, and twelve have been received into membership, with fifteen more applications under consideration. Both the meetings have also been in every way greatly benefited.

GRADUALLY the Gladstone government is bringing to an end the unjust war in which it has found itself involved. Candahar is about to be evacuated; the Zulu struggle has ceased; and now peace has been made with the Boers. It is to be hoped that inasmuch as the Boers are to be subject to the sovereignty of the Queen of England, and to British control of their foreign relations, and a British resident is to be established at their future capital, this may restrain them from their disposition to oppress and enslave the natives. John Bright, in connection with making peace with the Boers, writes of military glory as the poorest kind of glory which men and nations strive for, and adds, "I hope the time may come when nations will seek and obtain honorable renown by deeds of mercy and justice."

YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE.—This exhaustive index to the contents of the Holy Scriptures is so valuable to Bible students, that we desire to point out a few of its distinguishing features and to recommend it to our readers.

It is well known that Cruden, in his concordance, omits many references of minor importance. But who would suppose that this patient laborer passed by 118,000 passages requisite to make his work complete?

The preface to the massive quarto, compiled after many years of toil by Robert Young, of Edinburgh, and now given to the world, informs us: 1. That all those 118,000 references not found in Cruden are given. 2. Every passage in the New Testament original which the best textual scholars have noted as doubtful, or as having a various reading, is distinguished by brackets. 3. All proper names are given in their alphabetical occurrence throughout the volume, with the literal meaning, and the addition of brief particulars both as to persons and places. 4. But the main feature of this work is "the analytical arrangement of each English word under its own proper original in Hebrew or Greek, with the literal meaning of the same. By this means the reader is enabled to distinguish things that differ, which are frequently confounded in the English Bible, and for the elucidation of which Cruden offers no real help; and which indeed have hitherto been the exclusive property of scholars. For our translation often renders one Greek or Hebrew word by ten or twenty English ones; and on the other hand it sometimes employs one English word to translate ten or twenty Greek ones."

Thus the noun *sorrow* in our Authorized Version stands for twenty-six distinct Hebrew and four Greek words, indicating various kinds of sorrow; while there are twenty-two Hebrew and Greek words in the original texts represented alike by our verb *rejoice*.

Two rival American editions of this book are before the public, bringing the price within reach of all who wish to buy. That issued by Funk & Co., of New York, is from the original Edinburgh plates, and printed on good paper; price in cloth, \$4.00. The other edition, issued by the American Book Exchange of New York, is from plates accurately copied from the original pages and on thinner paper; price in cloth \$2.00.

OUR MISSION—a journal of the Bible-School and Missionary Board of New York Yearly Meeting. The fourth number of this paper, issued to carry detailed information of their own mission work to the members of New York Y. M., gives account of sixteen schools for Freedmen in North Carolina and Virginia; and nine for Friends and others in North Carolina, and one school in the Indian Territory at Shawneetown helped, also one at San Vicente in Mexico. Some aid has also been extended to Dr. Garner's work in Tennessee, to Wm. P. Hastings, at Maryville, in the same State, and to Southland College at Helena, Ark. Contributors can scarcely be expected to keep up a hearty sympathy with the enterprises of the Board, and give freely unless some such mode as this is adopted. It is evident that the missionary work of that Yearly Meeting is being consolidated and taking a firm hold upon the Christian life of its members.

### DIED.

WILSIE.—Near Brandon, Wis., Twelfth mo. 3d, 1880, Phebe Wilsie, in her 87th year, formerly a resident of Rochester, N. Y., of which meeting she re

maintained a member. After her removal to Wisconsin, she was deprived of the privilege of attending Friends' meetings, having none near, which circumstance she always regretted.

**HARRISON.**—At his residence, near Richmond, Ind., Third month 22d, 1881, Timothy Harrison, an Elder of Whitewater Monthly Meeting of Friends, aged nearly 49 years.

Born in Doncaster, England, he came to the United States at the age of twenty-two, seeking a climate better adapted to his health; and, after a few years, married, and settled near Richmond, where he resided till his death.

By birth and education, and by his own choice from early life, he was a Friend, warmly attached to the Society and devoted to its interests, but catholic in spirit. He recognized and loved the followers of Christ under whatever name he found them, and was ready to join with them on all fitting occasions in united efforts to advance the Redeemer's kingdom. Diligent in his secular business, he yet gave much time and thought to the work of the church. When, during the late war, Indiana Yearly Meeting engaged in work among the Freedmen, he became acting Secretary for the Committee, and for several years faithfully discharged the laborious and responsible duties of that position.

Having had better education than most of those with whom he mingled, he knew its value and desired its advantages for the youth of our land. As Secretary of the Committee on Education for his Yearly Meeting, and later as one of the Board of Managers of Earlham College, he freely gave his time and the ripe thought of his manhood to the cause. But by sympathy and personal contact with young people, who always enjoyed his society, he did as much, perhaps, to advance the work of education by inspiring a love of learning, a taste for good reading and for culture generally, as he ever accomplished in an official capacity, serviceable as were his efforts therein.

But of all the labors of the church, the two causes most congenial to his mind, and dearest to his heart, and in which he was engaged to the last, even when the advance of disease made these labors of love a tax upon his strength, were the subjects of Foreign Missions and Bible Study. Having been a member of the Committee of Indiana Yearly Meeting on Foreign Missions ever since the opening of the work in Mexico, as its secretary, he conducted the affairs of that committee with singular interest and devotion, dwelling more and more, as the years advanced, under the weight of the great commission, "Go ye into all the world and preach the Gospel to every creature," and striving to know how his branch of the church might best fulfil the Master's great charge.

From his early youth to the last week of his life he was a diligent and enthusiastic student of the Bible. He studied it from love of the subject; he studied it from love of souls; and as the watchword of his life was—Study not for self alone; let your light shine,—so while he questioned of others and studied with care for the true meaning and application of passages of the Holy Book, he turned the conversation to Bible subjects on every suitable opportunity, taught in the First-day schools weekly, and embraced many other openings that offered for teaching and expounding the Holy Scriptures, including the preparation of the International Lesson notes for *Friends' Review*. He was more eminent, perhaps as a Bible student, and has influenced more his own Religious Society, and the community in which he lived, as a Bible worker than in any other capacity.

So well equipped was he both in mind and heart, so useful in society, as a citizen and as the head of an interesting family, and so greatly did he desire to work for the Master, that neither his friends nor himself

could anticipate that his work on earth would so soon and so suddenly stop. Yet some who had noted his increasing zeal and earnestness and consecration to the service of the Lord, had thought of him as one who quickens his steps as he nears his home.

As an affectionate father, he had given great care to the training of his children. When the time of his departure drew near, he asked that they should come and take their leave of him while he was able to talk to them, and then after words of earnest loving counsel and supplication, he asked them to endeavor to join with him in saying "Thy will be done."

During his illness he seemed to abide in a consciousness of acceptance with his Lord; and as one whose work had kept pace with his life, he was ready, if it pleased the Father thus early to call him home. He was deeply touched with a sense of the mercy and love of our Lord Jesus Christ both to himself and to the world. On one occasion several friends being near him, he said, "I feel that I am on the border land between time and eternity, and to me it seems that the central thought of the universe is 'Salvation through the blood of Jesus;'" and again, shortly before he died, he said to one who had often engaged with him in Bible study and knew how he longed for the spread of Christ's kingdom on earth, "It seems to me as if I wanted to cry out continually, 'Christ the light of the world.'"

Thus, in the strength of his manhood, but in the ripeness of his Christian character he passed, calmly and trustingly, as we believe, to the heavenly home.

#### GENERAL MEETING.

A series of meetings will be opened at Southland College, near Helena, Arkansas, on Seventh day evening, the 9th of Fourth mo., 1881, to continue a week or more, under the auspices of a committee of Southland Monthly Meeting. Fifth-day the 14th is the eighteenth anniversary of the institution, and religious meetings have so long been held at that time, that it is known throughout the community as "Quaker Yearly Meeting" at Southland, and has always proven to be a season of blessing and revival to believers, and awakening and conversion of sinners.

Ministers, Evangelists, and "Concerned Friends" from abroad are invited to attend, and will be met with conveyances if Calvin Clark, Helena, Ark., be notified of their time of arrival at that place.

Christians, please pray for a great and general outpouring of the Spirit upon the meetings and the people of the neighborhood, and the school of 150 pupils, 70 of them boarders in the institution, mostly grown-up young men and women, very poor, but struggling to qualify themselves by education for future usefulness in the world amongst their oppressed and ignorant race. On behalf of Committee, ALIDA CLARK.

A MEETING for the promotion of interest among Friends in the cause of Temperance will be held in the Meeting-house, Twelfth street below Market, Philadelphia, on Sixth-day evening, Fourth mo. 15th, 1881, at 8 o'clock. Addresses are expected from several Friends interested in the subject.

A general attendance is desired.

THE Twentieth Annual Meeting of Friends' First-day School Association of Philadelphia and its vicinity will be held in the Committee-room of Friends' Meeting-house, on Twelfth street, below Market, on Third and Fourth-day evenings, the 19th and 20th instants, commencing promptly at 8 o'clock. From 6.30 to 7.30 each evening a simple tea will be provided in the upper rooms of the meeting-house for those in attendance. Friends and others are cordially invited to attend.

**FRIENDS' FREEDMEN'S ASSOCIATION** of Philadelphia and its vicinity. The Annual Meeting of "The Contributors" will be held in the Committee-room of Arch Street Meeting-house on Second-day evening, the 18th inst., at 8 o'clock. Friends who are interested in the cause, and others are invited to attend.

THOMAS SCATTERGOOD, Secretary.

THE Twelfth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch St. Meeting-house, Philadelphia, on Fifth-day, Fourth mo. 21st, 1881, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, Clerk.

### RELIGIOUS INTELLIGENCE.

THE meetings of Moody and Sankey, at San Francisco, continued to be crowded to the last. One mark of their success was the admission of 220 persons to the First Presbyterian Church of Oakland, on profession of faith.

THE Philadelphia Auxiliary of the McAll Mission in France, in its First Annual Report tells the story of the founding of the Mission eight years ago in a quarter of Paris noted for the dangerous character of its population, many of whom were Communists. This class listened to the simple gospel teachings of R. W. McAll, and now there are twenty-three mission halls in Paris, four in Lyons, four in Marseilles, three in Bourdeaux, three in other places. A new centre has just been opened in Lille, with mission halls at Roubaix and Croix.

The Philadelphia Auxiliary has sent \$1000, and has more than that amount ready to remit. A pleasant feature of this auxiliary is that Christians of many denominations have contributed to its funds.

THE indefatigable Principal of Hampton Normal and Agricultural Institute expects to erect an industrial school building for colored girls the coming summer, using for this purpose the gift of \$20,000 from Valeria G. Stone. With over 300 colored students, he abates not his zeal for the negro, but now wishes to add a building for the education of Indian girls, at a cost of \$20,000 exclusive of heating and furnishing.

He began educating Indians three years ago with seventeen young men who had been prisoners in Florida under the care of Capt. R. H. Pratt. Under the firm hand of Capt. Pratt these young men had been drilled in obedience, work, and some Christian truth. Three months after reaching Hampton eleven of them united with the church there.

S. C. Armstrong says, "Indians are easily taught, for their minds are quick; their bodies are a greater care than their brains; but morals are the chief concern of their teachers. Hence their education should be first for the heart, then for health, and last for the mind, reversing the custom of placing mind before physique and character." The boys are taught farming on a 350 acre farm; two learn printing, eight the wheelwright and blacksmith's trade. Others work at carpentering, shoemaking, and harness-repairing. "After two years they are equal to ten hours' labor. But they will not soon get the Anglo-Saxon's gift of endurance." "Sending an In-

dian east for a college education is a blunder, unless there is a place for one with such an education. Sending one east to learn agriculture and the trades, besides our language and many other useful things, is wise and sound." To train to steady hard work, to self-control from Christian motives, and to use the mind for practical ends, is the work to be done for Indian youth. S. C. Armstrong does not expect too much of the Christian profession of these young people, many of whom have confessed faith in Christ. He says, "Among savages degradation is in the air and in the blood; it is customary and comfortable, almost universal, and virtue is a cross instead of a crown. The civilized man is honest, not because he is good, but because it pays to be honest; but it took many generations to find it out." "Upon the moral and religious life is our most important duty. *Character* is the objective point." S. C. Armstrong thinks the Indian has a deeper religious nature than the negro, and catches a clearer glimpse of God than other savages. He seconds Bishop Whipple's sentiment, that the Indian is the noblest type of a heathen man, because he recognizes a Great Spirit, and believes in immortality.

With the present better management of the Indian Agencies; with honest dealing, farming industry at home, good boarding schools at the Reservations, steady work by missionaries, and industrial schools like Hampton and Carlisle, the necessarily slow progress of Indian civilization must go forward more surely than it has done heretofore.

### TEMPERANCE NOTES.

THE students of Oberlin Theological Seminary recently had a discussion as to the wines of the Bible, in which they were assisted by the professors. The conclusion reached is thus stated by *The Congregationalist*. "The fourth paper . . . happily expressed the unanimous judgment of the seminary, that, while the wines spoken of approvingly in the Scriptures were undoubtedly fermented and intoxicating, if taken in large enough quantities, the spirit of Bible teaching plainly demands total abstinence at the present day. The title of Mr. Bumstead's article, 'The Bible Sanction for Wine,' was severely censured by one of the professors, as involving in itself a false theory of biblical interpretation, which would teach that a social custom, an article of diet or clothing, or any external practice (not specially enjoined as a permanent ordinance) is sanctioned for all time if shown to be in vogue among good people in Bible times."

A "CHURCH TEMPERANCE SOCIETY" has been formed in New York by ministers of the Protestant Episcopal Church. It proposes to unite the interests and efforts of total abstainers and of those who are not such, in the promotion of temperance. It proposes to use systematic teaching, the formation of temperance societies in dioceses and parishes, the establishment of coffee-houses, working-men's societies, benefit societies, reading rooms, and social gatherings for amusement and instruction.

ON the 23d of Second month, President Hayes issued a general order forbidding the sale of all intoxicating liquors at military posts and stations.

In reply to many inquiries from post-traders and others, Adjutant-General Drum has now issued a general order, in which he states that the words intoxicating liquors "embrace what are generally known as ardent spirits, brandy, whisky, gin, rum and liquors containing a large percentage of alcohol, and do not include light wines, cider, beer or ale." Although this loop-hole will doubtless be found large enough to admit of much hard drinking, yet any restriction on the sale of liquors is to be hailed with satisfaction.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

Lesson iv.

Fourth month 28th, 1931.

COVETOUSNESS.

Luke xii. 13-21.

GOLDEN TEXT.—"Take heed, and beware of covetousness."—Luke xii. 15.

After the delivery of the discourse of which the last lesson formed a part, it is stated that the scribes and Pharisees began to urge our Lord vehemently to speak many things, hoping to catch some unwary word by which they might accuse Him to the authorities and secure his arrest. Meanwhile, after leaving the Pharisee's house, a great company of people came together, and our Lord, turning from the scribes and Pharisees to whom He had spoken so plainly, began an important discourse, in which He warned His disciples to beware of the leavening influence of the spirit and teaching of the Pharisees, for it was hypocrisy. He told them that all things spoken in secret should be openly known; that they should not fear to confess Him because of danger from bad men; there was only One whom they ought to fear, even God, who has power not only to kill the body, but to cast the soul into hell. Yet He is so tenderly watchful over the least of His trusting children that the hairs of their head are numbered, and the smallest things which concern their good are noticed by Him. Hence our Lord encouraged His followers to confess Him openly before men, not to shirk or be afraid to own Him, but ever to acknowledge who was their Master and Lord. As a further warning, He tells them that a word spoken thoughtlessly or under stress of temptation against the Son of Man might be forgiven upon repentance, but whoever should utterly and finally resist and reject the testimony to Christ and influence of the Holy Ghost should never be forgiven. He then gave them the comforting assurance that the power and inspiration of the Holy Spirit would accompany them in their teaching and testimony for Him.

The time and place of this discourse are uncertain. It probably occurred during the last six months of His ministry, and at Jerusalem or Ephraim.

### THE LESSON.

Verse 13. *One of the company.* Not a disciple; a hearer, one of the multitude. *Said unto Him.* Broke in upon the occasion with the subject which was uppermost in his mind. *Master.* He probably saw His power as a teacher, and selfishly felt that His influence might help him in his difficulty. *Speak to my brother that he divide the inheritance with me.* Here was a dispute

about inherited property. The man thought his brother had not given him enough, but as our Lord did not go into it, neither need we. The man's concern was not about his soul's salvation, but about property.

14. *Man.* An expression of reproof. *Who made Me a judge or a divider over you?* (See Ex. ii. 14). Our Lord's ministry was a spiritual one. He carefully avoided all assumption of earthly kingship or interference with the office of magistrates, Roman governors or the rulers of the Jews. Yet it is by His power and providence that "Kings reign and princes decree justice." (Prov. viii. 16).

15. *And He said unto them.* Setting aside this man's appeal, He took occasion from what seemed an untoward remark to warn against the sin of covetousness.

*Take heed, and beware.* A double caution, that we may be doubly watchful.

*Of covetousness.* Or as it should read, "of every kind of covetousness." Covetousness is all *undue* desire; a wanting more of anything than God's will allows; hence it is idolatry—placing something before God in the heart's choices. (See Col. iii. 5).

*For a man's life.* His true life, his highest well-being here and hereafter, depends not upon the abundance of his possessions. This highest welfare is to be sought and valued first, and the man should have been more solicitous about this than about the inheritance.

16. Our Lord illustrates His sermon by a parable—*The ground of a certain rich man brought forth plentifully.* He was a farmer who had good land, and whose sober, honest labor was largely blest of God. Had he been grateful to the Giver, and used his wealth aright, it would have been a blessing to himself and others. But he got to loving mere possessions.

17. *And he thought within himself.* He talked in his mind. His thoughts spoke and answered one another, as it were.

*What shall I do?* Not how shall I best use this abundance to God's glory and the good of my fellows, but "I have not room to hoard up for myself."

*My fruits.* Fruits of the ground, as grain, &c.

18. *This will I do.* I will work more, acquire more, enjoy more; as one now may say, I will pull down my store and build a larger; or, I will buy another farm and work and save till it is paid for; or, I will enlarge my manufactory; or, I will add another branch to my already prosperous business; or, we will buy up coal mines, or absorb another railroad, and have still greater capital and wealth.

*My barns.* My fruits, my goods, all myself; no sense of stewardship. Barns were then, as now in Palestine, cisterns or wells dug in the side of a hill, lined with cement. The top is rounded and sealed with plaster. The grain will keep long, and is safe from plunder, or from vermin. *There will I bestow.* He would hoard up a great store, not use it.

19. *And I will say to my soul.* He thought his soul, too, was his own. God says, "All souls are mine." *Soul,* that is myself, as capable to enjoy.

*For many years.* He counted long years of time as also his.

*Take thine ease, eat, drink and be merry.* All

speaks of selfish gratification and sensual pleasures.

20. *But God said.* He had forgotten God, who now, by disease or other mode, called him to die. *Thou fool.* Not merely thoughtless, but lacking true moral sense and judgment.

*This night.* Ah, how many a young or older person has felt a pang on lying down lest they should die that night. All may and should be ready at any time to commit their souls trustfully to the Lord Jesus.

*Then whose shall those things be?* Perhaps the wealth would be scattered in foolish or riotous living by his heirs.

21. *So is he.* All who lay up treasures selfishly and for themselves only are like this man.

*Rich toward God.* Rich in faith and in those qualities which bring the man into close fellowship with God, and which are called blessed in the Sermon on the Mount.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. Had the man listened attentively and been willing to receive what the Lord taught he would have gained more than all the estate he was wishing for. Let us keep thoughts of worldly advantage so in their proper time and place, that we can hear what the Lord says; whether He speaks to us in the mind and conscience by His Spirit, by the Bible, or by a minister. A covetous heart gained only rebuke.

2nd. In all our troubles, whether about outward matters or our soul's interests, we crave help. We want some one whom we can call Master, to counsel us and set things right. Happy is it for us if we can go in the trusting spirit of a child to the Lord Jesus, and lay our case before him. He is called Counsellor. Covetousness made the man lose present good by filling his mind with wrong thoughts when Christ was speaking. It will fill a man's head with business, or wicked thoughts, in a religious meeting.

3rd. Our Lord would not step out of His place to be a judge. Let us keep to our proper duty in the church and in the world.

4th. Take heed; for covetousness is a subtle evil. It may show itself in wishing to get another boy's marbles; in doing things in business which conscience condemns, because other people do so; or in striving to get converts to one's own church rather than to Christ. It will make the scientist greedy of fame, rather than of truth.

5th. Covetousness perverts the aim of life to worldly success or selfish gratification.

6th. God sends His rain and sunshine on the evil and on the good; and so orders that good land, or good capital, with diligence, economy, skill and tact are rewarded with plenty. But the real good of life is in our moral state. He lives the true life whose heart is right with God. Money will not buy an hour on our death-bed.

7th. The covetous counts on long years to come, in which to get more and enjoy more. The wise give their hearts and lives to God, and are ready either to live long and well or to die to-night.

We live in the midst of revelations. We are continually receiving what we ordinarily call inspirations. There is hardly ever a

complete silence in our souls. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul or sink low, then we hear these whisperings of God. He is always whispering to us, only we do not always hear, because of the noise, hurry and distraction which life causes as it rushes on.—*F. W. Faber.*

## CORRESPONDENCE.

CLINTONDALE, ULSTER CO. N. Y.  
Third mo. 27th, 1881. }

Cornwall Quarterly Meeting was held Third mo. 16th, 17th and 18th, at Cornwall. It was a favored season from the presence of the Lord, and His ministering servants were enabled to preach the truth with clearness and with power. Mary G. Underhill, from Poughkeepsie, was with us, and also Joseph Stanley, from Ohio. J. Stanley has been laboring for several weeks at Cornwall, and there has been a marked awakening among the members of our Society there as the fruit of his labors. When he first commenced the work, there seemed to be a lack of union; but, God in His mercy, has caused this to be removed, and now, all is harmony; God's Spirit having permeated the membership, awakening to the need of constant watchfulness and prayer. At Marlborough Monthly Meeting, held at the Valley, on the 25th, Joseph Stanley and Henry Hunter were present. This was also a refreshing season, though few were present, owing to sickness and inclemency of the weather. Hereafter this meeting will be held at the old time—Fourth-day—it having been so decided by the Quarterly Meeting.

Joseph Stanley and Henry Hunter remain at the Valley, for the present, in the Master's service. We can surely praise the Lord for sending these dear servants of His into our section. Truly thy Friend, P.

A SERIES OF MEETINGS was commenced at Neuse, Wayne county, North Carolina, the 21st of Second mo. 1881, continuing one week. The meetings were conducted by James R. Jones, of New Garden, North Carolina, and Ervin G. Taber of Friendsville, Tennessee. Several persons professed conversion. The dear Lord abundantly blessed us to the reviving of drooping spirits, bringing some out of an unsatisfied experience into the sweet rest of faith.

A MEMBER.

Third mo. 28th, 1881.

THE Committee of New England Yearly Meeting on General Meetings, has been hold-

ing a series of meetings at Smith's Neck, Massachusetts, in which William Jacob has been faithfully engaged. Wm. and Narcissa Jacob have also held nightly meetings at Newport, visiting families in the day-time, much to the benefit of the congregation there. A series of meetings was in progress at Amesbury, Massachusetts, on the 28th of Third month.

SARAH B. SATTERTHWAITHE attended meetings in East Tennessee at Maryville, Happy Valley, Tallassee, Hopewell Springs, Mulberry Chapel, and Bethel. She was favored with good weather and made the journeys with less inconvenience than her friends had feared. Returning northward, she spent two days in Baltimore; came to Philadelphia on Third mo. 25th, attending meeting on First-day, the 26th, at Haddonfield, New Jersey. On Third mo. 31st, she was to attend the meeting at Pembroke, Massachusetts, and afterwards be at some meetings at Portsmouth, Rhode Island, held by the Yearly Meeting's Committee.

PEACE MONTHLY MEETING was held at Sterling, Kansas, Third mo. 17th, 1881. We had a rich feast at the Lord's table, the ministers speaking with much power and earnestness. Daniel Pucket urged the necessity of faith being accompanied by works. Sarah A. Harris spoke from the text: "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting," which produced, in many of our hearts, an earnest desire for "a closer walk with God." The business of the meeting was transacted with dispatch and in much love and unity. Lydia H. Simons returned a minute with a satisfactory account of ministerial labor in the limits of Spiceland Quarterly Meeting, Indiana. Ira Bundy gave a satisfactory report of his labors in the limits of Cottonwood Quarterly Meeting, Kansas. Sarah A. Harris returned a minute with an account of the attendance of over thirty meetings in Kansas, to good satisfaction, which was satisfactory to the meeting. She also obtained a minute for further service in the Rocky Mountains amongst the miners and mining camps, to hold meetings and to establish reading-rooms and labor as the Lord may direct, wherever her lot may be cast. The Sabbath School is increasing in interest as well as numbers. M.

STERLING QUARTERLY MEETING was held at Sterling, Kansas, Third mo. 19th, 1881. We had the acceptable company of John Hammer, a minister with proper credentials

from Cottonwood Monthly Meeting, Kansas. His plain doctrinal teaching was much needed, and we believe was just in time to accomplish much good. The answers to the Queries show an improvement in the spiritual life of the church. Sarah A. Harris produced a minute from Peace Monthly Meeting, liberating her for religious service in Kansas, Colorado, and in the West, which was endorsed by the Quarterly Meeting with many words of encouragement to her in her prospect. Near the close of the meeting, Z. M. Harris stated that he and his family expected to start in a few days for the Pacific Slope, where they would be entirely deprived of the privilege of attending Friends' established meetings, as the nearest would be about six hundred miles from their headquarters, Irwin Ruby Camp, Gunnison county, Colorado. The meeting on First-day was one "full of life and power." Sarah A. Harris occupied most of the time, speaking with much feeling from the words of the Apostle Peter: "For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever." John Hammer and others followed with appropriate words of love and counsel. M.

#### A RESPONSE ON HOLINESS.

IOWA FALLS, IOWA,  
Third mo. 26, 1881. }

In reading the article on "Holiness" from Thomas Story,—No. 31, ps. 387-8, current volume, FRIENDS' REVIEW—I have desired to express publicly my hearty approval of the sentiment therein advanced. We believe and teach the doctrine of holiness—freedom from sin; yet when have we heard any, with holy confidence and reverent meekness, bear witness, that through the plenitude of divine grace in Christ Jesus, they enjoyed the experience of this peaceful reconciliation and adoption? Thomas Story states, that "We ought to confess it, to the honor of God, without any presumption."

I have noticed what I feared was not for the best, viz: Ministers after delivering an excellent discourse, persuading the people to renounce all sin, accept the Saviour, and walk in newness of life, that they might be made and kept free from the law of sin and death, then in prayer, putting themselves in with the congregation and acknowledging that they are poor, sinful creatures, and imploring pardon and acceptance. Will not the young and inexperienced be likely to feel discouraged, saying to themselves, "If such and such advanced Christians still acknowledge themselves under the yoke and

bondage of sin, it will scarcely be of any use for me to try to get rid of my sins."

I see the delicacy and the responsibility which is involved in a public confession, and I feel the weakness of the flesh, yet I believe that I ought to testify for the encouragement of others and to the glory and praise of our God, that I have experienced, through the cleansing and keeping power of divine grace, the soul-satisfying evidence of reconciliation with God, freedom from sin and from condemnation, and am given to rejoice in the hope, or rather the assurance of the ineffable and eternal glory of God; all, all, through Jesus Christ our Lord.

DAVID HUNT.

No doubt our aged friend also would say with Paul: "Though I know nothing by (i. e. against) myself, yet am I not hereby justified, but He that judgeth me is the Lord;" and that he ever needs the efficacy of the atoning blood of Christ.—[*Ed. Friends' Review.*]

The only absolutely sure method to guard the purity of the home, is for parents to know exactly what their children are reading; to know that these children's minds are not being corrupted through what is surreptitiously put into their hands, and concealed from the knowledge of parents and teachers. A young man of nineteen years of age was arrested for sending the most obscene matter through the mails. A search of his room in his father's house showed a mass of Boys' Papers piled up in a corner. No sooner had they been discovered than the prisoner started back, exclaiming with great force, "There, there's the cause of my ruin—that has cursed me and brought me to this!"—*American Messenger.*

#### WEIGHING THE SUN BY A SOAP-BUBBLE.

Many of the readers of *Friends' Review* have seen the experiment of inflating a soap-bubble with a mixture of oxygen and hydrogen, in the proportion of two volumes of hydrogen to one volume of oxygen. When the bubble is touched by a candle, a violent explosion takes place, and the gases combine so as to form watery vapor. At the moment of explosion, the equilibrium which usually exists between the gravitation of the particles towards the sun and towards the earth is, of course, disturbed. Those two bodies act upon all the particles during the restoration of equilibrium, in such ways as to show their relative weights.

It has been found, by careful experiments, that the violence of the explosion is sufficient to project the particles of vapor in a

vacuum, to a height of 1006.79 miles, against the attraction of the earth. The explosion proceeds radially in all directions, so that any number of particles which are at equal distances from the explosive centre are acted upon by cones of force.

The oscillations, under the combined action of the explosion, the centre of gravity of the particles, and the centres of oscillation relative to the earth and the sun, may be represented by the oscillations of a linear pendulum, with a length of 279.664 miles. This is the mean height at which the particles would be maintained, during the disturbance, by the earth's influence; the mean height at which they are maintained by the sun's influence being 92,785,700 miles. Hence we find, by a simple division, that the sun's balancing action, or in other words, its mass or weight, is 881,776 times as great as that of the earth. P. E. O.

Ellen Clayton writing to the *Monthly Record*, from Mount Lebanon, says:—"On our way we stopped to look at a public oven, and were reminded of Matt. vi. 30, 'The grass of the field, which to-day is, and to-morrow is cast into the oven.' The oven is of the shape of a small well, dug in the ground, and the fire at the bottom kept alive with dry grass. The dough is flattened out into very thin cakes, as large as a hand basin, with the hands, on a cushion; then the women stick it on to the sides of the oven, where it quickly bakes. They gave us some of it to taste, and it was good."

#### "WHO CARES FOR ME?"

A poor, lone woman sat one evening, thinking how sad was her condition. She was old and almost helpless, with little of this world's goods which she could call her own. "Who cares for me?" thought she. Suddenly this verse came to her remembrance: "For we have not an High Priest, which cannot be touched with the feeling of our infirmities."

It was like a flood of golden sunshine. Her doubts and fears were all gone. What need of earthly friends to cheer and soothe her declining years? Jesus knew her every care and sorrow, and He, "the Lord of glory," was touched with the feeling of her infirmities. How precious is the thought that we can all have such a friend in every season of trial and distress! "I will not leave you comfortless," are the Saviour's gracious words. "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—*Selected.*

## ITEMS.

THE Khedive of Egypt has lately appointed a new Sheik-el-Bekree, or ecclesiastical superior of Mohammedans of Egypt, on condition that he should introduce certain reforms. The Sheik-el-Bekree has issued a manifesto, declaring certain usages inconsistent with the simplicity of the primitive Moslem faith. For example, on the 10th day of the month Moharrem, hundreds of devotees assemble at the mosque Hasansen, in Cairo, and proceed to cut themselves with swords and knives, to beat themselves with great balls of iron, and to howl themselves into fits. All these and various other injurious practices are condemned by the new Sheik, and the simplicity of the true Moslem religion enforced.

IN the Territory of Dakota one may travel as far as from Washington City to the White Mountains of New Hampshire in a direct line and not pass the boundary. This Territory has 200 miles of railroad completed and 300 ready to finish this summer. At least 50,000 settlers are expected this year.

A RECENT vote at Cambridge University, England, showed 398 to 32 in favor of admitting women to the various Tripos examinations; an indication that prejudice against the higher education of women is fast disappearing.

THE OPIUM TRADE IN CHINA.—In a letter to the special commissioner of the United States at Peking, M. Pethick, a young American who has been acting as the private secretary of the Viceroy, Li Hung Chang, furnishes striking statistics as to the magnitude of the opium trade. The total value of imports into China in 1879 was \$114,350,000, of which \$51,000,000, or nearly one-half, was contributed by opium alone, the increase in quantity over the previous year being nearly 1,500,000 pounds. The value of opium imported exceeded the value of tea exported by \$5,000,000 and the value of silk exported by \$10,000,000.—*Ledger*.

"B. W. A."—Do evangelical Christians as a class believe in total depravity? Yes—no. If by the term is meant a nature that inclines to evil, yes; but if it is meant that man is as bad as he can be, and is wholly destitute of natural and constitutional excellencies, no.—*Homiletic Monthly*.

A writer in the *Church News* asserts, without the slightest quail of conscience, that "the *Sacrament of Baptism is Salvation*;" and most stoutly denies "that a person may be baptized without being regenerate!"

And that's what comes out of the silent teaching of the P. E. Prayer Book. It lies in the pew and quietly reasserts this most false and destructive doctrine to every one who asks counsel at its hands!

Is it strange that people come to believe it?—*Episcopal Recorder*.

## AN INCIDENT AT THE INAUGURATION OF PRESIDENT GARFIELD.

Exodus xx. 12.

Long may thy days be in the land  
The Lord thy God hath given thee;  
Thou ruler of a nation grand,  
Thou uncrowned monarch of the free!

For when, before the countless throng,  
Thou didst the solemn office take—  
Swear to be true, just, upright, strong,  
For God's and for the people's sake;

Thou turnedst from the oath-worn book,  
Once kissed by world-known Washington,  
To her, whose tender, wistful look,  
Was riveted upon her son:

And all unmindful of the crowd,  
Whose searching eyes thou didst not seek,  
Thy head in filial love was bowed  
To kiss thy aged mother's cheek.

The first act from thy lofty place,  
Was to fulfil, in reverence pure,  
The grand old law of love and grace  
That shall for evermore endure.

A simple, momentary act;  
And yet, perchance, a certain sign  
That thou wilt hold all laws intact,  
And govern with a right divine.

—*N. Y. Tribune*.

CAROLINE MAY.

For Friends' Review.

## STANLEY PUMPHREY—"I AM READY."

From beyond the broad Atlantic,  
Saddening words salute our ears,  
Filling many hearts with sadness,  
Filling many eyes with tears,  
And we fain would doubt the message  
Sent us from that distant shore,  
But it comes in certain accents—  
"Stanley Pumphrey is no more."

Is no more. Our friend and brother—  
Wise in counsel, firm and true;  
Meek and lowly—ever seeking  
To ascribe all honor due  
To the Master whom he worship'd,  
To the Saviour whom he loved—  
Calling sinners to the fountain  
Whose sure cleansing he had proved.

In the cabins of the Freedmen,  
In the Indian's shelter rude—  
All unshrinking stood our brother  
Pure in heart, calm and subdued.  
In our colleges and churches,  
With a practised eye and hand,  
For the common good he labored—  
Far throughout our wide spread land.

What to him was worldly honor,  
Who so humbly walked with God,  
Whose blest presence like a halo—  
Still shone o'er the path he trod?  
"I am ready." Faithful Watchman,  
We believe the truthful word—  
That thy record is in heaven  
Thou "forever with the Lord."

Waynesville, Ohio.

R. H. H.

COPIES of the Minutes of The Ministerial Conference of Western Yearly Meeting sent by mail for 30 cents each.

ELWOOD C. SILER,  
Bloomington, Ind.

THE first Annual Conference of the "Educational Association of Friends in America for the Eastern Department," will be held at Twelfth St. Meeting-house in Philadelphia, on Sixth-day, Fourth mo. 22d, at 8 o'clock, P. M., and on Seventh-day, Fourth mo. 23d, at 10 A. M. and 3 P. M.

Papers are promised on the following subjects, viz.:  
"The importance of the study of political and social science in our higher schools."

"Methods of teaching English."

"Normal Training."

"College Training for Business Men."

"Distinction between violations of school regulations and those of the Moral law."

"Our relations to the Public School system," and  
"Education as a means to an end."

All Friends interested in education are cordially invited to participate.

PHILIP C. GARRETT, President.

Phila., Fourth mo. 4, 1881.

FRIENDS and others wishing Summer Board at a quiet country place, can find such on the line of W. C. and P. R. R., by applying to or addressing

M. K. PALMER,  
Wallingford, Del. Co., Pa.

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## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 5th inst.

GREAT BRITAIN.—In the House of Commons, on the 30th ult., a member moved the adoption of the decimal system of coinage, weights and measures. The Government opposed the motion, and the mover withdrew it in favor of an amendment proposing the appointment of a select committee, but the amendment was rejected by a vote of 108 to 28. On the 1st inst. a motion was made for providing that such of the compounds resembling butter, imported from the United States, as are harmless, shall only be sold under distinctive names, and that the importation and sale of those hurtful and dangerous be prohibited. The President of the Board of Trade objected, saying the effect would be the absolute prohibition of the importation of butter. There was no proof that the introduction of substitutes had reduced the price of good butter. Some of these compounds were shown to be as wholesome as butter, and there was no proof that any of them were injurious. The motion was negatived, by 75 votes to 59.

The Court of Appeal confirmed the decision of the Queen's Bench Division on the case of C. Bradlaugh, that his defence that the right to take an affirmation instead of an oath, as allowed in the courts of law, applies also to the House of Commons, was wrong. The House of Commons, on the 1st inst., agreed to a motion that a writ be issued for a new election for Northampton, to fill C. Bradlaugh's place.

Premier Gladstone made a budget statement in the House of Commons on the 4th inst. The gross revenue for the past fiscal year was £84,041,000, an increase of £1,341,000 over the estimates. Of this increase £378,000 was from taxation. The expenditure was £83,108,000, which was £714,000 less than the estimates. The surplus was £933,000. He estimates the expenditure for the current year at £84,705,000, and the revenue at £85,990,000. He proposes to take a penny off the income tax, and to apply a small sum to the construction of barracks. These measures will consume the surplus of £1,285,000, and leave an estimated deficit of £275. He proposed some changes in

certain duties, as the final result of which he estimated a total surplus of £295,000. He said the time had now arrived for proposing the conversion of the short annuities into longer annuities, with a view to the reduction of the debt. He proposed to pay off £60,000,000 in 25 years.

The editor of a German Socialist paper, the *Freiheit*, has been arrested and indicted for publishing an article applauding the assassination of the Czar, and inciting to similar attacks on other sovereigns, especially indicating the Emperor of Germany. The indictment was for publishing a libel and inciting to murder outside of the British dominions. After indictment he was remanded for a week, and not allowed bail.

IRELAND.—The Roman Catholic Bishop of Raphoe, writing to a member of a relief committee, urges the opinion that the Government could easily provide for reclamation of waste lands, and could thus scatter the people abroad from the overcrowded districts and obviate the necessity of emigration, at a less cost than that of an extended scheme of Government emigration.

The Dublin correspondent of the London *Times* says that the returns show that 95,857 persons emigrated from Ireland last year, an increase of 48,443 over the preceding year.

FRANCE.—The new public loan has been allotted in the proportion of a little more than 6 per cent. of the amount subscribed for.

The Chamber of Deputies has voted 6,000,000 francs, (about \$1,200,000), to indemnify the sufferers by the *coup d'état* in 1851, by which Louis Napoleon became Emperor.

GERMANY.—At a recent conference of the members of all the parliamentary groups except the Socialist Democrats, a motion made by — Windhorst was approved, requesting Prince Bismarck to endeavor to conclude an agreement with the Powers to impose penalties upon their own subjects and foreigners residing in their countries, for assassinating or attempting to assassinate heads of States, and for public incitement to such acts; and that any foreigner perpetrating or attempting assassination shall, on demand, be delivered to the government of his native country. The motion was submitted to the Reichstag, and on the 4th, was adopted by it, with only three dissenting votes.

AUSTRIA.—From the mountain districts of Bohemia a large emigration of the German part of the population to America has begun; caused not so much by physical distress as by the political tyranny of the Czechs, who form the majority of the population.

RUSSIA.—A temporary Council to assist the Commandant of St. Petersburg, has been elected, under an imperial decree, by the votes of householders. These were requested to remain at home to receive the police inspectors in the 288 districts of the city, and write down their votes; but many from misunderstanding or fear of the police, failed to comply, and hence the vote was less full than was expected. Among those elected, 228 in number, are many well-known persons, several peasants, and a number of merchants. This Council, on the 2d inst., elected a Council of Twenty-five, who apparently form the superior administrative body. Their first measure was to invest the city with a chain of Cossack patrols, with officers and police on all the roads, so that no persons may enter or depart without examination. A second measure in preparation is that every traveler arriving at a railway station will, after examination by the police, be consigned to a cabman, who must deliver him at the destination declared to the police, or report any change thereof. At a general meeting of the temporary Council, a proposal was made and vigorously applauded, that the members take turns in watching the streets through which the Emperor might pass; but the Council of Twenty-five has not sanctioned the measure.

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For Friends' Review.

## CHRIST'S DEATH.

As there is more in the incarnation of our Saviour than the mind can grasp, so there is doubtless much in His death for us which surpasses our power fully to comprehend. We cannot measure what it means that He, who was in the beginning with God and was God, was made flesh and dwelt among us; but we can fully believe the fact, and find it meet the very want of our whole nature.

When Job, conscious of his past integrity towards God and man, was put under the test of severe trial, he felt keenly that he could not understand God's ways. He did not rebel against Him or deny Him, but perplexed by his griefs, he felt as if God was far from him. He said, "I am afraid of all my sorrows, I know that thou wilt not hold me innocent. If I be wicked, why then

labor I in vain? If I wash myself with snow water, and make my hands never so clean, yet thou shalt plunge me in the ditch, and mine own clothes shall abhor me. For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." His heart cried out from its inmost depths for a Mediator, one who should be a man like himself, and yet who could connect him with God. And thus Job voiced one of the deepest wants of the human soul—a need universal, although not always as distinct to men's consciousness as it was to his. This great heart-want of man God has mercifully met and supplied in the incarnation of Christ, whereby He became our fellow as a man, and was also the One of whom God speaks in Zechariah, as "The man that is my fellow, saith the Lord of hosts." The coming of Christ in the flesh, then, is one of the amazing proofs of God's love, who was in Christ reconciling the world unto Himself, and making known to men His own nature and character. In Christ's whole life man's further needs were met. He gave a perfect pattern of what man should be, for us to follow. In this pattern He showed obedience, the perfectly trustful obedience of love, which would delight to do the Father's will at any cost, giving the highest proof of this in that He was "obedient unto death." Herein also He fulfilled the law for man as the second Adam.

Furthermore He was a witness for the truth: "For this end was I born, and for this cause came I into the world, that I might bear witness unto the truth," He said to Pilate, and sealed that witness with His blood, suffering for it unto death. And as the name martyr means a witness, He might justly be said to have been a martyr.

He was also a revealer of God's condescending love in His coming in the flesh; laying aside His free, unlimited glory, and placing Himself in some degree under the

lowly limitations of our nature and mode of being as men. This self-sacrificing love He evidenced in every act of His life; and as He said that "Greater love hath no man than this, that a man lay down His life for His friends," so the surpassing proof of God's love for us was in the free submission of the Lord Jesus to lay down His life for us, "even when we were sinners," and our lives were forfeit to God's law, which we have broken. By this wonderful exhibition of love, as well as by His Spirit, our Lord draws all men unto Him, and leads them to be at one with the Father.

But His death meant far more even than this. None surely could ever have dared to say that it was necessary for Christ to die for the salvation of men had He not said it Himself. But there are the solemn words: "As Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up." "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." God has said, "The soul that sinneth, it shall die;" and that while "all we like sheep have gone astray, every one in his own way, the Lord hath laid on Him the iniquity of us all." God revealed at once the exceeding sinfulness of sin, His abhorrence of it, His own eternal righteousness, His unchangeable holiness, and the exhaustless depth of His love, in the sacrifice of Christ.

The soul, conscious of sin, cries out for an expiation. All the altars that have ever smoked have mutely testified at once to men's sense of sin, and felt need of a propitiation. It is a superficial view which ascribes such sacrifices to priestcraft; it is the underlying sense of sin and guilt which has led men to seek both a priest and a sacrifice. When Balak said to Balaam, "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, and with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" he did but utter the cry of the human heart under a sense of its sin before a holy God, and its want of something to meet the essential justice of a pure and righteous as well as loving God. Balaam, knowing little of God's truth, could not answer Balak's longing, and could only direct him to that lowly and sincere walk with God, which should evince his faith in Him, and thus make him partaker of God's forgiveness through the "Lamb slain (in purpose) from the foundation of the world." But in the sacrifices of the Patriarchs, of the Passover, and of the Mosaic system, was

shadowed forth God's way of propitiation, which were fulfilled when "Christ our Passover was sacrificed for us."

*Towards God* the sacrifice of Christ was not to render Him placable, for it was the expression of His love, seeking a way for man's salvation consistent with His unchangeable righteousness. "God was in Christ," and His sacrifice had regard both to His love and to His justice. "Whom God set forth as a propitiation through faith by His blood, for the showing forth of His righteousness, because of the passing over of the former sins, in the forbearance of God; for the showing forth of His righteousness in this present time, that he may be *just*, and the justifier of him which is of faith in Jesus." (Alford.)

*Towards us* it was a taking upon Himself shame, suffering, chastisement and death due to our sins, and necessary to our peace, so that He made peace through the blood of His cross.

He died, "the Just," for, on behalf of, or in the stead of, the unjust. It was "a most satisfactory sacrifice," as Barclay says, acceptable to God, and making a way for Him to be both just and merciful to the repentant, believing sinner. Mercy and truth thereby met together; righteousness and peace kissed each other.

Moreover, the sacrifices of the Jewish system could never make the consciences of those who came to them perfectly free from the sense of guilt, for they had to be repeated every year or oftener. But when we rest on Christ's atonement, the conscience is *perfectly* freed from all sense of guilt for past sins, and its whole bent is to keep the law of love henceforth.

The relief from the burden of past guilt, the "impulsive power of the new affection" for God in Christ, the quickened energies of the new heart, and the living power of the Spirit dwelling in the believer, all tend to a life of holiness, and to a walk in the Spirit in ever-perfecting grace.

A CORRESPONDENT writing from North Carolina expresses his conviction that Capital Punishment is undesirable because it adds another to the life taken, in the case of a murderer; because of the risks of an irrevocable punishment upon innocent men; because it has not been proved that capital punishment deters more than imprisonment for life, from the commission of crimes of violence; and because capital punishment seems more in accord with Old Testament law, "An eye for an eye," than with the principles of Christ. Hence the writer advocates imprisonment for life.

For Friends' Review  
VISITING THE SICK.

Calling once at the cabin of a freedman in South Carolina, an aged man was found who had been for six weeks lying helpless from paralysis. His name was Uncle Tom, and his blind wife was in an adjoining apartment also unable to rise from her wretched bed. They were waited on and supported by an old colored man called "Billy." "Is Uncle Tom a member of the church?" was asked. "Oh yes," said Uncle Billy, "Uncle Tom's been a church member 'mos all his life." "Do some of the brethren come to see him?" "Oh," said Uncle Billy, with inimitable tones, "dey is so slow." We fear that it is too often the case that the sick are not visited and cheered as they should be with Christian sympathy. But sick persons and their friends should more often than they do ask for such visits. Where there is a desire to do their whole duty cheerfully, church officers may fail to hear of the sickness of the members of their congregations, or in the press of engagements may delay intended visits, which they would make promptly did they know such visits were desired.

The Bible makes visiting the sick one of the primary Christian duties, and yet it also lays upon the invalid or his friends the obligation to let church officers know of his condition. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

It is to be feared that often because this passage is not understood, it is cast aside as having no practical bearing on our life at this day. It implies mutual love and confidence between church members and their elders; a feeling which should be warmly cherished and encouraged on both sides. It includes faith in prayer on the part of the sick or their family; and as also a living in the spirit of love toward the flock by the elders, and such fulness from the Holy Ghost who has made them overseers thereof, that they are prepared to pray with the people, not lacking His qualifying grace. Although anointing with oil may not be used now as of old, yet prayer for direction as to the right means to be used, and for a blessing on those means, fulfils the same end. The prayer of faith means petition which can be offered from a present lively confidence in our Father's readiness to hear, and in perfect acquiescence in His wisdom how the petition shall be granted. As the member is expected to be a believer, the prayer will "save" by being

the means of supply of all-sufficient grace, and by raising up his own faith and trust in God. Also such prayer leads the sick to concur in it, and thus to receive forgiveness of sins that he may have committed.

Let there be, therefore, more freedom to ask visits from the officers of the church, and let the officers see to it that they live so close to Christ, the fountain, that they have, out of His fulness, grace for all services called for at their hands.

FRIENDS' GOSPEL MISSION, BALTIMORE.

On First-day, the 12th of Twelfth mo. last, the meetings and schools connected with the mission work on Federal Hill, Baltimore, gathered in the new and spacious building. In the morning about fifty people were assembled, most of them members of "Friends' Gospel Mission Meeting." Fervent prayers were offered that the blessing which had so largely rested upon the work in the little frame building, so long the place of meeting, might be continued. Many voices were heard in testimony, one man remarking: "Friends, when I feel real happy, I like to be right still, but to-day I feel as if I must speak of the goodness of the Lord to my soul."

*Boys' Meeting.*—That afternoon, between three and four hundred boys came to what is known as the "Boys' Meeting," and in the evening, the large room was again filled with a quiet and attentive company. With feelings of thankfulness to our Heavenly Father for His blessings, the thoughts of some went back twenty-five years, to the beginning of Friends' mission work on Federal Hill, when a Friend, in connection with a member of another denomination, opened a Mission School for boys on First-day afternoon, in a hall not far from the present site of the Mission House. The room was soon filled with boys, but so rough and lawless a crowd came, that for a long time a policeman was stationed at the door to enforce order when necessary. The quickness and audacity of boys of this class are well known to all who have worked among them, and sometimes one unaccustomed to address them fared badly at their hands. Once a boy inquired of his teacher, "the name of the gentleman who swallowed the whale." Still another, when asked how long it took the children of Israel to go from Egypt to Canaan, said: "Do you mean by railroad or steamboat?" These instances are given to show the kind of boys that were gotten hold of, and the difficulties that were patiently and prayerfully met by those engaged in the work. Each year the school has increased, the

number only limited by the size of the rooms rented, and frequently, men who had been taught as boys there, have returned to speak of the blessing the teachings had been to them. Now the "Boys' Meeting" numbers nearly four hundred pupils, and has an efficient corps of teachers, more than half of whom are young women.

*Girls' Sewing School.*—Some years after the opening of the Boys' School, a Girls' Sewing School was opened in the same room on Seventh-day morning, by some young ladies, and still later, a Mothers' Meeting—one afternoon in the week—was organized. The Sewing School now numbers two hundred and sixty children, and as they are carefully taught verses of Scripture and hymns from week to week, as well as the use of the needle, it has the double advantage of a week-day and First-day school.

*Mothers' Meeting.*—Nearly a hundred women are on the roll of the Mothers' Meeting, and the fruits of this work temporally and spiritually are very marked. All these efforts have been eminently successful, and as the visible results of such labors are only a portion of the good done, we believe they have been and are powerful instruments under the blessing of God, of elevating the people of this neighborhood.

*Friends' Meeting.*—Ten years ago, through the liberality of our late friend Miles White, Baltimore Monthly Meeting purchased the present site for mission purposes, and a temporary frame building of one large room, was added to a small dwelling on the lot. This has been used for the various meetings and schools up to the present year, when a legacy of \$5000 from our late friend Thomas Wilson, to which was added \$10,000, made it possible to erect the present commodious Mission House. The next work that seemed to open to the minds of some Friends was a meeting for adults. At first there were but few who came, but they seemed to derive so much benefit from the simple Friends' meetings, that there was every encouragement to persevere. By degrees the attendance enlarged; some Tea Meetings and a Bible Class increasing the interest, until two years ago, when the people began to inquire if there was not some church with which they could unite, some of them saying that they wanted to belong under that roof where they had found Christ. The question then arose what to do in the matter, and after prayerful deliberation, it was decided to organize a "Friends' Mission Association," the ground of admission to which should be true conversion of heart, manifested in an orderly life and conversation, and, believing in the one essential baptism of the Holy

Ghost, and communion with the Father and Son by Him, the disuse of the outward rites of baptism and communion. A meeting was called in which an explanation of Friends' views was given, and all who accepted them were enrolled as members, these being mostly people who had come to the knowledge of the truth through the meetings. There are now sixty members enrolled. There were already held at this time two meetings a week, one on Sixth-day, and the other on First-day night, but now the members desired one on First-day morning, which was accordingly opened. These meetings are held very simply. They usually open with the reading of a portion of Scripture, and a verse or two of a hymn is sung at different times during the meetings. The times of silent waiting are, however, fully understood and appreciated by the members of this little body, and they clearly understand that the Lord is the Head of His church, and that He is the one who will, by his Holy Spirit, teach His people immediately. It was also deemed necessary to have a Monthly Meeting for the care of the little company of believers and for the reception of members. This has been held for two years on a week-day evening, men and women together; these meetings have been most interesting, there being a freshness and variety in the transaction of business. Things are carried on by various committees, and we have found that Friends' views in regard to women's position in the church work as well in Federal Hill Monthly Meeting as in others. Speaking to business is much to the point, and frequently very original. In regard to an individual who was interested in the meeting, but not quite prepared to unite herself with them, a sailor member remarked: "If she wants to cast anchor overboard here, give her more chain."

Speaking of a woman whose mind was exercised on the subject of water baptism, a member remarked, "If she expects to get saved by water, she'll never get saved, that's all." A very slow and deliberate man was appointed on the Visiting Committee one night, when an older member of it said to him, "I tell you what, my brother, you'd better pray the Lord to make your feet like 'hind's feet' if you expect to pay visits with me." Sometimes there is a criticism very much to the point, as the following in regard to long prayers: "Seems like some people prays from Afriky clear way over to Californy."

*Business Meetings.*—As the meeting has increased, it was deemed advisable to have an Oversight Committee composed of six of the Federal Hill Friends and four from the up-town Meeting. This meets once a month

in the evening, and has proved very useful. After a time of prayer and waiting on the Lord, the list of members is read over, and the state of any requiring care considered, and those who feel drawn to visit them, undertake to do so, and report to the next meeting. A marked characteristic of the members of this little meeting is their zeal for souls. They endeavor to bring their unconverted friends and neighbors to the meetings, and see that they are conversed with afterward. We have found great advantage in the plan of asking all who are interested, to remain after meetings awhile for conversation and prayer. Many have thus been led to see where the hindrances to their becoming Christians lay, and have been enabled by the power of the Holy Spirit to accept the Lord Jesus as their Saviour; and their subsequent lives have proved that they have been indeed created anew in Him. A spirited Bible Class is held regularly on Second-day evenings, and a First-day school which was only opened a month ago, now numbers over eighty children. This school was started at the request of the members, one of them remarking: "I'm most too old and crooked a stick to make a Quaker out of, but I want my children to be Quakers." The teachers in this school are, with two exceptions, members of the Mission Meeting. Since the opening of the new Mission House, the Reading-room has been fitted up and is open six evenings in the week. This opportunity of reading has been eagerly seized by men and boys over fifteen. Some evenings as many as forty have come, and a more quiet and orderly set of readers could not be found in any library. Through the kindness of the Baltimore Free Lending Library, a large number of books has been sent to the Mission House, and once a week boys and young women are allowed to come and get books for home reading. The Reading-room has recently been opened for women and girls from three to five in the afternoons, six of our young women having volunteered to be there one afternoon in each week. Under the auspices of the Reading-room Committee, two interesting lectures have been given this winter by members of the Johns Hopkins University, to which about three hundred people have come, the small sum of five cents being charged for admission.

*Temperance Work.*—In connection with the Boys' Meeting, a Temperance organization has sprung up, which numbers over seventy names. They call themselves the "Trusty and True" band, and the following will show the result of the teachings they receive. A little boy who had been in the habit of picking up chips in

a certain cooper-shop, was asked by the man who owned it, to get him a can of lager beer, with the promise that if he did, he might pick up as many chips as he wanted. The little boy said: "I'm very sorry, but I can't do it," and picking up his basket was about to leave the shop. The man called him back, and said: "You'll get me some water, won't you?" "Yes indeed," cried the boy. When he returned the man said, "I've been thinking that I ought to give up my beer for some time, and if such a little fellow as you can keep so firm, I think I'll have to try too." About one thousand different persons in these various meetings and works are each week brought under the influence of Friends. A very pleasant feature is that this mission has the cordial co-operation and sympathy of Baltimore Meeting. The various kinds of work afford opportunities for young and old to engage in, and all rejoice and are interested in its growth and progress. In retrospect, the words of our Lord seem to express very fittingly the development of the mission—"first the blade, then the ear, after that the full corn in the ear."

M. S. THOMAS.

#### OUR LONDON LETTER.

"Wars and rumors of war." As regards Great Britain, the existence of the present liberal Government is some guarantee against engaging in utterly needless wars. Gladstone and his colleagues are winding up the Afghan trouble as quickly as they can, and would gladly pacify the South African colonies. The Basuto war is one for which the Cape Colony is alone responsible, having, as it seems to us, provoked the natives by harsh treatment to resort to arms; the home Government has used its influence to make peace, but as yet without success. The war in the Transvaal, South Africa, is a yet more serious matter. The Transvaal Republic was annexed by the late Government, and the Boers who inhabit it, having exhausted all other means of protest in vain, have taken up arms. Gladstone's sympathies are ever with a State struggling for freedom, and he and John Bright and their colleagues in the Ministry, have yearned to put a stop to the war. Friends have not taken any united action in advocating peace, but one Monthly Meeting, (that including Manchester,) has memorialized Gladstone on the subject, urging that "any hesitation on the plea of recovering a supposed loss of prestige is unworthy of a Christian nation."

It is cause for great thankfulness and rejoicing that peace has now been concluded, although not before many lives have been lost and a good deal of treasure spent. It is

much to the credit of both parties that they have come to terms. It is to the credit of the Boer leaders, that, flushed with success in two battles, they have agreed to such moderate terms, recognizing the sovereignty of the Queen over the Republic. The devout Puritan spirit they display in their documents, reminds us of the soldiers of Cromwell and Fairfax. And it is to the credit of the English Government that, restraining the desire to avenge a defeat, although an overwhelming force is just arriving in South Africa, they have admitted a past mistake, and have consented to restore to the Boers, substantially the independence of which they had been deprived. It has been said that the truest courage is not to be afraid of seeming afraid, and it is courage of this kind that Gladstone and Bright have shown. They have to bear the taunts of those who declare that British honor and prestige are lowered, because the Boers were not crushed by force of arms. When the history of these days comes to be written, I venture to think that it will be said that an example was set of a nobler morality than has been often found in the councils of nations. It is well when such men as Gladstone, and—if accounts which have reached England are to be trusted—President Garfield, are raised up to guide the destinies of great nations; men who are honest, devoted to their fellows' good, and whose character is based on deep religious conviction. Such men, no doubt, in their exalted positions, carrying on a system of government which they find in existence, seem often to be obliged to do things which we cannot approve. The kingdoms of this world, the powers of this world, have an element which is contrary to the spirit of the Saviour; yet those who seek their Master's glory in the high places of this world by influencing others for good, are surely to be honored. Probably the greatest landmark in the progress of international morality in this century, is the occasion on which the two greatest nations in the world submitted an old and irritating dispute to arbitration, and abided by the award.

The Irish question has been, and remains to be, a sharp thorn in the side of the Government. W. E. Forster, mindful of his father's works, and full of earnest desire to help Ireland, patient and untiring in labor for her sake, has been attacked and abused by some of the Irish members continuously and persistently. The Government tried at first to dispense with any special repressive laws, but crime increased, disorder was rampant, and the Land League organization in opposition to Government usurped the authority, so that it was absolutely necessary

to pass measures which have placed Ireland for the time under complete control. But the care and patience which W. E. Forster shows in carrying out these coercive acts are extreme. So much investigation is made, so painstaking and conscientious is the enquiry, before the arrest of a single turbulent person is ordered, that many are led to fear that too much gentleness is used. Unhappily, most of the Irish are utterly unable or unwilling to see that their best friends are now in power, and will, if they are only allowed a fair chance, do more for the good of the country, by remedying the unjust land system, than has been done for a generation. Gladstone has announced the Irish Land Bill for about the 8th of Fourth month. The large element in the American population derived from Ireland, must give the people of the United States no small interest in the welfare of the unfortunate island. We are justified in founding great hopes on the Government measure, coming as it does from the hands of Bright and Forster, and there is a call for faithful prayer that the all-wise Ruler of men may dispose men's hearts, so that this bill shall become a great instrument for good to the poor Irish people.

Third mo. 24th.

For Friends' Review.

#### NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

CALCUTTA, Second mo. 16, 1881.

*A Visit to the Santâls.*—As we passed Jamtara on our way to Calcutta, we saw the ruins of the Magistrates' bungalow that the Santâls burnt First mo. 14th, and on our arrival at Muddapur we found the hotel and railway waiting-rooms crowded with military officers, some 3000 soldiers having been sent to keep the people quiet. A long railway ride from Benares had brought us between 11 and 12 o'clock at night to Muddapur. We reached Giridhi before daybreak, and took a conveyance to Pachamba.

The conveyance was an attempt at a cab of native manufacture. We finally arrived on our feet at the Mission House, and had a most hearty welcome from Mrs. Stevenson, who with her husband came out from Scotland four years ago. W. H. Stevenson had been out tenting in the villages, and returned in the morning. A. Campbell has left Pachamba, and is establishing a new station.

This is the first great coal district I have visited in India. The great Kurhurballee coal-fields lie near Giridhi, 950 feet above the sea level. There are some seventeen shafts, mostly in the hands of the East Indian Railway Company, who work the

mines. Many Santāls work in the mines, and Dr. Walter Seise, the Assistant Manager, says, "The Hols and Santāls make excellent miners, and are tractable men."

Mount Parasnāth, the sacred hill of the Jains, is also in this neighborhood. It is 4,479 feet above the sea, and the Mission bungalows of the Free Church of Scotland look straight upon it. The air at Pachamba is delightfully invigorating, and the English children look bright and rosy, very different to most European children in India.

The Santāls are a simpler and more ignorant people than any that I have come across in India. Not that they lack understanding or intellect; but they are naturally timid and childish.

There has been so much in the papers about the Santāl disturbances, that perhaps I ought to give the information I have received. When Hindus and police come, and in a language which the Santāls can scarcely understand issue Government orders about the census, the poor jungle people get terrified, and assemble in crowds; and then when the jungle men see such a crowd of their own Santāl people, they think they are quite strong enough to rule the world they live in, and to have a government of their own, and that no one can overcome them. Then some troops come, and at the very sight of them villages are totally deserted, and men and women and children fly away up into the hill forests. These aboriginal tribes need things explained very simply to them, and not to be terrorized. But this census is not the origin of the present disturbance, although it has added fuel to the fire.

The root of the trouble lies in what is known as *Kherwerism*. Kherwer is the old name of the Santāls when they had their own Rajahs and were under their own local government, and were their own landlords. Months ago a clever Hindu of the name of Dubé Gosain came among the people above Hazaribagh, and commenced preaching a sort of Santāl Millennium, when the Santāls were to have their own Rajahs and their own land. Gosain means a Fakir, and Dubé is the name of a kind of grass. Dubé Gosain eats grass before the people, and then prophesies "no land tax," i. e. no rent to pay, but tax on buffaloes and bullocks instead. The tax is to be transferred, he says, from the land to the workers. Then he says, "Kill your pigs and chickens and be clean," "Cleanse your houses, and wash yourselves, and become *Sapha Hor*," i. e., clean people, "and then if you will bring an offering in money to me, I will give you a *Darshan*," or vision. When they pay their annas, he takes them inside his tent and tells them secretly that he is a god. He works a

lot of pretended miracles before the people, such as the following: "Here are three trees which we will plant to-day; one represents the English Government, the second represents the Zemindars or Hindu Government, and the third represents the Santāl Government. Whichever of these trees lives, that Government will live; whichever of these trees dies, that Government will die." Next day the English Government tree is withered, the Zemindars tree has withered, and the Santāl tree is green and flourishing. "So will it be with you," he says; "you will see the English Government wither; the Hindus who have oppressed you will wither, and you shall have your own Government and flourish. Wait," he says, "till the 23d of April, and then I will appear unto you, and show you what to do." The poor, simple, ignorant Santāls have killed their pigs and chickens, and turned them into money, and are ready for rebellion against the Government. I wish the Government could see that one missionary can make peace more than a thousand soldiers. It is not soldiers these people want, but instruction, and Government officials who are able to talk Santali, instead of frightening them.

Every Santāl village has an empty house in it for the spirits of their forefathers to live in, and the people provide rice and water in a little vessel in the centre for the spirits to eat and drink. They say to the missionaries, "If our forefathers went to hell, we should like to go there too, for we wish to be where our forefathers are." They think the Sun is God, and it is very hard for the missionaries to divest the Santāl mind of some connection between the Sun and God. They think that it is through the sun that they get their crops, and that the sun gives them a good harvest. They burn their dead and take a bone or a hand of their deceased friend, and cast it into their sacred river.

On Seventh-day evening, at the Free Church Mission House, the Christian Santāl girls assembled to sing to us. The Santāl singing is singularly plaintive. It expresses sorrow better than joy. They revel in their own native airs. One of the hymns they sang was composed by a native catechist at Pachamba as an introduction to his open air meetings in the villages. It runs something after this fashion:

"You are busy with your selling;  
You are busy with your pice;  
I have good news to tell you  
Of greater value far."

Another is the history of Adam and Eve, constructed according to the old historic Santāl method of telling stories, giving part of the story, then singing about it, again proceeding with the story, and then another

song about it. Thus in this hymn in parts we have an account of the creation of Eve, and then the song of praise, "Adam's thanksgiving for his wife." This is followed by the history of the temptation of Eve, and the entrance of sin, and concludes with a most touching "Lamentation," the "Alas! Alas!" of Adam and Eve, as they are expelled from the garden.

(To be continued.)

THE Women's Christian Association of Philadelphia, in whose origin ten years since some of our members took an active part, reports constant increase of usefulness. It now has a boarding-house for young working women where 87 have been admitted the past year, finding the comforts and protection of a Christian home; a dining-room where 49,962 meals have been furnished at from 5 to 25 cents each to working women; 1485 lodgings have been supplied to strangers visiting the city, or women out of employment; and 23 have had permanent board. In addition, out of 725 applicants 205 Protestant women have been secured employment at trades and occupations other than house servants. The reading-room is well patronized, and free entertainments by recitations, &c., have been well attended; hospitals have been visited and prayer meetings held. The Sea Rest at Asbury Park has furnished hundreds of toiling women with much needed recuperation at the sea-side in our hot summers, at a small cost. Such enterprises are the facts which testify to the truth of Christianity.

## FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 16, 1881.

THE Associated Executive Committee of Friends on Indian Affairs met at Baltimore on the 8th instant, with delegates present from eight out of the ten Yearly Meetings. Reports from the Cheyenne and Arapahoe Agency and the Osage Agency gave proof of the slow but steady advance of those Indians in orderly obedience to law; in hauling their own supplies, cutting and hauling wood, making brick, splitting rails and making fence; and among the Osages, in farming. The Cheyenne Reserve is so subject to drought that farming is almost fruitless. Herding cattle is their best resource, and among all these tribes there is an increasing number who are learning to care for cattle with success. There are 610 scholars in the government schools of the above Agencies and in two others taught by Friends. One scholar is at Earlham College at the expense of Friends; and 82 are at Carlisle, Hampton, and other schools in the States.

The efforts of the five missionary teachers have been blessed. Elkanah and Irena Beard

are about to return home from the Cheyenne Agency, feeling released from further service there, and the Committee are desirous to have some properly qualified Friends go thither, who may feel it their religious duty to do so. Jonathan Ozburn and his wife continue their teaching among the Osages and Kaws, and especially among the latter have seen the fruit of years of patient instruction by Friends in the conversion of men and women. In some way, and one which does not appear very disinterested, these Indians were formed into a Presbyterian organization; nevertheless all will rejoice in their becoming Christians.

The little meeting at Pleasant Prairie among the Pottawatomies has now twenty-eight members. They are diligent in the study of the Scriptures, hold meetings regularly, have some members who take part in the vocal exercises and watch over each other for good. All but three of them have lately abandoned the use of tobacco. Their tribe is becoming more industrious and improving in social life. The Absentee Shawnees are reached through their school chiefly, but are being slowly prepared for the reception of Christian truth. They are diminishing in numbers, but gain in industry and the comforts of life. At the Sac and Fox Agency a Bible-school is held, in which a Friend who was formerly teacher in the mission school there, takes a part.

In the Quapaw Agency the obvious fruits of Christian instruction appear. The Modocs have lost several of their people by death the past year. Two of these, who had been noted fighters in the lava beds of Oregon, lived and died exemplary Christians. One of them some months before his death became scrupulous about wearing the uniform and weapons of a United States policeman, feeling it inconsistent with the Christian spirit of which he partook.

The cause of temperance continues to receive much attention. On the Ottawa Reserve a Friends' meeting has been established, which has about forty members, and seems likely to increase. Beside these several members have been admitted to the "Mission church" at the Wyandotte mission-school. A meeting has been started among the Senecas, who sometimes hold it in the absence of any white person, and there is much inquiry among them after God and His truth.

A good house for school and meeting purposes is just about being completed among some Shawnees at a place called Blue Jacket, in the Cherokee country, not very far from the Wyandotte school. If we are able to send a properly qualified Friend to visit them frequently, no doubt a meeting would grow up there in a few years. In

looking over the labors of the devoted Friends who as Agents, teachers, employees at the Agencies, and as Christian ministers, have shown such earnest loving zeal, we feel that there is abundant cause for thankfulness to God for the harvest already reaped.

Meanwhile there is also another side. Difficulties and imperfections of varied kinds meet this as well as all other good work; and we feel that the charge of the Lord Jesus to us as a Society to labor in this part of His vineyard is a very weighty and solemn one. May Friends feel aroused to their duty in this regard, and the Lord still warm our hearts with His own Spirit, so that they shall glow with practical zeal for spreading the gospel among the Indians, and bringing them to share of the good things we so richly enjoy.

THE TWELFTH ANNUAL REPORT of Friends' Syrian Mission in Syria and Palestine, states that the agencies at Brumana, Mount Lebanon, have been somewhat extended during the year. The Training Home for boys has 30 pupils, 20 of whom learn English. One of the teachers, Ibrahim Tasso, has been appointed inspector of the country village schools, to which he devotes about half his time. The medical Dispensary has had a Cottage Hospital added, opened on New Year's day, the Governor, Judge, and many of the principal persons of the district being present. The Hospital has six beds, which have been promptly filled.

The new meeting-house in the village has been the occasion of a large attendance at the First-day morning meetings. A small meeting has been opened at Mansourieh by the Scripture reader there. A Training Home for girls is about to be erected, the funds having been subscribed. A day-school is kept at Brumana and eight branch schools in the villages around have been sustained, partly by aid from friends of Theophilus Waldmeier in Switzerland. They have 284 pupils, of whom 106 are girls. The Monthly Meetings, Devotional Meetings, Mothers' Meetings, and First-day schools are all held regularly and well attended. Four members have been added the past year, all men.

Two Scripture readers and a Bible woman visit the people in their homes and diffuse Bible truth.

At the Dispensary religious instruction is given as well as medical advice. A young man on his second visit spoke of a Gospel tract he had received the first time. He said, "I took it, and read it quite alone, for I feared the priest would kill me; but I was so interested, that I read it again with my brother, for I felt that it was necessary that Christ should have died for me, and I have begun to love Him, and I want to read more about Him." The patients treated numbered 3000 for the year, and 11,500 from the start three years and a half since. The total expenditures for Brumana were £1532, 14s. 3d.

At Ramallah, north of Jerusalem, is a centre of school work for the villages around. At Ra-

mallah are schools for boys and girls, which attract by their excellence some of the better class as well as others.

The other schools are visited and inspected by Mualim Izaak, the Bible reader, who also uses proper opportunities, public and private, for reading and explaining the Scriptures.

The First-day morning meetings at Ramallah are attended by about 150 men, women and children. Scripture meetings are held in the evening, and also Mothers' Meetings.

Those connected with Friends' missions are now officially recognized by the Pasha at Jerusalem as Protestants, and accorded the rights given to other Christian bodies in Palestine. Expenditure for Ramallah £445.

The visit of Maria Feltham and Ellen Clayton from England to the Brumana mission, wholly at their own expense, has been useful. Total expenditure, including help to nine schools not Friends', £1809 os. 9d.

#### DIED.

BROWN.—On Third mo. 12th, 1881, Rebecca, widow of Jesse Brown, in the 78th year of her age, an esteemed member and Elder of Cedar Grove Particular and Rich Square Monthly Meeting, North Carolina. About three years before, she was separated by death from the beloved companion with whom she had lived about fifty years. She was a loving and faithful wife, a tender and devoted mother. She had through life endeavored to adorn the doctrines of God her Saviour, and in her character exhibited the fruits of the Spirit. She was firmly established in the doctrines of Christianity as professed by Friends, and was diligent in maintaining its principles. She bore a protracted illness with fortitude, and seemed only waiting for the appointed time, as she often expressed a wish to be with Jesus. She retained her faculties until the close, and passed quietly away as one falling into a sweet sleep, leaving to surviving friends the consoling evidence that through the merits and mercies of her dear Redeemer she has been permitted to enter one of the many mansions that God has prepared for those that love Him. "Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labors and their works do follow them."

BARGER.—On the morning of Third mo. 31st, at her home, Bismarck, Ills., Margaret Wood Barger, wife of Martin J. Barger, and daughter of Samuel S. and Anna S. Richie, of New Paris, Ohio, in the 38th year of her age; a member of Whitewater Monthly Meeting. "She sleeps in Jesus."

RUSHMORE.—On the 26th of First month, at Wheatley, Long Island, Amy, widow of Townsend Rushmore, in her 84th year; a member of Westbury Monthly Meeting.

RUSHMORE.—At Wheatley, L. I., on the 11th of Third mo, Wm. T. Rushmore, son of Townsend and Amy Rushmore, aged 39 years; a member of Westbury Monthly Meeting.

HADLEY.—Abraham Hadley was the son of Joseph and Catharine Hadley and was born Third mo. 28th, 1803, in North Carolina. He was a member of Hope-well Monthly Meeting of Friends, Vermillion County, Indiana. He bore his suffering with much patience, was resigned and saw nothing in his way and all seemed bright. He passed away as one in a sweet sleep on Ninth mo. 16th, 1880, in the 77th year of his age.

THE Twentieth Annual Meeting of Friends' First-day School Association of Philadelphia and its vicinity will be held in the Committee-room of Friends' Meeting-house, on Twelfth street, below Market, on Third and Fourth-day evenings, the 19th and 20th instants, commencing promptly at 8 o'clock. From 6.30 to 7.30 each evening a simple tea will be provided in the upper rooms of the meeting-house for those in attendance. Friends and others are cordially invited to attend.

FRIENDS' FREEDMEN'S ASSOCIATION of Philadelphia and its vicinity. The Annual Meeting of "The Contributors" will be held in the Committee-room of Arch Street Meeting-house on Second-day evening, the 18th inst., at 8 o'clock. Friends who are interested in the cause, and others are invited to attend.

THOMAS SCATTERGOOD, Secretary.

THE Twelfth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch St. Meeting-house, Philadelphia, on Fifth-day, Fourth mo. 21st, 1881, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, Clerk.

### RELIGIOUS INTELLIGENCE.

THE official statistical returns of the Methodist Episcopal Church are just published. There are 94 Annual Conferences, a gain of 3 over last year, and 15 missions outside of Conferences. The itinerant preachers are 12,096, a gain of 460; local preachers 12,555, increase of 80; full members 1,564,105, increase, 40,799; probationers 178,817, increase, 2,519.

IN Hull, England, says the *Christian*, the preaching of Catharine Booth, of the Salvation Army, has been followed by the offering of fourteen public houses to let. One publican said his losses were £80 per week from the effects of the meetings.

THERE are now, says *Experience*, nearly forty thousand preachers—not pastors—who, without fee or reward, teach the villagers of England the way of salvation, beside a host of laymen who proclaim the gospel in mission halls in towns and cities.

FOR a few years past the Methodists of England have lost in numbers instead of gaining. The *Methodist Recorder* states that there has of late been a return to some of the spirit of old-time Methodism, earnest mission efforts to save the lost, lay members going out to seek them, prayers of parents for children are being answered, and "elegant chapels have received their true consecration in conversions unusual to them."

THE Church Missionary Society's missionaries in Uganda, north of Lake Victoria Nyassa, have had to await the return of the friendship of King Mtesa. Mtesa has fully committed himself to the old idolatries of his people, and has had many victims slain in connection with his superstitions. Meanwhile the head of the mission, M. Mackay, is translating Matthew into the language of Uganda, and is preparing a simple catechism.

THE Blantyre Mission of the Church of Scotland near Lake Nyassa, Africa, has had a great scandal raised about it because of the mission-

aries assuming the powers of civil government, and using very severe punishments, as flogging, and in one case a man was executed for murder. The missionaries appear to have been ignorant of the fact that they were violating the laws of Great Britain by their course, and offer as an excuse the total absence of all civilized government, and the apparent necessity of the case. The sentiment of the Christian world doubtless will be that missionaries go out in the spirit of the Lord Jesus, not to be rulers, but heralds of the gospel and examples of its power. The missionaries have been recalled, and the matter is likely to come before Parliament.

### TEMPERANCE NOTES.

IN the *National Temperance Advocate*, Theodore L. Cuyler replies to Dr. Crosby's charges as to the issue by the National Temperance Society of arguments for total abstinence drawn from Holy Writ which they "*knew to be false*." He states that it has been a matter of earnest controversy among biblical scholars as to the essential character of beverages called *wine* in the Bible. Such men as Tayler Lewis, Albert Barnes, Dr. Duffield, Canon Farrar, Dr. Samson and other scholars, believed there were intoxicating and non-intoxicating wines referred to in the Bible. Many advocates of total abstinence were not convinced of this, yet none the less were zealous in teaching that the scope of Scripture as a whole made total abstinence a duty.

He then adds: "As to this whole contested question of the relation of God's word to the use of alcoholic beverages, we believe the following positions impregnable:

1. The Bible in various passages points out the evils of intoxicating drinks. It never pronounces a blessing on intoxicants, but often warns us against tampering with them.

2. The Bible in several passages *commends* abstinence from alcoholic beverages. But there is not a single line in God's word which *condemns* total abstinence.

3. The Bible is to be studied as a *whole*; and the whole spirit of this blessed word from heaven is the spirit of self-control, sobriety, purity, avoidance of temptation, and of self-denial for the sake of our fellow-men.

On these views of God's word the total-abstinence army are an unit; against these views the "gates of hell" can never prevail. But even if the Bible did not contain a single syllable about wine or strong drink, we have an inexhaustible armory of arguments for entire abstinence in science, medical testimony, common sense, and the first principles of philanthropy.

Chancellor Crosby's wild assault on our reform is already working a vast benefit. The volume of replies issued from our Publication House ought to be circulated by the thousands."

"THE Legislature of North Carolina," says the *National Temperance Advocate*, "has adopted a prohibition law, which, although it was not what the friends of temperance asked for, yet is a great step in advance. It is to be submitted to a direct vote of the people at a special election in August, when, if a majority vote against prohibition, there shall be no prosecution for a violation of the law."

ALL over the South there is a great awakening of public sentiment upon the evils of drink, and temperance makes progress.

GOV. DINGLEY shows from official figures that "there is less crime proportionately in Maine than in any other State of the Union."

THE influence of drinking on longevity is shown in a business way by the following circular issued by the General Assurance Office in London to its agents: "In consequence of the excessive mortality experienced in the case of innkeepers whose lives have been assured with the Company, it is hereby notified that from this date the directors will not undertake these risks on any terms." But if the risks are so great to the life of the body, what must they be to the life of the soul, if no drunkard shall inherit eternal life?

EVERYWHERE alcoholic drinks produce the same results. W. H. Dall, of the U. S. Coast Survey, in his report of the exploration of Alaska and the northern coast of America during the past season, states that "Two winters ago several hundred American Eskimo perished from starvation on St. Lawrence Island. The destruction of walrus by the whale ships during the scarcity of whales had had much to do with it; and the trading of liquor from the Sandwich Islands, keeping the people drunk when they should be laying up a winter store, is another reason."

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

LESSON V. Fourth month 30th, 1881.

LOST AND FOUND. Luke xv. 1-10.

GOLDEN TEXT.—"Likewise, I say unto you, There is joy in the presence of the angels of God ever one sinner that repenteth."—Luke xv. 10.

The account in Luke between the last lesson and this brings together discourses and events which probably did not occur in the order as narrated.

The healing of the man that was born blind; the raising of Lazarus, (Jno. xi.), our Lord's retirement again from Jerusalem beyond Jordan, the healing of the woman bowed together, and the teaching of chapter xiii., which follows; the healing of the man with the dropsy and the discourse in the house of the Pharisee on the Sabbath; the parable of the bidden guests, and the warnings to our Lord's followers as to what is required of true disciples, appear to follow in order, and precede the teaching of this lesson, which took place in the latter part of the last year of our Lord's ministry, A. D. 29, and in Perea.

### THE LESSON.

Verse 1. *Then drew near.* Drawn by the attractive force of Christ's love and the power of His teaching to lift them up into a nobler, purer and better state than they felt themselves to be in.

*Publicans.* Jews who were tax-gatherers for the Roman government, and who were generally corrupt, extortionate, and detested by their people.

*Sinners.* Open, notoriously sinful persons. *To hear Him.* To listen to the words of love and wisdom spoken by the "very God" who had come so condescendingly near to them.

If these transactions occurred over Jordan near Bethabara, many publicans and sinners could easily come from Jericho and the fords of the Jordan, where were custom-houses.

2. *And the Pharisees and scribes murmured.* They separated themselves from all such people, stood aloof from them, expected them to abandon their ways and be good before being fit to be in *their* company. Jesus received these despised, bad people freely and kindly; He taught them, showed sympathy for them, and ate with them; which the Pharisees specially objected to, as making a teacher ceremonially unclean.

*This man.* Ah, yes! A man like ourselves, full of human sympathy and fellow-feeling.

3. *This parable.* A story which illustrates God's desire and willingness to seek and save the sinful. (See Ezek. xxxiv. 12-16) *Unto them.* Showing by contrast how mistaken the Pharisees were, how far from God's thoughts was their way of thinking; and also how all true "followers of God" should act.

4. *What man of you.* If you, hard as you are upon sinners, would do this, how much more will God seek out His own sheep.

*Having a hundred sheep.* That is a flock of his own; and let us not forget that all men are God's own by creation and purchase. *If he lose one of them.* The loss of one might not signify much, but the shepherd cares for his sheep, and the lost sheep would wander, suffer, and perish, unless he goes after it. The sinner is like a foolish, wandering sheep, who could never find its way back and would perish miserably. *Doth not leave the ninety-and-nine.* They are safe in the fold, or guarded and fed in the well-known pastures.

*In the wilderness.* Wilderness does not mean a desert, but an open, uninhabited place, where there would be pasture.

*And go after that which is lost.* So God goes out by sending His Son into the world, by sending forth His word of the Gospel, by visiting every soul with the gracious influences of His Spirit. So the church should go out after the lost, not just go to meeting regularly twice a week and expect people to come and be saved; but to go out and seek them and bring them into the fold.

*Until he find it.* He did not just look round a little. He searched and followed until he found it. Christ always thus *finds* His sheep; but as men have wills of their own they will not always allow themselves to be brought home.

5. *And when he hath found it, he layeth it on his shoulders, rejoicing.* If a sinner is sought out by Christ, he is also saved by Christ, provided he will let Christ draw him and bring him back to the Father's house. *Rejoicing.* The shepherd has found and gained his poor, wandering, perishing sheep. He rejoices at its rescue and his own success. So Christ rejoices when one allows himself to be saved. For the joy that was set before Him of saving sinners He endured the cross.

6. *And when he cometh home, he calleth together his friends and neighbors.* The shepherd wishes to share his joy with others; Christ said to His disciples, "I have called you friends." We should share our Father's joy over returning sinners.

*Rejoice with me.* How blessed to be permitted

to be in harmony with God! to give thanks and praise when souls are brought home to reconciliation with Him. *Was lost. Lost itself.*

7. *I say unto you.* I who know all about the unseen world of glory, and speak with certainty of that which is familiar to Me. *That likewise joy shall be in Heaven over one sinner that repenteth.* He lifts the veil and shows us how Heaven's inhabitants feel and act. How blessed that Heaven's courts should respond to the turning of one sinner from the evil of his ways with his whole heart unto God. What a contrast to the poor, self-righteous feelings of Pharisees, who would not have sinners near them.

*Ninety-and-nine.* This does not mean to indicate that there is this proportion of saved to lost; it is only a convenient mode of speaking. *Just persons, which need no repentance.* There are no men who never need repentance. It may therefore be (1) an accommodation to the way of thinking of the Pharisees; just persons, such as you think you are, who keep the outward righteousness of the law, as Paul says he did, contrasted with one rescued out of such publicans and sinners as you despise; or (2) just ones, that is, inhabitants of Heaven, who as familiar to the angels, do not awaken such delight as when they know of a guilty sinner being truly saved.

8. *Either what woman.* God embraces in Himself all that is best in man and woman in infiniteness. The parable of the lost sheep illustrates most God's yearning pity; this one our Father's complacent joy in recovering as His own possession a soul that had been lost. *Having ten pieces of silver.* A man might easily have an hundred sheep; a peasant woman would be more likely to have ten pieces of silver than one hundred. *One piece.* One drachma, worth about fifteen cents; of the same value as the denarius, or penny, which was a day's wages. (Matt. xx. 2, 9.)

The lost sinner, like the coin, is found in the dust; although lost, he still bears something of God's image upon him, as proof that he belongs to God.

*Doth not light a candle.* Our Father takes diligent pains to search out His lost ones. He needs no candle, but He sends out the light of His Spirit and of His truth into the world of men, and seeks them through these. *Sweep the house.* Not without raising a dust. When Paul and his company came to Thessalonica preaching the Gospel, the Jews were so stirred up, they said he was turning the world upside down.

When God's Spirit and word enter a sinner's heart they raise much conviction, striving and struggle, and show the foulness and dirt of sin. The image of God is not wholly lost in man, and may be restored; the coin has still the image stamped upon it.

*Seek diligently till she find it.* What a lesson for the church in her mission for souls! In the power of the Spirit bestowed by her ascended Lord she must carry forth the light of truth, first by living it; second, by teaching it.

9. *And when she hath found it, she calleth her friends and neighbors together.* How Christians in sympathy with their Lord rejoice in any evidence of His image shining out in a converted sinner's character! Does our meeting rejoice

in conversions? Do we welcome converted sinners with open arms and joy?

*Which I had lost.* For the church has lost every soul which is lost. Every soul is redeemed by Christ. Every soul is met as it enters probation with the saving power of the atonement, and is truly an heir of heaven.—*Whedon.*

10. *Joy in the presence of the angels of God.* Whether it be (a) joy of the church in the presence of the angels sent forth to be ministers unto them which shall be heirs of salvation, or (b) the joy of our Father Himself joined in by the angels, whose presence surrounds Him.

*That repenteth.* Christ thus teaches the Pharisees that He did well to associate with sinners, that they might be changed radically from bad to good.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. Christ drew men to Him before he was lifted up on the cross. Much more he now draws all men to Himself. Men as sinners naturally think of God as hating and condemning them; Christ here shows God as loving them and drawing them to Himself, while He hates their sin, rebellion and wandering from Him.

2nd. Orderly, moral and refined Christians have need to watch lest they come to dislike sinners, not sin; and shut themselves out from sympathy with them.

3rd. Sinners are lost, condemned already, cannot save themselves. But Christ seeks them, and if they will let Him, He will bring them back; He will rejoice to do it. Who can deny Him and refuse to submit the heart to Him and be saved?

4th. If we would be the friends of God, we ought to share His yearning for the salvation of souls, and His joy therein.

5th. Let us take heed lest we think that we are "just persons," when we really are sinners in the sight of God.

6th. If a woman prizes a coin so much, shall we not value souls? If she persevered till she found it, shall not we persist till souls are saved.

7th. If the shepherd cares so much for a sheep, and the Lord Jesus is so very desirous to save us, shall any one count himself unworthy of salvation? Shall we lightly or carelessly pass on through life, not caring for our own souls, when Christ thinks so much of them?

8th. Our Lord is as brave and earnest as a shepherd, as tender as a woman in His love for us.

9th. The woman lighted a candle; and as Christ lights up our minds and consciences with the truth of the Bible and the inshining of His Spirit, by these we see our condition, and also see the Lord Jesus, who is seeking us.

10th. Heaven is a gladsome place. Angels are interested in the souls of men, and share the joy of our Father when a soul is born into everlasting light. Those who reach Heaven shall be as the angels; and even here we can unite in their joy over the good of our fellow men.

In an article on "The Sabbath," in *The Nineteenth Century*, Professor Tyndall says: "There is nothing that I should withstand more strenuously than the conversion of the first day of the week into a common working day."

## CORRESPONDENCE.

MICHIGAN CITY, IND., Fourth mo. 4th. 1881.

"In prison, and ye visited me." Having received the appointment of "Moral Instructor" in the Northern Indiana State Prison, and entered upon the important duties of the position, I find a *lack* of suitable reading matter for the men. Five hundred and eighty-four men of all grades of education and intellect, and of experience in crime, from the boy of sixteen to the hardened sinner of sixty: yet we find very many of them susceptible of tender impressions, and upon the presentation of the Gospel, open their hearts for the reception of its truths. Surely this is a class, in common with others, that Jesus came into the world to save. Plenty of good reading matter is an important help in the reformation of these men. We solicit donations of books, papers or tracts, on educational, scientific, moral or religious subjects, for distribution among the convicts. And at the same time we ask an interest in the prayers of our friends; hoping through the assisting grace of God, to do nothing that will bring discredit upon the cause of Christ, nor upon our own branch of the Church. While my attention will be largely taken up here with the work, I do not expect to lose my interest in the work in our own Society. May the Lord bless the laborers in every department of the work.

MORDECAI W. PAINTER.

WELLINGTON, CAN., Third mo. 31, 1881.

*Editor Friends' Review:*—Joseph Blackledge's meetings have just closed and our dear friend has gone back to Ohio, followed by many earnest prayers for his welfare and success in his work for the Lord. The meetings were held nearly three weeks, and over thirty professed to be "justified by faith," and therefore to have "peace with God through our Lord Jesus Christ," and many were brought to the higher experience of having access by faith into the grace wherein they now stand, and therefore "rejoice in hope of the glory of God." They have encouraged those who have been long laboring for this end; and our meeting is putting on strength in the name of the Lord. An increase of membership is expected. The home workers have been carrying on the meetings for a few nights since our friend left, and a few more came out on the Lord's side. On the Fourth of this (Third) mo., Isaac Stratton and wife went to Moscow, in Camden Township, and commenced a series of meetings in the very old Friends' Meeting-house there, where for some time no regular meetings have been

held. The interest in the Society in that section seemed to have ebbed almost entirely, and only some descendants of Friends lived in the neighborhood who had still some lingering love for the truth, as held by Friends. The old meeting-house is very much dilapidated, but the weather being mild our friends settled down to work, holding two meetings a day. On the 9th they were joined by John T. Dorland, of Wellington, and for two weeks longer, meetings were held with increasing interest. The meeting-house could hardly accommodate the crowds that gathered to hear the "sweet story of old," and benches from a neighboring hall were brought in. It seemed, as was remarked, "a revival of ancient Quakerism," when a genuine Christian shook the country for ten miles round, many coming ten or twelve miles to the "Quaker meeting," over bad roads, the nights, too, being dark. The power of the Lord was indeed manifested, and such a revival has not been known there before. The afternoon meetings were particularly blessed, and many were the signal answers to prayer. The Lord, in answer to prayer, brought a prodigal son home from the woods of Michigan. He came home at two o'clock in the morning, and came out to the afternoon meeting, declaring with an oath to some young men "he was going to see what those Quakers were doing." In the meeting the Lord's power smote him, and crying out for mercy, he kneeled with sobs and tears and rose forgiven. The joy of the parents can be better imagined than described, over their only child thus returned and in his right mind. There were about fifty conversions, beside many backsliders reclaimed. Many of the converts were heads of families, and were between thirty and forty years of age, and thus stability in the Lord's cause may be looked for. A regular meeting will be started, which with a Bible-school will be held in the hall until the meeting-house has been rebuilt. A mid-week prayer meeting will also be held. Our dear friends, Isaac Stratton and wife are remaining by the work for a time, and may the Lord bless them in establishing as he has in planting. We praise the Lord that this meeting is now revived, and that in all Ontario our Zion's cords are being lengthened and her stakes strengthened.

R. G.

THIRD MO. 22d, 1881.

Sarah Foushee having previously requested that all the members of Contentnea Quarterly Meeting meet at Woodland the third Seventh-day in Third month, a goodly number met. Sarah Foushee, Ervin G. Taber, and Abby Cartland were ministers present.

Prayer was offered for a blessing on the meeting. Sarah Foushee stated that she had felt it pressed upon her for the last three months to call such a meeting, specially for the members of this Quarter. She considered the Lord's people a peculiar people, and was glad to be called by the name of "Friend," that being a name which Christ gave His disciples. Although Friends have not increased in number, nor have they accomplished as much in some respects as some others, yet the world is enjoying privileges to-day, brought to them by the work and sufferings of Friends. She thought Friends had compromised too much with the world. They ought to be a peculiar people, zealous of good works; that the young Friends thought it too much of a cross to conform to Friends' principles in dress and address; but unless we bear the cross, we cannot wear the crown. E. G. Taber next spoke. He thought we ought to encourage young ministers, and those we believed were called to the work who were trembling under the weight of it. He urged us to patronize and support Woodland school, for we could educate our children much cheaper at home than abroad. We should be careful in regard to changing teachers. He referred to the two elements in the church as conservative and progressive, both of which, being necessary for the work of the church, were all right in their place, but those of each element ought to have charity for the feelings of the other, and that no term of disrespect should be used by either class toward the other. He wished all to work together and hold together. Many spoke briefly, testifying that the meeting had proved a blessing to them, and they had heard that which they had long wanted to have; they thought more such meetings would be profitable. Prayer and praise were offered by others. I believe this meeting will be a benefit to the whole Quarter, and some said it was the best meeting they were ever in. We had meetings again that night, next day and next night, we hope to the accomplishment of much good.

F. G. Cartland came in with us on First-day. E. G. Taber and he were favored to speak to a large congregation, both rooms being well filled. The theme was: "The baptism and leading of the Holy Spirit." On First-day night, E. G. Taber and F. G. Cartland were at Neuse, while S. Foushee and A. Cartland remained at Woodland. Thanks to the Lord for His unmerited blessings. M.

NORTH TOPEKA, KANSAS, Third mo. 23, 1881.

Owing to the fact that so many of the refugees congregate in and around Topeka

where aid has been so largely distributed, many more being here than can possibly find employment, and it being positively necessary that they should scatter to other parts where they can find work as spring advances, I am urgently advised by Gov. St. John and the best friends of the colored people here, to abandon these headquarters at once. This advice, after much consultation and earnest, prayerful thought, I have concluded to follow, and leave the city next week.

The relief goods that arrive too late for distribution here, will be stored for future use. Those now in transit, will be forwarded to the different local agencies, and placed in safe keeping for the same purpose.

Local agents will continue to look after such refugees as are not able to work, and report to me from time to time as may be required.

Active measures are being taken to organize headquarters for a National Association at some other place. Our Gen. Supt., John M. Brown, has gone East for this special purpose. I expect to spend a short time visiting our local agencies in the Southern part of the State.

My address will be for a while,

ELIZABETH L. COMSTOCK,  
Columbus, Kansas.

In the article of "Immoral influences attending militarism," in last number, there is much that is worthy of serious consideration, and I have thought of the great responsibility of those bishops who sit in the British House of Lords, as ministers of Christ, and as such must desire the peaceful reign of Messiah's kingdom on the earth, that they should so far lose these important considerations as to yield to what might be called State policy, instead of using strenuous exertions in maintaining the doctrine of peace, not only for the benefit of England, but of the world at large. PACIFICUS.

New York.

#### MISSIONARY WRITINGS OF GEORGE FOX.

(Concluded from page 551.)

The address to "The King of France" was also drawn forth by near sympathy with persecuted ones. "George Bayly was moved of the Lord to go over into France, and was imprisoned to death in Paris, whose innocent blood will be required at your hands, and lies upon your heads," says the bold reformer; and then proceeds to show that the persecuting church is the Mystery Babylon, which John the Divine saw in the Apocalypse.

It was a little more than a century since

the evangelical church at Valladolid had been surprised by the officers of the Inquisition, or rather betrayed into their hands by the wife of Juan Sanchez, and during all that time the faithful Protestants in Spain had been consigned to fire and fagot, and we may not be surprised at the opening words of his letter "To the King of Spain. Thy cruelty is come up into remembrance with the Lord, and with His power art thou fathomed in this day, with thy Inquisitions and cruelties which thou hast acted upon such as have to thy mind been contrary; the Lord hath remembered thee, and remembered them whom thou hast martyred, and in this day of the Lamb wilt thou be recompensed, and thy Inquisitions, thy fires, thy swords, thy torturings shall not secure thee, nor profit thee, nor stand thee in any stead. The Lord is come and coming to call thee to an account for thy actions, for thy works, for thy deeds, and into remembrance of Him are they come, and thy religion, thy church, and profession and worship hast thou defended by sword, by fagots, by Inquisitions and tortures. Thou hast caused the heathen to blaspheme, by thy bloody cruel doings among them. Thou hast shamed the name of a Christian, and the day of thy recompense is come and coming, and draws on apace, and thy fires, fagots, Inquisitions, racks, tortures and swords shall stand thee in no stead, and do thee no good in this day of the Lamb's power, which is stretched over thee, for with thy jewels, with thy pictures, thy images, thy relics, thy crosses of wood and stone, hast thou corrupted the earth. And the day of the Lord's power is gone over thee, and the day of the dread of the Lord shall overtake thee; which is now risen, *the Morning Star is now broken forth*, and your religion, and your profession shall be at an end; the end of it is seen in the power which is endless, and the Lord's hand is against thee, and ye all who have been quite contrary to the apostles and to Christ."

His exhortation "To The Pope" is a repetition of the same arguments as in the preceding letter, and closes with the following denunciation: "The plagues of God will be thy portion, Oh Pope! who hath deceived all nations, and all you Jesuits and Cardinals howl, for your misery is coming, saith the Lord God, who will be worshipped in Spirit and in Truth, and with none of your inventions."

The next paper bears a strange contrast with the preceding, and is "For the Emperor of China, and his subordinate Kings and Princes. From the People of God in England, in English called Quakers." It would seem impossible that this document could ever have reached the persons to

whom it is addressed, and no effort to this end further than the publication of several copies in English appears ever to have been made. It may, however, be useful to us as a specimen of the earnest zeal of our Early Friends for the conversion of the world, and to show us that they were not so infallibly inspired that they could not err in judgment as to the means necessary to be employed for impressing heathen hearts with the Gospel truth. It may not then surprise us that the next epistle should be addressed: "To all the Nations under the whole Heaven, and to all those who have ministered the letter, and yet are ignorant, and have kept those in ignorance both of the letter and Spirit also. From those people who are despitefully called Quakers." This paper was the culminating point of the Foreign Mission efforts of Fox and his co-laborers for the time being, other important events at home calling for a large share of attention in his writings.

Early in the following year he published a "Declaration to the Jews, for them to read over, in which they may see that the Messiah is come, according to their own prophets, and Gabriel the Angel, and according to their own number of time and years, and of Daniel 9th," which is ably written, and was succeeded thirteen years later by "A Looking Glass for the Jews," which treats the same subject more largely.

In the year 1677 he published an epistle "To all the Kings, Princes and Governors in the Whole World," which is very gentle when compared with the energetic remonstrances he had made to some of them seventeen years before, but is an earnest exhortation to repentance and holiness of life, as well as to Gospel charity.

SAMUEL A. PURDIE.

THE Board of Health of Philadelphia requires that where there has been a death from scarlet fever, measles, whooping cough, diphtheria, small-pox or varioloid, the cause of death shall be mentioned in the notice of decease; so that parties may avoid attending the funeral and contracting or spreading such diseases.

They recommend thorough cleaning and ventilation of the premises in such cases, and that the bedding and clothing used by the patient be thoroughly disinfected or destroyed.

#### WASHINGTON TERRITORY.

A land that man has newly trod,  
A land that only God has known,  
Through all the soundless cycles flown.  
Yet perfect blossoms bless the sod,  
And perfect birds illumine the trees,  
And perfect unheard harmonies  
Pour out eternally to God.

A thousand miles of mighty wood,  
Where thunder-storms stride fire-shod;  
A thousand plants at every rod;  
A stately tree at every rood;  
Ten thousand leaves to every tree,  
And each a miracle to me;  
Yet there be men who doubt of God!

—*The Californian.*

**A**CCOMMODATIONS for Friends during Yearly Meeting, in a Friends' family, 139 N. 15th St.

**F**RRIENDS and others wishing Summer Board at a quiet country place, can find such on the line of W. C. and P. R. R., by applying to or addressing  
M. K. PALMER,  
34-4t                      \*Wallingford, Del. Co., Pa.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 12th inst.

**GREAT BRITAIN.**—On the 7th inst. W. E. Gladstone introduced the Irish Land bill in the House of Commons, with a speech in which he expressed satisfaction at exchanging the dreary work of repression for legislation of an improving and reforming character. The Irish land laws contain peculiar provisions which prevent the prosperity of the Irish tenant, and this is the ground which induces the Government to take up the question. By the report of the Bessborough Commission, the people do not desire the expropriation of the landlords or the confiscation of the property of others, but they do desire to cultivate the land in security, and enjoy the fruits of their labors, paying a fair rent for the land. These views furnish a broad basis on which to found legislation. He said he had never as a Minister submitted any measure with a greater sense of its importance. There are provisions respecting the sale of tenancies. The cardinal feature of the bill is the institution of a Court to take cognizance of rent, and which will not be debarred from taking cognizance of tenure and assignment. There are strong reasons for making resort to this Court optional, instead of compulsory. Every existing tenant might call on the Court to fix a judicial rent for fifteen years, during which time there could be no change, no eviction, except for breach of certain specific covenants. The Court will have final authority over land cases. It is to consist of three persons, one of whom must be a Judge, or ex-Judge of the Supreme Court. Its seat will be in Dublin, but extra commissioners may be appointed under its control. It is proposed to assist tenants to purchase their holdings, and to invest the Court with power to purchase land from landlords wishing to sell, and resell it, retaining the title as a guarantee for repayment and against subdivision. Advances of money will be made to owners, tenants and companies formed for the purpose of reclaiming land or for other agricultural improvements, the amount not to exceed that laid out by the borrower himself. Advances to assist emigration will also be made, either to colonial governments or to companies. In conclusion, the speaker declared that "Justice is to be the principle to guide England in regard to Ireland." The bill was read the first time. It has been favorably received by the leaders of the Irish party, some of whom, it is stated, indicate a purpose, while attempting to have what they deem its defects remedied before its passage, to co-operate with the Government in carrying it out, using the organization of the Land League to assist the farmers to make the most of the advantages offered.

The Duke of Argyll resigned his position in the Ministry as Lord Privy Seal, because he could not approve of the Irish Land bill.

On the 8th, the House of Commons adjourned to the 25th inst. and the House of Lords to the 5th prox. A member of the Ministry stated in Parliament that England had declined to participate in the Monetary Conference, because it could not discuss the principle of bi-metallism. A memorial has been presented to the Secretary for India, signed by important Indian banks, and by London bankers and merchants, in favor of the representation of England therein. The Indian Government will send a delegate, who will not participate in the discussion.

**FRANCE.**—The Minister of Finance, on the 7th, declared that France, the United States, the Netherlands, Italy and Spain agree upon the principle of the double standard; that bi-metallism is making progress in Germany; that public opinion in Belgium is in its favor, and that Chambers of Commerce in England have made a similar declaration. The adhesion of England, which is still hoped for, will remove all obstacles. The object of the Monetary Conference, he said, would be to establish international monetary regulations.

France has become involved in a dispute with the Bey of Tunis, on account of alleged threatening proceedings of some of the semi-independent Arab tribes along the Algerian frontier; which demonstrations are imputed by some to French menaces of invasion. France claims the right for her troops to enter Tunisian territory to punish these tribes, and the Bey protests against any such proceedings, declaring himself able and willing to repress disorders on his side of the frontier. The Bey is said to have appealed to Turkey for help. There appears some danger that Italy and England may also be drawn into the controversy. In the Chamber of Deputies on the 11th, Premier Ferry declared that the Government did not desire conquest, but to save the future of Algeria, and that it would go as far as necessary for that object, and would render an account of its conduct on the reassembling of the Chamber. A vote of confidence was adopted, 338 to 131.

**RUSSIA.**—The trial of the alleged assassins of the Emperor began on the 7th, and closed on the morning of the 10th. All were convicted and sentenced to death. One being a woman of noble birth, her sentence is submitted to the Czar for confirmation.

**TURKEY.**—A violent earthquake occurred on the 3d inst. in the island of Chio (Scio), near the coast of Asia Minor, which destroyed a large proportion of the buildings in Chio, the capital, and damaged most of those remaining. A large number of the inhabitants were buried in the ruins, and on account of frequent successive shocks through the night and several following days, little could be attempted in the way of rescue. Other town and villages on the island were also nearly or quite destroyed. The most recent accounts say, it is estimated that barely twenty houses on the island remain habitable, that 45 villages are totally destroyed, and the population in some localities has absolutely disappeared. Several thousands of people have perished, some estimates being 6000 or 7000 in a population of 70,000, and the survivors are mostly left homeless and destitute. Some assistance has been sent from neighboring districts, and strong appeals are made for further help.

**HUNGARY.**—In consequence of the continuance of rain for several weeks, serious floods are prevailing in the district on the Theiss, Koros and Maros rivers, and Szegedin is threatened with a repetition of the disasters of the last great inundation. The dykes are in danger of being undermined, and their fall would lay a large extent of country under water.

# Friends' Review.

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For Friends' Review.  
PRAIRIE SKETCHES.

"SO THEY SHALL FEAR THE NAME OF THE LORD FROM THE WEST."—*Isaiah lix. 19.*

The pleasant little meeting house at P—— O—— stands in a peaceful, quiet spot. This section of the country has been under cultivation for some years; the natural fertility of its deep, rich soil has been developed, and the primitive wildness of the open plains softened by settlement and occupation. The broad fields (quarter and half-quarter sections) devoted to the production of wheat and corn are intersected by lines of Osage orange, which, even when untrimmed and growing up into branching trees, have a pleasing effect. The wide horizon, like the ocean in its dim, far distances, the play of the clouds upon the open sky, the glowing hues of the sunrise and sunset, were a con-

tinual joy to the eye in riding over these long, straight prairie roads.

And over these came the people, old and young, to attend the few meetings which it was our privilege to hold at this point. Many women, as well as men, came on horseback, riding easily the docile Indian ponies, so fleet and graceful in motion; they dismounted and fastened them without any difficulty.

From the little company of Friends we received true, warm-hearted welcome in the name of the Lord. Though few in numbers, they are happily united in Christian love and sweet accord.

At the close of some deeply interesting meetings here we all felt drawn near together by the precious communion we have enjoyed in the Lord, realizing that He had been truly known in our midst "in the breaking of bread."

ALMOST HOME.—"*I have fought the good fight, I have finished my course, I have kept the faith.*"

Somewhat wearied with continued service and travel, we were on our way to another appointment, when the kind friend who was driving us pointed with his whip to an unattractive and weather-beaten little house near the road-side.

"There lies," said he, "in his last illness, a dear minister of the gospel, J—— B——, who would be glad to see you. He has travelled through the Eastern States in the service of his Lord and Master, but his work is over now. Will you stop a few minutes and comfort him?"

We cordially assented, and getting down from the high wagon, entered a rickety door in the rear of the old farm-house, the front portion being occupied by another sick man with his family. In a small room with a low ceiling, the atmosphere being oppressive notwithstanding the draughts of cold air whistling through the crevices of the window by his bedside, lay dying in that far-off home one of the Lord's servants.

The chill west wind that sweeps over the prairies with a swiftness and penetrating power we know little of in the East, caused the sick man as we entered to gather the covering more closely around his shivering frame. Yet it was manifest at a glance that of all these outward discomforts "he heeded not—his eyes were with his heart, and that was far away"—fixed on the things that are not seen, which are eternal. The light of the Lamb was on his brow, and the peace of God, which passeth all understanding, and which the world cannot give, nor can it take away, was overflowing his heart.

"How kind it was of you to come and see me. I heard you were in the neighborhood, but scarcely thought you would find time to stop."

Then, as we sat down by his bedside, he began to tell us of the loving kindness of the Lord to him all his life long.

"Tell my friends everywhere," said he, "that I die in peace and in love to all the world, and in the faith of the gospel, which I have endeavored in my life to preach."

After a season of sweet communion together on the things of the Kingdom, we knelt lovingly around him and commended this faithful veteran to the tender care of his compassionate Lord and King, whom he had so long served, and into whose everlasting joy and reward he was so soon to enter.

As we left the forlorn chamber we felt that it had indeed been a privileged place and opportunity to us,

"Quite on the verge of heaven."

We seemed to feel also that we were leaving him under the immediate care of bright "ministering spirits sent to minister to those who shall be heirs of salvation," realizing that however unnoted by man, yet that "Precious in the sight of the Lord is the death of His saints." We heard, not long after, that he had passed peacefully away.

"BE INSTANT, IN SEASON, OUT OF SEASON."—We recall with deep regret one circumstance that occurred on leaving that house. A young woman came out on the front porch, as though in expectation of a visit to her husband, then lying there very sick, though not at that time supposed to be dangerously ill. She looked so wistfully at us, that although entire strangers, we felt that perhaps it might be a call of the Lord to go in there; but after conferring together, we yielded to discouraging thoughts—the lateness of the hour, our own weariness, and that perhaps after all it might be regarded as an intrusion, and so passed on, to hear on our return of the fatal termination of his illness.

One similar lesson, in another place, about a month later, during the same journey, we record not only as a reminder to ourselves, but to any of our readers to whom such an opportunity may be presented, that these seasons are not at our command, and we must improve them as they occur, or they may pass by forever. We had been holding some meetings at ———, where a dear brother had felt it in his heart to build a house to the Lord, and mainly through his exertions and liberality a capacious stone structure had been erected, in place of the small frame building that for two generations had sufficed for a Friends' meeting-house; and which he has the faith to believe will be filled one day with regular worshippers. It was pretty well filled at times during this series of meetings, but that was mainly by the attendance of strangers and of members of other Christian churches in the village, the appointments being made in return occasionally at their meeting-houses in the evening, subsequent accounts show not without some blessed results.

The physician of the family where we were staying had not attended any of our meetings, but on the last day we were there he called on us after the close of the evening services. He seemed very sober and thoughtful, and after the interchange of kind courtesies, he told us that he had been in very great danger that day, had a narrow escape with his life; that in coming down the mountain side the harness had broken, and the horse had run violently down the steep path and rounded the sharp curves with wonderful accuracy—at points where to be overturned was to be dashed to pieces over the precipice, hundreds of feet below,—until they were brought to a safe place, and then the carriage struck a tree and was broken, but he escaped uninjured.

We listened to his story, and then asked him if he had thanked the Lord for his deliverance; that so many accepted such things as matters of chance. We instanced Tyndall's account of a marvellous escape of himself and companions in answer to the earnest and repeated prayer of one brave Swiss guide, who after exhausting every effort to extricate his party, raised himself up as they were sliding on the fatal avalanche, and cried: \*"*Halt, Herr Jesus, halt. Stop us, Lord Jesus, stop us.*" How very soon, as Tyndall describes, the huge mass began to "halt" in its progress, and stopped just on the verge of a precipitous descent. And yet how he follows the cold account of the facts of their deliverance with the miserable theory that "Destiny" had "arranged" the matter, so that the avalanche was stopped.

\*Tyndall's "Hours of Exercise in the Alps," p. 214.

We told the Doctor all this, and also how, years ago, when in company with a dear relative, now gone to her everlasting rest, we had been reading together this narrative, we had laid aside the book, and with one heart knelt down and thanked the Lord Jesus for hearing and answering that poor man's prayer. And we prayed also that even yet the splendid intellect that failed to comprehend that there was a God who ruleth in the affairs of men, might be enlightened, and that the same Almighty Saviour would call a "halt" in his downward career of unbelief and daring impiety, before it were everlastingly too late.

Our friend listened with intense interest to this narration, and earnestly responded that he "did feel thankful to the Lord for His deliverance that day." The conversation followed on the dangers of materialism, and of too absolute dependence on the so-called laws of physical cause and effect in modern, and especially in medical science, to which he assented, though he modestly added that there was "failure enough in the latter, in his practice at least, to keep him moderately distrustful of his knowledge or power."

Then a hush fell on the conversation, and we felt the spirit of prayer cover our hearts; but the hour was quite late, and this and the fear of availing ourselves of a social call for an opportunity which he seemed not to have sought during the week, restrained us, and we allowed the occasion to pass.

He arose, and we parted solemnly and yet very lovingly; but on retiring to our rooms, we reverted to the subject, and remembered Dr. Chalmers' account of a similar occurrence during a social visit at a gentleman's house, which had been followed by the sudden death of the one to whom his heart had been drawn; and asked ourselves whether, in such case, we would be clear.

Soon after our return home we received a letter from the dear friend at whose house that interview took place, that his kind physician had been taken suddenly ill within a month of that evening's conversation, and had died, in an unconscious condition, before medical aid could reach him.

We do not record this as in the least degree precluding hope in his death, but simply state the facts as they occurred. In any view of the case, we lost an opportunity of strengthening his faith, and of service for our Lord.

**A FLOWER GATHERED.**—At one of the thriving prairie cities which have grown up so quickly under the pressure of emigration westward on the new lines of railroad, a busy centre of stirring life, with all its local interests, temporal and spiritual, we found a

small and somewhat disheartened body of Friends, "faint yet pursuing."

In a brief opportunity we sought to strengthen and encourage them, and were preparing to go on our way to another appointment from the house of the Friend who had kindly received and entertained us, when an impressive little incident occurred.

The door bell rang, and a young lady, gentle and engaging in manner, came forward so frankly and warmly that we hardly seemed like strangers from the first greeting.

She said that she had been helped, and her condition ministered to, at the meeting the evening before. We found that her poor young motherly heart was aching with grief at the loss of a darling little child who had been taken from her by death, and it relieved her to tell us all about it. "She was such a little angel here, and now she is one in heaven, that is all;" and then the mother spoke of her longing that the younger child still left with her might be rightly trained, and of her solicitude on her husband's account, whose sorrow for his lost one had seemed to dim his faith in the justice and love of God; that she might help to win him back and attain herself to joyful rest and trust, day by day, hour by hour, in a present, personal Saviour. Such were the needs of this hungry, sorrowing soul; and after an hour's interchange of thought and sympathy, we all knelt with her, asking her loving Saviour for His strength and grace and continual presence with her in this hour of her sore need.

T. AND M. S. K.

Richmond Hill, N. Y., Fourth mo. 4, 1881.

For Friends' Review.

#### THE MORAL OF THE ATLANTA BULLETS.

It is one of the most hopeful accompaniments of the peace spirit which has shown itself in some quarters of late, that the rightfulness of Christians in having taken part in the late civil war, is brought in question. Decidedly is this sentiment shown in a late issue of the *Christian Index* of Atlanta, in an editorial bearing the caption—"The Sword and the Ploughshare."

Moralizing upon the fact that leaden bullets spent in the war, are still brought to Atlanta from miles around that city, to be cast into stereotype plate for the use of the printer, the editor, rejoicing over the happy reversal, and expressing the hope that every weapon of death may be turned to some profitable use, continues: "Is this too much to hope for, and to pray for? Doubtless we shall be called visionary if we even suggest such a thing; so we refrain. But we venture to copy an extract from the second chapter

of the prophecy of Isaiah, which we submit to the criticism of our readers."

Having quoted the well-known passage concerning the beating of swords into plowshares, etc., he further says:

"How happy they, who now, at this distant day from the glorious consummation, are taking part in bringing it to pass! Their efforts may seem to be feeble and futile, and may excite the derision of many. But the eye of God is upon them, and in due time he will reward them openly. When the work becomes popular, it will be easy to engage in it, but the true heroes are they who commit themselves to it now, when they are sneered at as enthusiasts and dreamers."

Coming down then to the influence of the printed word in generating animosities and wars, the article pertinently concludes: "Is it not possible, that if the religious press of the United States had done its full duty, the frightful scenes of twenty years ago might have been avoided? The carnage of that dreadful era was but the culmination; many years of evil-speaking preceded, and led to it. Let no one say that he had no hand in the war, who, twenty, or thirty, or fifty years ago, said or printed a word calculated to stir up the feeling which brought it on. Is it true that the religious element was at the bottom of the whole of it? Is it true, as is often said, that the religious people, and especially the ministers of the Gospel, are the hardest to reconcile? If so, let shame and confusion of face overwhelm them. Let them cease to utter words of railing, and let them pray for that spirit which must be the forerunner of the coming of the Prince of Peace." J. W. L.

For Friends' Review.

#### BE YE STEADFAST.

In this day, when Christians, and the Society of Friends with others, are rejoicing at the increased amount of Christian work that is being done, and the various Union efforts, or efforts of different denominations unitedly, it is well for us, as Friends, to examine our different points of doctrine, and if they are given us by the Lord, then to be faithful in their maintenance, instead of drifting away from them with the current.

The views of our Society from its rise to the present day, on the subject of women's preaching and the ministry in general, are particularly on my mind at the present time. We see in some meetings a desire for one regular sermon, and no other service excepting prayer. Those who advocate such a course seem to lose sight of what the apostle Paul says on this subject, in 1st Corinthians xiv. 31. "Ye may all prophesy (speak) one

by one, that all may learn and all may be comforted." "He that prophesieth, speaketh unto men to edification and exhortation and comfort." (1st Corinthians xiv. 3.) A number of years since, Dr. Wayland of Brown University, was asked by one of our ministers, what authority there is in Scripture for what is called the "One man ministry," or placing one man over a congregation to perform all the service. After a few moments of serious consideration, he replied, "There is none."

Some of our members seem to have a growing feeling against women's preaching, and consider that their gifts should be exercised "in subordination to the higher authority of man." I would like to ask these, if the Lord confers the gift, where is the subordination to man any further than that subordination to the church is, to a certain extent, proper in both men and women.

We do not forget that no woman was ordained as a priest under the old dispensation, but we remember that woman had not then the place in the church or in the world which Christianity has since given her. We remember also, that it is in Christ Jesus that all are one, that there is in Him neither male nor female. (Gal. iii. 28.)

Neither were women appointed apostles by our Lord. What these were called upon, in the establishment of the infant church, to encounter and endure, was evidently not suitable for the gentler sex. When the Lord bestows a gift of the ministry on women, He does not change their nature. He takes them as they are to be sanctified for His use. And when He commits unto them His messages, which we have abundant evidence that He does, in the great blessing which has often followed such services, they are to be faithful to their calling. These—and men also should invariably do the same—are to look to the Lord, and if He says, "Preach the preaching that I bid thee," they should not be deterred by looking to man.

But "God is not the author of confusion," and duties do not conflict. Accordingly we find that when ministers from other meetings are present, whether they are men or women, the precedence is usually given to them, and an opportunity afforded of expressing whatever service the Lord may have commissioned them with.

At the same time there is danger of either sex falling into errors from not living closely enough to the Lord, keeping the eye upon Him and seeking alone His honor and glory. I do not know of any errors which the female sex are more liable to fall into than the brethren.

May all of us mind our calling. May we

seek the Lord's glory and the good of immortal souls above every other consideration.

M. M. F.

Poughkeepsie.

For Friends' Review.

### THE PROHIBITION LIQUOR LAW IN KANSAS.

On every side there reach us the cheering tidings that the victory won by the people of Kansas at the autumn election was indeed a grand success. Governor St. John's late letter to the Women's Temperance Union, a recent paper says, sets at rest various rumors relative to the nature and probable operation of the prohibitory law in Kansas. The Governor writes: "That many of the whisky dealers in this State are moving to Kansas City, Mo., is true, but for every saloon keeper that goes out of Kansas on account of our prohibitory law, a sufficient number of sober, industrious, energetic families come into the State to build a school-house, and Kansas can always afford to trade her saloons for school-houses, and drunkenness for sobriety. \* \* \* When it has been thoroughly tested and proved, which it will be, that prohibition in Kansas is a grand success, other States will follow our example, and eventually the policy of prohibition will be a fundamental law of the United States. Notwithstanding the law does not take effect until the 1st of May next, already the saloons have closed in most of the interior towns of the State, and after the 1st of May we will not have an open bar in Kansas—nor will Kansas ever again be guilty of giving the sanction of law to that which everybody knows to be wrong."

Those of us who witnessed that severe and protracted struggle—a real hand to hand conflict with the powerful influence and agencies of the whisky ring, having under its control indefinite pecuniary resources—can well realize how great the victory was, and to whom alone the praise should be ascribed. The devoted men and women who engaged in it, felt indeed that the battle was not theirs, but the Lord's; and they entered into it with earnest prayer and living faith that He would bless their labors. Our own dear Friends in Kansas were largely instrumental in the active work of the campaign, as well as in shaping the after legislation required to give effect to the Constitutional amendment.

K.

"THERE is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own

way; but it is to stand apart and *above* it, and to produce the impression of a holy and separate life. This only can give us a true Christian power."

For Friends' Review.

### CHRISTIAN STATESMANSHIP.

When W. E. Gladstone, Prime Minister of Great Britain, was intrusted, only a few months ago, with the highly responsible duties of that post, he was waited upon by a deputation of members of Parliament and others—all earnest, peace-loving men—who desired his co-operation in favor of a parliamentary motion looking toward a simultaneous, and, at least, partial, disarmament by the European powers.

Expressing his hearty concurrence in the end desired to be attained, he nevertheless gave it as his settled conviction, that any endeavors on the part of England in the direction indicated, would be devoid of significance and potency, whilst her own political record could be attacked at so many points. As it would be his constant aim to reach a better condition of affairs, he believed that much might be accomplished if the general pacification of the empire, which he so greatly desired, should be attained.

That these utterances were not the meaningless verbiage of a diplomat, will be evident to any one who notes well the changed political relations of the empire. The change is already apparent in all the four quarters of the globe.

In Europe, the negotiations of the Powers with Greece and the Porte have, notwithstanding the many vexatious delays, assumed a calmer aspect than the nature of the case might have led us to expect. In Asia, the English troops have left, or are leaving, Afghanistan, whilst the colonial government of India rests satisfied without the possession of a "scientific frontier." Turning to Africa, the tumult of war has been allayed both in Basuto-land and the Transvaal, whilst even the King of Ashantee, who had already begun a war, quickly changed his hostile purpose. As to England's relations with our own country, we have just heard of the probable settlement of the Fortune Bay dispute, at an early day, either by direct negotiation or arbitration.

The blessing to a great nation like the British Empire, in possessing a God-fearing ruler or premier such as is W. E. Gladstone, and of the far-reaching influence for good of so excellent an example, is fittingly told by the *Christian Intelligencer* in commenting upon the retirement of the Gladstone Ministry from the contest in the Transvaal.

"The virtual withdrawal of the British

government from the Transvaal is, in many respects, the most noteworthy and auspicious event of modern times. We doubt whether any other country but England, or any other minister than Mr. Gladstone, would have been capable of an act of such magnanimity. It was done in spite of the inherited depravity of a former administration, in spite of pride, of the counsels of a worldly-wise expediency. It was a concession not in the hour of victory, but of defeat. At the same time, it was done with entire consciousness of power to crush the plucky little antagonist. It was with the full knowledge that the act would be trumpeted over the entire East, and interpreted as a retreat, and perhaps be regarded as a premium on insubordination to the Empire. It was simply an act of consistency with itself on the part of Government, and of justice which must be done though the heavens fall. We believe it to be a pure act—at its fountain-head at least—of Christian principle; one of the very finest, if not the first, applications of the Golden Rule and the Sermon on the Mount to international politics.

"Yes—Christian, it will be said, but not statesmanship. We join issue there. We believe the truth applies to States as well as individuals, that if we seek first the kingdom of God and His righteousness, all other things shall be added unto us. We believe that the peacemakers will be blessed, and the meek shall inherit the earth. If England has not always been true to this spirit, let us all the more readily accord her the credit in this case; and let us not show our own want of Christian charity, by ungraciously going about to find other motives for her action. Mr. Gladstone's act probes the heart, and tests the reality, of the so-called Christian world. Shall we be noble enough to recognize this practical Christianity, and shall we be true enough to imitate it, and more and more to make the law of the kingdom of God the law of nations? We crown that 'good grey head' with olive leaves, far brighter and more glorious than laurel. And as he shall take his contemplated and well-earned Easter vacation among the sunny shores of the Mediterranean, may the peace of God be on his spirit—as of one who knows that he seeks, like his risen Lord,

'Peace on earth, good-will to men.'

Having read a tribute so deserved, it will afford us food for profitable reflection, if, by way of comparison, we read the following brief telegram sent from South Africa to London a month ago, when the prospect of peace seemed imminent: "There will be great consternation in the colony," says this dispatch, "should peace be signed without

the Boers having felt the superiority of our arms." The baleful spirit of war, in all its evil aspects, could scarcely be expressed in a briefer sentence. J. W. L.

For Friends' Review.  
NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

CALCUTTA, Second mo. 16, 1881.

While we are conversing in the parlor, a note is handed in from a native catechist from a village a few miles off, where our friends recently pitched their tent for some days. The note says that a tiger has come and has carried off a man, and they can neither find the man nor the tiger. This shows the kind of country these jungle men are living in.

This Mission Station at Pachamba was fixed on by Dr. Murray Mitchell and Alexander Duff. Dr. Templeton came out here as a Medical Missionary in 1871, but had to return home two years after. Dr. Dyer is now the Medical Missionary. The Medical Dispensary and small Hospital is on the opposite side of the road. The Day School has been the field from which most of the converts have hitherto been gathered. The first three converts were school-boys. Other converts have since joined from the villages. A considerable number who have come to the Hospital and Dispensary have also become Christians, especially during the distress of 1873, as Dr. Dyer regularly has Bible teaching at the commencement and conclusion of his Dispensary work.

The Free Church has been anxious to extend its work among the Santâls, and for this object W. H. Stevenson and two of his catechists undertook a journey among some of the villages they had previously visited, in order to see the best place for a fresh out-station, and if possible to purchase ground for erecting a house. A village occurred to W. H. Stevenson as suitable, which they had not visited for a year, but his catechist, Kanhu, said: "You had better not go there yourself first, as the people may be frightened away when they see a European coming on horseback." So he sent Kanhu and his companion to this village of Saola by themselves. When Kanhu reached the village he was surprised to find the people all assembled holding a meeting with their Mangee, (i. e. head man of the village) in their midst. "What was the meeting about?" The Mangee had assembled them all together to consider whether the time had not come to give up the worship of the Bongas, or devils, and the Mangee said to them, "I have lost faith in the Bongas. They can do nothing for us. It is no use worshipping

them any mere." Then Kanhu told them about Jesus Christ and the true worship, and the Mangee said, "I have heard that before. You told us that two years ago, when you were here;" and for four hours or more those people continued their meeting. Such a singular coincidence pointed to the propriety of erecting a Mission-house there, and W. H. Stevenson accepted it as a token of Divine guidance. Last week he went there himself. Night and day the people listened to the truth. "I never had such a time since I came to Pachamba," he said. W. H. Stevenson asked the Mangee about becoming a Christian. "I will learn," he replied; "tell us in a few words what your worship is."

"We worship God in the morning when we get up," was answered; "we ask His help, and when we sit down to eat, we worship Him and give Him thanks, and in the evening we read His book and worship Him."

"Why, then you worship Him all the day long!" responded the Mangee.

"Yes, that is just the way for the Christian," answered W. H. Stevenson; "in all we do to honor God."

"I will begin to learn the way, then, if you will send us a man to teach us."

And so the Free Church Mission is to be established in Saola. Thus whilst great Sanskrit scholars in Benares are rejecting the message of Christ, these children of the jungle are accepting Him, and will rise out of their obscurity.

*Bookapatnam.*—In travelling north from Madras last week, I was glad to have the company of G. Lewis of Bellary. He is a missionary in connection with the London Missionary Society, and told me that some years ago he was itinerating in a remote part of his district, and to his astonishment, in one village, called Bookapatnam, he found a number of people who were holding meetings, reading the Scriptures together and praying, but had never come across any missionary. He found that a young man in that village had become possessed of a Bible that he had read diligently himself, and been converted to Christianity by its perusal, and that he had then read it to his neighbors and relatives. The young man after some months fell ill, and died rejoicing in the consolations of the Gospel; but the good work went on. G. Lewis could not send them a catechist, but did what he could to encourage them, and left them. He saw them once or twice after, and found them still holding their meetings, and apparently growing in grace. He had further conversation with them, and at last asked an old man of the name of Mullapah about baptism.

"What do we need baptism for?" he replied. "We have Christ. What does the Bible say about baptism? We find a good deal about it in the history of John the Baptist; but what is John the Baptist's answer about it when he is questioned? He says, 'There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose,' and then John goes on to contrast his own baptism with water with the baptism of Christ, saying, 'I indeed have baptized you with water, but He shall baptize you with the Holy Ghost.' Seeing then that we have Jesus Christ, why should we go back to the baptism with water?"

G. Lewis concluded not to press the matter any further, and the little band still go on searching the Scriptures and learning from them, without uniting themselves with any special denomination.

But Mullapah was visited with heavy affliction. His house was burned down. The Brahmins told him it was a curse upon him, because he had forsaken the gods of his fathers, and was worshipping a strange God. However he stood firm, and bore their taunts patiently. A short time afterwards, a second trial came. His wife died. This was a great blow to Mullapah. Again his Hindu neighbors taunted him, saying, "It is because you have changed your religion." He replied, "I will still trust in the Lord my God." A third time he was visited with affliction. His eldest son died. This almost crushed him. He could not face the taunts of his neighbors now. He shut himself up in his house, and let no one see him. At last after many days he ventured into the street. In the bazaar he was met by a young woman who belonged to their Bible-class, and she said to him, "Mullapah, where have you been? We have seen nothing of you for days. Are you going to give up your God now? Do you not remember the last lesson you gave us in the Bible out of the book of Job, how God permitted Job to be sorely tried, and to lose one thing after another, so that his wife said to him, 'Curse God and die,' and Job held fast his integrity, and was not forsaken, for God gave him a greater blessing than ever before." Mullapah raised himself upright, and with his hand stretched up to heaven, exclaimed with renewed faith and joy, "Though He slay me, yet will I trust in Him." And thus this little band of Bible students at Bookapatnam are still prospering.

THOUGH it was one of the Old Testament prophets who first said, "The just shall live by faith," and though prophets and righteous men did live by faith in that old time, yet it

was in the New Testament that the word faith, as meaning personal trust in a Person, attained its full proportion and started into sudden life.—*Principal Shairp in Princeton Review.*

## FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 23, 1881.

THE Society of Friends has from its origin recognized the call of women to the public ministry of the word because God bestows upon them gifts of the Spirit for such service.

This call is established by the witness both of the Old and New Testaments, and by our own history. Women's ministry was lost in the apostasy, but is now more or less acknowledged by most Protestant churches.

The discernment of the spiritual state of individuals, and the power to speak 'a word in season' to such conditions, has specially marked the ministry of women among us. Their power of sympathy fits them to speak to the afflicted, the tempted, the tried in spirit, and to draw them to a soul-healing trust in Christ. All true ministry of the word is from the call and qualification of the Spirit, and holding this right ground of the ministry we cannot but approve of the service of women in it, and are bound carefully to maintain the mode of worship which admits of the "liberty of prophesying" which belongs to the gospel dispensation. Nothing but pride and desertion of God's truth will ever lead us to abandon this general mode of worship, or to abridge the opportunity of those women to preach who are called of the Lord to do so.

But while all true ministry of the word must be under the immediate aid and direction of the Spirit, this does not supersede the right use of our God-given powers, nor remove the necessity of diligent use of all proper means to be well instructed in the things of God. Our faculties are regulated, enlightened, sanctified, lifted up into a higher plane of action, by the Holy Spirit, and are brought into harmony with the Divine will and design.

The judgment either of the one who speaks, or of those who hear, is not set aside. On the contrary, one of the modes of receiving Divine guidance is through the judgment. When the whole being is lovingly and humbly surrendered to Christ, the meek are guided in judgment, and taught His way, as to how, when, and where to speak. Discretion, tact, judgment, are among the best elements of success in the preacher, as they are used under the Lord's power, and not in his or her own will. Holding the treasure of the

spiritual gift in earthen vessels, limited and imperfect, ministers may be greatly helped by the wise counsel of others. Such counsel ought not to be rejected as intrusive, but weighed, and if good, accepted, so that the servant may become as perfect in his or her work as possible.

Sometimes congregations, which, like that of Corinth, have an abundance of spiritual gifts, may need that these be exercised with special tact. Generally in such cases, more room should be made for ministers to be sent to those who are ready to hear and hungering for the word.

Not too many but too few are entering upon this service for their Lord, and if we are in accord with Him, we shall be glad for all the good gifts He bestows, whether on women or men.

At an interview of the Associated Committee of Friends on Indian Affairs with President Garfield and Secretary Kirkwood, on the 9th instant, the late Secretary of the Interior, Carl Schurz, who was present, stated that the plan of nomination of Indian Agents by Religious Societies had two points to recommend it to the government: first, that he had found fewer failures among Agents named by the societies than among those suggested by the politicians; and second, that this plan shielded the Department from the pressure of applicants for office. He added that no department of the government suffered from the effects of putting in officers for the sake of political patronage so surely as the Indian service; and that it was impossible to carry on that service under such a system without disgrace.

In a report of the above occasion in *The Press*, of Philadelphia, the Committee were represented as having spoken in opposition to Hampton and Carlisle Indian Schools. The mention of these schools was only in commendation, as having pre-eminently shown the benefit of industrial training in the education of Indian children. The only remark that could have seemed antagonistic to these schools in any degree, was made by a member from the West, who, urging that another Industrial Boarding School should be opened west of the Mississippi, referred to the distance and cost involved in bringing pupils East, as a reason why Hampton and Carlisle should be supplemented, not superseded, by another such Institution.

THESE schools have been sustained out of a civilization fund under the control of the Secretary of the Interior, and not dependent on appropriation by Congress. As this fund will scarcely last two years longer, public opinion should so reach the members of Congress that ample ap-

appropriations should be made for Indian education before that time.

NO MAN is a Christian and in a state of salvation, who habitually and knowingly violates the great moral commands of Christ. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven." He who recklessly incurs debts which he never expects to pay, and takes no proper care to pay, is not a Christian, however much he may call himself such. Our Lord quoted the fifth commandment and called it "the word of God." Not less so is the word "Thou shalt not steal;" and in the present times of prosperity, wherever possible, old debts should be discharged as a sacred duty, and caution be exercised in the Lord's fear in making engagements or borrowing money which may risk the property of others.

A CORRESPONDENT writes: "I realize that the most important thing of all is to 'live the truth,' and I have found it very hard sometimes to live a sanctified (dost thou object to the term?) life, but I feel satisfied with nothing else." We do not object to the term so used, but believe it falls in with the deep words: "This is the will of God, even your sanctification;" and, "Be ye holy."

**MEN WORTH REMEMBERING.**—Stephen Grellet. By William Guest F. R. S. Author of *Fidelia Fiske, &c.* Hodder & Stoughton, London, 1880.

This brief memoir of Stephen Grellet, written by a minister of another denomination, is designed to bring before the general public the life of this remarkable man, and this has been done with much skill, in pleasing style, and with full appreciation of the spiritual experiences of its subject. Of Grellet's religious views when a young Christian he writes: "His views of the gospel were moreover decided. He speaks in one place of the ultra-Calvanism he met with and the perplexities of persons on the doctrines of election and a limited atonement. Taught, however, by the study of the Scriptures, and not by the partial theological opinion of the times, he found no such difficulties. Christ was to him the 'Lamb of God' for the world, and the invitations of Divine love were in his creed addressed freely and urgently to all men. He saw men bound in sin, estranged from the life of God, tempted on every hand, and exposed to a terrible calamity of woe. God was to him the tender and loving Father, striving with men to win them to Himself, and in patient, quenchless love yearning for their salvation. But his fitness and ability as a preacher of the word, came from his habits of communion with the Lord. In religious meetings he waited silently upon the Spirit of God for direction and command; in his chamber, in pine forests, and in the solitudes of the prairie, he

poured out unceasing prayer. And yet it was not always prayer as it is generally understood. It was a state of heart which was united to God in faith and self-surrender. To articulate in human language the very thought of God towards men was his one aim. He sought to stand in the Divine counsel; to listen for God's message; and by self-prostration and lonely waiting to receive from heaven the message he had to bear." In these sentences Wm. Guest gives the key to the life of Stephen Grellet, which he briefly traces through his fifty-six years of travel and service in America and Europe to its triumphant close. He notes that whereas Friends "once stood almost alone in their testimony against an exclusive ministerial caste in the church, lay evangelists and preachers are now widely honored." The recognition of the public service of women in the furtherance of the welfare of men, once almost peculiar to Friends, is now a mark of the Christian community generally. Silent waiting on the Lord is now far from unusual in Christian assemblies."

But he adds: "One supreme principle of the Friends remains to be more and more developed. That is, as the life and mission of Stephen Grellet teach, that the Spirit of Christ is the silent, patient, inspiring, and ever-guiding Presence among men, until the second great Epiphany, and is the abiding witness for Jesus in a world on which the cross of Calvary has been lifted up."

Would that this little volume were in each of our Bible-school libraries, where it would be found of fascinating interest to youthful readers, and teach silent but deep lessons of what Christianity really is.

A SUIT at law has occurred between White Lick Quarterly Meeting of Western Yearly Meeting, and the so-called White Lick Quarterly Meeting set up by the Friends who separated from that Yearly Meeting, with reference to a bequest of one Catharine Malloy. According to the *Indianapolis Journal*, Judge Ralph Hill decided that the Quarterly Meeting recognized by the highest church organization over it, must be also regarded in law as the legitimate one. He lays down the principle that "It is for the highest organization known to the constitution of the church, to which the question has been carried, in accordance with the usages and rules of the church, to determine whether the doctrines, faith and practice of a particular subordinate organization, are in accordance with the doctrines and teachings of the church; and until it has been determined by such superior organization that such doctrines, faith and practice are not in accordance with the doctrines and teachings of the church or society, it is not for the civil courts to enter upon an investigation of that question." As a consequence, he adds: "If, as set forth in this answer, those who withdrew from the Plainfield (Western) Yearly Meeting, have never been recognized in accordance with the usages of the Society of Friends as a regularly and properly organized Yearly Meeting, they have no rights, powers or authority which the civil courts can recognize as such, and if, as is also alleged, the defendant's society has never been recognized by the established Western Yearly Meeting,

within whose territorial jurisdiction they seem to have attempted to organize, as properly organized, they have no rights as such organization which the civil courts can protect or enforce."

#### DIED.

**NEWBY.**—At his residence, near Cadiz, Henry County, Ind., on the 27th of Third mo. 1881, Elias Newby, in the 83d year of his age, an Elder of Duck Creek Monthly Meeting. During his long and useful life he was an humble follower of our dear Lord and Master. Having in early life experienced pardon and redemption through the sacrifice made on the cross by our now risen and glorified Redeemer, he was enabled to walk by faith and not by sight, realizing the keeping power of the blessed Spirit, of which he frequently bore testimony with a heart overflowing with gratitude. He was a diligent attender of religious meetings both First day and mid-week, rarely permitting the cares of life to interfere with that or any other religious duty. The poor and friendless found in him a ready helper in time of need to the extent of his ability. Those traveling in the service of our Lord ever found a welcome under his roof. For a time he was engaged amongst the Shawnee Indians as teacher at Friends' establishment in what was then known as Kansas Territory, employed by the Indian Committee of Indiana Yearly Meeting. We believe he faithfully discharged whilst thus occupied every known duty to the entire satisfaction of the committee and all others concerned. In the year 1841 he settled down amongst us, a faithful standard bearer. Although strongly attached to the principles and doctrines professed by our branch of the church, he was always liberal and charitable to those who differed from him. At the meeting held upon the funeral occasion, an aged Friend who had grown up with him from boyhood and had been associated with him during his life, remarked that he came as near fulfilling the golden rule as any person he ever knew.

**MEADER.**—At Providence, R. I., First mo. 23d, 1881, Elizabeth Meader, widow of John Meader, late of Providence, aged nearly 88 years. She was the daughter of Joseph and Huldah Hoag, and a sister of the late Lindley M. Hoag, of Iowa, and was recorded a minister of the Society of Friends in 1815. She with her beloved husband made a religious visit to Great Britain, Ireland, Norway, and some other parts of the European Continent, in 1850. They returned in the Tenth mo. 1851, in the enjoyment of that peace which attends obedience. Elizabeth Meader visited the Western States in the love of the gospel in 1854, and again in 1861, and Canada Yearly Meeting in 1867. She was from childhood a devoted servant of the Lord, and in her religious life was remarkable for simplicity, directness, and the weightiness of her spirit and bearing. That abiding confidence in the Divine will which had been her support in life continued to the end, and in the assurance of faith she was in mercy enabled to say that she was equally resigned to depart or remain. The will of the Lord be done.

**DOUGLAS.**—At East Durham, Maine, Joshua Douglas, in his 87th year, a minister of Durham Monthly Meeting. A man of upright, even and quiet life, he was much respected and beloved by all who knew him. Many young workers found in him a sympathizing friend, and received much counsel wisely given. His sweet and refreshing ministry will long be remembered by many. For the last twelve years he suffered much, being most of the time confined to his bed. Though always patient and deeply interested in the welfare of those about him, and especially in the Lord's work, yet he often expressed a wish to depart

and be with Christ, which was mercifully granted First mo. 21st, 1881.

**TATUM.**—On the 30th of Third mo. 1881, at his residence in Woodbury, N. J., Joseph Tatum, in his 75th year. He was a beloved member of Woodbury Monthly Meeting of Friends; and had greatly endeared himself to the community in which he lived by the wideness of his sympathies and the catholicity of his spirit. The following texts are suggested by the contemplation of his life and character:

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

**PIM.**—In Carroll Co., Ohio, Third mo. 12th, 1881, Sarah, wife of Lewis Pim, in the 70th year of her age; a member and Elder of Sandy Spring Monthly Meeting. Her family have the assurance that, trusting in the merits of Christ, her Saviour, she was prepared for a home with Him in glory.

**HOAG.**—On the 18th of Eleventh mo. 1880, Paul Hoag, aged 70 years; a valued member and Elder of Sandwich Monthly Meeting, N. H. He died in peace, leaving to his survivors the comforting assurance of a happy immortality.

Christian Worker please copy.

#### TEMPERANCE NOTES.

**ALCOHOL AT CANA.**—I do not wish to write anything that seems like controversy, but kindly to offer a few words to my friend "H., on the wine at Cana, which he says was "probably alcohol." Who is to decide on *probabilities*? Does it seem probable that our Saviour made that kind of wine pronounced in the Scriptures of truth as "a mocker," and as biting like a serpent and stinging like an adder? Is it probable that He caused it to be handed to guests, in the face of the words, "Woe to him that giveth his neighbor drink?" &c. It appears to me *probable* that He did neither of these two things, with its common and well-known effects, namely, "woe, sorrow, contention, babbling, wounds without cause, and redness of eyes," which are the same as at this day. If at any time alcoholic wine was admissible, it would seem to be when one is suffering mortal agonies, yet our Saviour on the cross, while accepting vinegar refused wine, which was doubtless the intoxicating wine of the soldiers. See John xix. 30, and Mark xv. 23. Parents teach their children to follow the example of Christ, and to imitate His life, but if they are told, as H. thinks is probable, that he was "correct in his use of wine," any lessons of total abstinence would not be likely to take deep hold on them. I cannot but think, that unless we are perfectly certain that our Saviour drank intoxicating wine, we should not be warranted in its use, on the mere support of probability—which, by the way, appears very strong in the other direction. T.

It seems quite improbable to our friend, but quite probable to very many who earnestly advocate total abstinence.

It should be remembered that this wine mentioned in Mark xv. 23 and Matt. xxvii. 34 was undoubtedly drugged and to be used as a narcotic to dull pain. "He declined it," says the

*Speaker's Commentary*, "as even the most skeptical will admit, and as Christians never doubted, because, to use Keim's words, 'He would look death in the face with untroubled spirit;' because He would give His followers in all times the highest lesson as to the spirit in which the cup of suffering should be received, with calm, clear consciousness, and willing submission to God's will."

We have purposely given somewhat of both sides of this question, because while there are undoubtedly able and sincere Bible expositors who hold that modern missionaries know nothing of two kinds of wine in the East, one intoxicating, the other not, nor find any evidence of this in the Bible, there are others fully persuaded that there were the two kinds. The practical conclusion is that advocates of total abstinence should not rely on such debatable ground, but on the obvious principles and precepts of the Scriptures as a whole, which furnish abundant substantial support to the expediency and duty of total abstinence in the presence of the dire evils which flow from drink wherever Christian civilization penetrates.—*Ed. Friends' Review*.

It will not do in any part of Christian teaching merely to say "don't." There must be positive good offered in the place of the bad which is to be abandoned. So the advocates of temperance must heartily favor the establishment of places where the tired and lonely workman can find rest, ease, social enjoyment and bodily refreshment. Hence it is gratifying to note the steady increase of coffee palaces and cocoa-rooms in England. Forty-one houses of the latter class are now in operation in Liverpool, England, including several *cafés* for mercantile men. The receipts of these the past year were £61,890, and the company declared a dividend of 10 per cent.

A REMARKABLE deputation, consisting chiefly of working people in the Grass-market and its vicinity, waited on the Edinburgh Town Council lately, to request that body to use its influence with the magistrates in reducing, as far as possible, the number of public-houses in the neighborhood, and thus remove from them the temptations to drink.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

LESSON VI.

Fifth month 8th, 1881.

THE PRODIGAL SON.

Luke xv. 11-24.

GOLDEN TEXT.—"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee."—Luke xv. 18.

This lesson is a continuation of the same discourses as the last. It was given in the latter part of the last year of our Lord's ministry, when he was in Perea. This parable is one of the most touching revelations of God's love to sinners, and of the way in which men are drawn to return to God, in the whole Bible. It was brought out by the opposition of the Pharisees to our Lord for receiving and associating with despised and really sinful men. They turned from such lost ones in disdain. He showed that God sought them, welcomed them back, and called on all His family in heaven to rejoice with Him over the recovery of even one soul. It

especially impresses the fact that God is our Father, with all tenderness, forbearance, and seeking love towards the sinner. Some have restricted this parable to a contrast simply between "the careful observers of the law according to the ideal of the Scribes and Pharisees, and the outcasts and offenders of every sort, whose familiar reception by Christ was a ground of offence to them." But while it does this, especially in the difference between the elder and younger son after the latter's return, yet it goes beyond this limit, and sweeps the whole range of sinners before conversion and after it, who separate themselves from God by their own sin and independence of Him, and need to return with contrite confession to the Father they have treated so ungratefully and wickedly.

### THE LESSON.

Verse 11. *And He said, a certain man.* Our Heavenly Father. *Had two sons.* Who represent, the elder the Pharisees, the younger the publicans and sinners, but both still sons, though one becomes openly rebellious and utterly regardless of the father; the other proud and self-righteous.

12. *The younger.* The more heedless and foolish.

*Father, give me the portion of goods that falleth to me.* He would be independent; have his own will; had a lust for false freedom; wished to escape the presence and fellowship of his good father. He makes a selfish and unlawful demand. This shows sin as arising from a misuse of our free will and a desire to be free from all obligations to our loving Father in heaven,—from this is developed all the rest of a sinful course.

*And he divided unto them his living.* The elder son would inherit a double portion under Jewish law, and the landed property is represented as being enjoyed by him. The Father does not compel obedience and filial love; He accords the son freedom of action, but follows him with His yearning love.

13. *And not many days after.* His demand for the goods soon develops into a deliberate purpose to leave his father. *Gathered all together.* Turned all into money or valuables, easily carried.

*And took his journey.* His heart was estranged from his father, and he followed his heart's bent. *Into a far country.* This means wherever a man wanders from God. The sinner soon feels far separated from Him, "without God in the world;" although He is near, sin separates from Him.

*Wasted his substance.* He did not spend wisely and so as to receive a return, but recklessly, wastefully; getting nothing for it all but misery. His substance, means wasting his very best powers, his very spiritual life is gone. *In riotous living.* Like a spendthrift, and in dissolute company. He lived for pleasure, for present enjoyment.

14. *And when he had spent all.* Ah, how empty the sinner's heart becomes! How he finds that "all the life of life has fled."

*There arose a mighty famine.* The soul-hunger of the sinful wanderer, whether amid the comforts and refinements of a cultured home, or in the paths of poverty and degradation brought

upon himself. What can satisfy the soul but God, His love, His peace, His pardon, His holy cleansing?

*He began to be in want.* Even pleasures pall, desire fails, the heart sickens of success or of its own lusts.

15. *Joined himself.* In utter want he became the servant of another. So the man becomes the servant of sin. *To feed swine.* A degrading occupation in the eyes of a Jew. So the sinner is degraded from being a son of God, to become a swineherd of sin.

16. *He would fain.* He would gladly. *Have filled his belly with the husks.* The husks were the fruit of the carob tree, like narrow bean pods, and curved. They are used to fatten swine, and also as food by the very poor.

*And no man gave unto him.* He was not provided for by his master, and ate of the swine's portion. Such is the state to which sin brings the man who might have lived in the palace of the Father. In such a case life becomes a burden.

17. *He came to himself.* He had been beside himself—foolish, mad. Now his true situation begins to dawn upon him. So the sinner awakes to his lost, wretched state. It is the quickening of the Spirit and word of love to the soul, from the long-suffering Father. It is the dawn of repentance.

*Hired servants of my father's.* Conversion brings us to become sons, and also the high privilege of laboring as servants. "Paul, a servant of Jesus Christ." Such servants are rewarded here an hundredfold, and have rewards also in the world to come, according to their works; not of merit, but of God's pure, unmerited grace. Yes, "my father," though I have forgotten Him, despised Him, denied Him. Thus the Father draws sinners to Himself.

*I perish with hunger.* He sees he is perishing. The awakened sinner knows there is a hell, and the lowest motives sometimes suffice to start a better resolve.

18. *I will arise and go to my father.* The purpose "to turn to God." The apostate son wills to go to his father. Repentance includes not only turning from sin, but returning to God.

*Will say unto him.* There must be honest, contrite confession of sin unto God; that is practically a part of prayer. *I have sinned.* He pours all out in one, for who could count or rehearse his sins.

*Against heaven.* Against God's order and rule as in heaven; or perhaps "unto heaven," more than can be told. *Before thee;* like David, who had grievously sinned against man, but feels all this swallowed up at first in his sin against God.

19. *Thy son.* Unworthy, yet still feeling as if thou wert a father to me.

*Make me.* God must save; make anew; it be-tokens also true humility.

20. *He arose.* Many come to the resolve, but stop there; he not only purposed, but acted, and was coming to his father, with his back to sin and the world, and his face in wistful faith towards God.

*While he was yet a great way off.* Yes, feeling still far from God, only looking to and drawing nigh to Him. *His father saw Him.* Was watching, waiting, longing for his return. *Had compassion.* No ground was there for that lin-

gering fear lest his father would not receive him, for He was moved with deepest tenderness of loving pity. *And ran.* Oh! how swiftly does God's heart run out to meet the first step towards Him. *And fell on his neck and kissed him.* No upbraiding, only embraces of love and kisses of reconciliation for His beggared and untidy son.

21. *And the son said.* He poured out his confession and prayer; he could not believe the fulness of his Father's grace that he was to be a son once more; there lingered something of a legal fear in his heart yet.

22. *But the father said.* He would dispel all his fears and treat him as his own dear child.

*The best robe.* A long, flowing garment, kept for special occasions or given to eminent guests. He was relieved of his "filthy rags," and clothed with the robe of real righteousness. (Is. lxi. 10). Not a merely imputed righteousness, but true rightedness of heart with God. *A ring.* The symbol of authority as a son; the seal, too, of the Spirit of adoption. *Shoes.* Not worn by slaves, but for a son.

23. *The fatted calf.* The best; one prepared for a festal occasion. There was festive joy at the receiving back of the lost son. *Be merry.* It is not a gloomy thing to become a Christian, to be of God's household and family; it is a blessed and happy privilege.

24. *My son was dead.* Dead in sins. *Alive again.* Quickened by the Spirit and "alive unto God through Jesus Christ our Lord."

#### TRUTHS TAUGHT AND SUGGESTED.

1st. God is our Father; we are His offspring, His children by creation; and even when sinners He is yet our Father, which aggravates our guilt, but breathes of hope.

2nd. Sin begins with self-will, a desire to claim all God's gifts as our own, and to be our own masters.

3rd. We leave God, we separate ourselves from Him; we are responsible for our sin.

4th. God does not compel our trust or our obedience, but He ever follows the sinner with His love and desire for his restoration.

5th. Sinful pleasures soon satiate. The soul becomes hungry for God, for peace, for purity, for hope, for salvation. Now is the time to choose, lest the soul take up with some other master, stay in the far country and perish. At the first sense of sin and wish to be saved is the time to arise and go to the Father.

6th. No fear that the Father cannot receive such a sinner should stop any from coming, for to encourage us Christ gives us this parable. He is the way to the Father, and our propitiation. Allis ready, come!

7th. As the will turned from the Father, so the man must will to return, for grace is given to do so.

9th. The prodigal came clear out of the far land; so must we quit sin altogether.

10th. The son came humbly, contrite, yet trusting, believing. So should the sinner.

11th. The father forgave all and forever; so should we. The prodigal was received as a son; so we should regard ourselves as sons, and then live like sons in the perfect obedience of love.

12th. Which will we do? Live as a swineherd, or in the father's house as a son?

## CORRESPONDENCE.

The communication signed "X" in *Friends' Review* of Fourth month 2nd, seems to strike at the root of true Quaker doctrine. If ministers of the gospel are to be judges of their own gifts, if women ministers are to decide that they will not preach at any meeting simply because there are men present, who may perhaps speak, what becomes of the particular message, which according to Quaker views of the ministry they were called upon to deliver? Does "X" always want a fine discourse from learned men? Has he never heard the remark of some stranger in our meetings; "It was what the aged woman Friend said that impressed me." Let him remember that under the new dispensation there is neither male nor female, but all are one in Christ. There are comparatively few women ministers. Did "X" wish to discourage the small number of our sisters who are laboring with so much benefit to the Society? He says not, but could anything be more discouraging than his remarks?

Respectfully,  
Z.

LYNN, MASS., Fourth mo. 11th, 1881.

During the past month we have been blessed with the company and services of a portion of the Yearly Meeting's Committee on General Meetings. Eli Jones, Rebecca H. Smiley, Allen Jay and wife, and William Thompson and wife were with us, or a portion of them, for some ten days or more. They labored faithfully and earnestly for the upbuilding of Christ's kingdom in our midst, and we believe much good seed has been sown amongst us, which we trust has fallen upon good ground, and will yet bring forth fruit, "Some sixty, some seventy, some an hundred fold."

We have also had the company of our beloved friend S. Adelbert Wood, of Michigan; who is still with us, doing good service not only in our public assemblies, but after the apostolic method, is going from house to house, among the aged and infirm, giving tender, encouraging counsel; labor that we believe is owned by the Lord, and will prove a blessing to us all. J. P. Boyce.

A SERIES of meetings has just closed at Augusta, Ohio, beginning Third mo. 14th, and closing Fourth mo. 4th, 1881. The church was greatly blessed and strengthened, and several reconciliations were made. About thirty professed conversion or were reclaimed. Noah McLean, Judith C. Johnson, Rebecca J. Pickering, A. H. Hussey and others were engaged in the meetings.

A greater outpouring of the Spirit was realized than ever before at this place, for which we praise the Lord. May more of his servants be directed this way.

A. & L. R.

It is expected that the new meeting house for Friends of Rose Hill Monthly Meeting, Kansas, will be ready for use at their next meeting, Fifth mo. 28th.

For Friends' Review.

## FAMILIAR THINGS IN MEXICO.

Gomez Farias, situated in the folds of the sierra, is almost in the centre of the most romantic part of this picturesque country, and in Gomez Farias there is enough of rare and interesting to gratify the most enthusiastic student of nature.

Although the rains are abundant in the valley of "The Jewel of the Indians," there is no rivulet nor creek to be seen. Enquiring the cause I was told that the waters entered *sumederos*, a word which has I think no equivalent in English. These well-like caves are numerous; we went to see one, and as they differ only in size, its description will serve to give an idea of these natural wonders. Following a brooklet which only flows during the rain and a few hours afterwards, and making a rather steep descent for half an hour, we heard the sound of falling water, and a moment later were at the mouth of what seemed an immense pit. This rock cavity as far down as we could see had a spiral form; was about twenty-four feet in diameter, and, as a stone occupied a little over five seconds in falling, must have been fully four hundred feet deep. Grasping a young tree which grew near and looking down, we could see that the descent was quite perpendicular, and though it had the spiral appearance observed in looking down a rifle barrel, a stone could be dropped so as to reach the bottom without touching the sides. By what means this cavity has been opened to such a profound depth in these granite rocks is not clear.

Like the first view of Niagara, a look into these depths, this secret place of the hills, is awe-inspiring. These *sumederos* are the sources of the Cold River (Rio Frio). A resident here had erected a new sugar mill; the first day of its use one of the workmen lost his hand between the rollers, and the owner threw the whole apparatus into one of these pits. The offending rollers appeared some time after in Cold River.

This stream, so named because in summer and winter its waters have so low a temperature, (but two or three degrees above the freezing point) probably owes that feature to

the twelve or fifteen miles which it passes under the sierra. Its springs are all within a hundred yards of each other, and from its very beginning it is "a river to swim in," like that of Ezekiel's vision.

The Sierra Madre abounds in caves, but as our business was not to examine marvels of nature, on our last day's stay we only took time to see two of the nearest. One of them presented nothing remarkable. The other is only about half a mile from the main square of Gomez Farias, but is so hidden in the mountain, that its whereabouts was only known to three families in the village. In one of the revolutions, so common in this unhappy country, they spent three months in it, being only once troubled by a visitor, a jaguar, and were allowed to remain undisturbed until the state of the country made it safe to come again to the village. In front of the cave is a place like a large quarry, twenty feet deep, with numerous irregular rocks on its bottom. The descent to the "quarry" is on the side opposite the cave's mouth, and one hundred yards away, while the intervening space is well supplied with bushes, vines and rocks. If unaware of its existence no one would be likely to find it. The entrance to the cave is narrow, and an abrupt descent of about ten feet makes it a little dangerous. The cave is oval in shape, about fifty feet by thirty, with an arched roof about fifty feet high. From the central part of the roof depend three stalactites, resembling candelabras, which reach within twelve feet from the floor. The latter is of hard dry sand, and level. There seemed to be traces of a former occupation by the aborigines. At the pointed end of the oval, or the side opposite the entrance, is a natural table about six feet high, and the arching roof forms a good sounding board. Stationing my companions in different parts of the cave, I mounted the pulpit and soon discovered that the acoustic properties of this meeting house were perfect. The cave belongs to the most active member of the little church in G. Farias, and he would be pleased to have the services held here. But as to remove the rock which now blocks its mouth, and to make a good road from the street, \$20 would be needed, probably the Mission Committee will not participate in my enthusiasm at the sight of this natural temple.

In these mountains are various mines of lead and silver, the former so abundant that one hunter was accustomed to obtain bullets by building a fire on the bare rock, and gathering the lead as it melted. Passing from the mineral to the animal kingdom, we find this district supplied with inhabitants, some of whom compel attention even in our

busiest days. The *pinolillos*, or "seed ticks" are the worst neighbors we have encountered. Like John Wesley's Christians "all working and always working," they sadly disturb their neighbors. They are very small, and being of exactly the same color as an Indian's skin, it is difficult for the Mexicans to discover the whereabouts of their little persecutors. Their bite causes painful swellings resembling boils, which, although not quite so hard to bear as the latter, are of longer continuance. The itching sensation caused by the bite is sometimes almost intolerable, but woe to the inexperienced traveller who tries to allay it by his finger nails.

Wood-ticks are a little larger than the *pinolillos*, but their bite, though annoying, causes no ill effects afterwards. One species takes up its abode in the ears of the horse; I have seen some as large as a full grown potato beetle. In this nest they increase until the poor brute dies, unless his master takes care to rub them with lard.

I have seen one company of monkeys, having encountered them at daylight one morning on the side of a mountain quite distant from any ranch. This colony, some thirty in number, had tails like a raccoon, but did not use them in climbing. They were large, weighing perhaps twenty-five pounds each, and had faces which seemed a caricature of man's. They were very agile, and in less than two minutes after discovering the stranger's presence not a tail was in sight. One in his haste dropped from a royal palm over thirty feet, bounding from the rock like a ball. He seemed to be hurt, and I thought it possible to capture him, but soon discovered the monkey could run faster than the missionary.

I nearly forgot to mention *neguas* among the insect plagues. These animals bore under the nails or into the soles of the foot, and depositing an immense number of eggs, sometimes over three thousand, leave them to hatch by the natural heat of the body. The larvæ eat their way to the surface, causing terrible, sometimes incurable ulcers. As they are so numerous and not all of one mind, they appear in various parts of the foot. Residents here are wont to examine their feet every two or three days, particularly under the nails, and if a little black speck is seen under the skin, take pains to dig out the eggs without breaking the enclosing membrane, as in that case there would probably some eggs remain in the flesh to cause trouble in the future.

The armadillo, called by one of my friends an iron-clad opossum, lives here. His flesh is highly prized, and encountering one in the dusk of the evening, I thought it well to make

sure of a supper, as dinner had been wanting that day. I dismounted, the armadillo good-naturedly waiting so as to start fair, and then began a race. The man could run the faster, but the armadillo did not turn out for cacti. A ten pound stone thrown with all the force which a hungry man could exercise struck his mail-clad side, but bounded off as a rubber ball from a brick wall, and had no other effect than to increase the speed. With a hissing sound something like that made by an angry snake, the "iron-clad" continued his course, and if there were thorns in his way so much the worse for the thorns. A second stone, this time on his head, did not diminish his agility, and finally the chase was given up. The armadillo is shaped like a woodchuck, but has a little longer head; the scales are square, about an inch across, closely united by a cartilaginous membrane, and the whole body is very flexible. The fore paws are so strong that the armadillos can put themselves out of reach almost under the hunter's eyes, and once entered in the hole, swell their bodies so as to make it almost impossible to pull them out.

There are many other curious animals, plants and minerals here, but their consideration must be postponed. Thy friend,

W. A. WALLS.

#### SCIENTIFIC NOTES.

The intimate relation of comets and meteors is demonstrated by the accord of their orbits, and by the occurrence of star-showers at the very times when the earth passes through cometary tracks. The orbits of the meteoric displays of Fourth mo. 20th, Eighth mo. 10th, Eleventh mo. 13th and 27th, are the only ones which exactly agree with those of known comets. The long continuance of some meteoric displays is difficult to account for, unless the orbit of the earth and that of the meteor stream coincide for long distances. Otherwise the meteor streams must be of vast width indeed. Meteors from the same stream present general points of resemblance, and differ from those of other streams to some extent. The number of meteor streams must be exceedingly great, and many of them are so narrow that the earth passes through them very quietly.

**Luminous Paint.**—The term "phosphorescent" is applied in a general way to those substances which shine in the dark; and of these the sulphides of calcium, barium and strontium have been most experimented with. These substances, when exposed to any strong light, as that of the sun, electric or magnesium lights, or even gas light, have the property of storing up the light for a

greater or less length of time, and if placed in a darkened room, become luminous. It has occurred to every thoughtful person that in these substances might be found the means of illumination for those places where the ordinary lights could not be used on account of the danger, such as powder magazines, spirit vaults, etc. W. H. Balmain, some years ago, patented a paint prepared with the sulphide of calcium, which, since that time, has attracted considerable attention. F. W. Devos & Co., of New York, control the patent for the United States, and are carrying on a series of experiments to ascertain the most advantageous methods for applying the paint. A small board, if covered with the luminous paint, and exposed to a strong light for a few minutes, and then removed to a darkened room, emits sufficient light to enable one to distinguish the outline of the room and objects in it, and to tell the time at some distance from the "light." For a short time it glows with a violet light, after which the violet rays disappear, although light is emitted for some eight hours longer. —*San. Engineer.*

**Flax Poison.**—According to A. Renouard water in which flax has been steeped not only kills fish, but is injurious to vegetation. —*Central-Blatt für Agrikultur Chemie.*

**Insect Antennæ.**—The researches of Gustav Hansen seem finally to have decided the controversy concerning the functions of the antennæ of insects. He has examined the behavior of insects towards strongly odorous substances, both before and after the removal of these organs, and when they had been coated with paraffine, and finds that after such operations they become indifferent to smells. Flies thus treated took no further notice of tainted meat. He shows also that the development of the antennæ in different insect groups decidedly harmonizes with these experimental results. —*Zeitschrift für Wissen Zoologie.*

For Friends' Review.

#### "THE LORD KNOWETH THEM THAT ARE HIS."

He knoweth them because they draw  
From Life Divine their living.\*  
He knows them in their penitence,  
He knows them by forgiving.

He knows them as their Substitute,  
Their deepest want supplying,  
Who all their punishment has borne, \*  
As their Redeemer dying.

He knows them in their happiness,  
Dear Author of their pleasures,  
Whose love provideth all they need  
From His o'erflowing treasures.

\* "I am the Vine, ye are the branches." John xv. 5.

He knows them in all trying hours  
When sad, or worn, or tempted,  
Because a "Man of Sorrows" once,—  
From troubles not exempted.

Foreseeing farther than all time  
Eternity's expansion,  
He knows their future being's needs,  
Prepares their higher mansion.

If such His knowledge, O my soul,  
Who seeks all souls to gather,  
Then mayst thou know Him every day,  
As Saviour, Guide and Father. H.

### THE TRAILING ARBUTUS.

Oft have I walked these woodland paths  
Without the blest foreknowing  
That underneath the withered leaves  
The fairest buds were growing.

To-day the sweet wind sweeps away  
The faded autumn splendor,  
And shows the sweet arbutus flowers—  
Spring's children, pure and tender.

O prophet souls, with lips of bloom!  
Outvicing in their beauty  
The pearly tints of ocean shells,  
Ye teach me faith and duty.

"Walk life's dark way," ye seem to say,  
"With love's divine foreknowing  
That where man sees but withered leaves  
God sees the sweet flowers growing."  
—Selected.

FRIENDS and others wishing SummerBoard at a quiet country place, can find such on the line of W. C. and P. R. R., by applying to or addressing  
M. K. PALMER,  
34-4t Wallingford, Del. Co., Pa.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 19th inst.

**GREAT BRITAIN.**—An anti-coercion meeting, held at Newcastle on the 16th, was addressed by C. S. Parnell, who said that the Irish land bill was a very wide measure, but marred by serious defects. He especially condemned the emigration clauses; and said also that the bill must protect equally the large and small tenants. The meeting passed resolutions deprecating coercion, and demanding that evictions be stopped. At a Land League conference at Dublin on the 12th, Parnell made nearly similar remarks, and stated the specific points to which he objected.

Lord Beaconsfield (B. Disraeli) died on the morning of the 19th inst., aged 76 years. He had been twice Prime Minister, the last time from 1874 to 1880, and held many other public positions; and was also well known as an author. He was a Jew by race, but not in religion.

W. Morley Punshon, a distinguished Wesleyan minister, died on the 14th inst. He resided in Canada from 1868 to 1873, and lectured in several cities of the United States.

**FRANCE.**—The difficulty with Tunis is not yet settled. A dispatch of the 17th from Tunis said that the French Consul General was strongly urging the Bey to consent to the entry of French troops into Tunisian territory, but that he remained firm in refusing, declaring that he could not accept the responsibility for a

step which would certainly provoke fatal consequences. The Porte addressed a circular to the Powers, expressing a hope that the measures taken by France in Africa will be limited to the defence of her own frontier, and declaring that the Bey will re-establish order, and prevent a renewal of the incursions of the tribes. In reply to the appeal of the Bey, the Porte advised him to restore order on the frontier, and thus remove any pretext for French action. Should necessity arise, the Porte would feel bound to protect its rights as suzerain of Tunis.

The International Monetary Conference was opened in Paris on the 19th inst. by Barthélemy St. Hilaire, French Minister of Foreign Affairs. He said the object of the Conference is to endeavor to establish a normal monetary standard instead of the shattered equilibrium of the past, and to consider the best means of preventing the recurrence of disastrous crises. M. Magnin, French Minister of Finance, was elected President.

**GERMANY.**—The famous anti-Jewish petition was sent to Prince Bismarck on the 18th inst. It consists of 26 volumes, comprising 14,000 sheets, with 255,000 signatures.

**AUSTRIA.**—An extradition treaty with Belgium, just published, contains a provision that an attempt on the person of a chief of a foreign State, or against a member of his family, involving assassination, will not be considered as a political offence or as connected with such offence. The same provision is inserted in the recent conventions of Austria with Russia, France and Montenegro.

**SPAIN.**—Negotiations are pending for a modification of the Concordat (with the Papacy), which dates from 1851, to bring it into harmony with the Constitution and protect the rights of both Church and State.

**RUSSIA.**—At a recent Council of Ministers, the Czar presiding, the proposition of Gen. Melikoff, confirmed by the late Czar, for convoking a committee of elected representatives for the consideration of State questions, was discussed. Nine members of the Council were in favor of the proposal, and five against it. The Emperor announced that he agreed with the majority, and that the Minister of the Interior would prepare the necessary decree.

**GREECE.**—It was asserted on the 13th, that Greece had accepted, through the Powers, the Turkish proposals, but the official journal of a later date said that the Greek reply did not accept them, but demanded assurances on several points. The government, however, appears to show a disposition to make some concessions, to which strong popular opposition is manifested. The question is still unsettled.

The latest accounts state that 8000 persons were killed and 10,000 injured by the earthquake in Chio. Many of the inhabitants are emigrating.

**DOMESTIC.**—The Governor of Dakota Territory has issued an appeal for aid to thousands of sufferers by recent disastrous floods in that Territory, many of whom, he says, barely escaped with life. The Government has furnished food; but fuel, medicines and means of transporting the sick and helpless to places of safety and comfort are much needed. Remittances may be made to G. H. Hand, Acting Governor, Yankton, Dakota, or to Gov. N. G. Ordway, at Washington, D. C.

On the 19th inst., 5,675 immigrants landed at New York from five European steamers. The largest part of these were Germans. Direct steam communication has just been established between Amsterdam and New York, and the two steamers in last month carried out about 900 emigrants, almost exclusively Hollanders, consisting principally of whole families, and mostly farmers. The destination of most of these is the State of Michigan. They are said to be, as a rule, industrious and frugal people.

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For Friends' Review.

## THE RECENT EARTHQUAKES.

Within the past few weeks earthquake shocks, some of them of great intensity and destructiveness, have been experienced in various quarters of the globe. In America tremors of the earth have been reported within a very few days, from Cuba, Canada and California, but without any attendant loss of life. Beyond the Atlantic, however, violent and repeated shocks have been experienced at Agram, in Hungary; on the beautiful island of Ischia, close to the entrance of the bay of Naples, and at the baths of Casamicciola on the mainland adjacent; and lastly on the island of Chios, in the *Ægean* Sea, near the coast of Asia Minor. All of these have been attended with loss of life, particularly in Chios, where the killed and wounded number many thousands. The

island of Chios—known also as Scio—lies near the entrance of the Gulf of Smyrna. It is 32 miles long, and 18 miles in the greatest breadth. The soil of the island has long been noted for its extreme fertility, the principal products being silk, wool, figs and olives, cheese and gum-mastic. Castro, the capital, on the east coast of the island, is, or rather, was, until a few weeks ago, a handsome town, with a growing trade in fruits, confectionery, silk and woollen goods.

Chios was formerly one of the twelve Ionian States. The fact that it furnished 100 ships at the naval battle of Miletus, in the fifth century B. C., would indicate that it possessed then, as in later times, a large population. It was not until A. D. 1566 that it came under Turkish authority. In 1822 occurred the terrible massacre of the Sciotes by the Turks, the latter being incensed at the islanders for joining with the Samians in a revolt; 25,000 of the inhabitants fell by the sword, 45,000 were sold as slaves, and 15,000 escaped from the island. Many of the families, however, returned, and of late years the island has been recovering from the blow it sustained.

Great as the loss of life has been by the more recent calamity there, it falls far below that which resulted from the great earthquake of Lisbon (1755), when, in the brief space of six minutes, 30,000 lives were lost, and 30,000 more perished before the catastrophe ended. Or that of Calabria, in Italy, (1783) which involved the loss of 40,000 lives, when the undulations which affected the earth's surface were so great that "tall trees, bent to the earth, were seen touching the ground with their tops alternately on each side of the wave."

During the similar appalling catastrophe which destroyed the city of Lima and its harbor of Callao (1746), as many as two hundred violent shocks were experienced in twenty-four hours. Most of us recall the earthquake of 1868, which prevailed in the

Andean coast region from Ecuador to Chili, when, in addition to the many victims—Arequipa and the port of Arica suffering especially—300,000 of the people were left homeless. Careful records of earthquakes, from the slightest tremors to the most violent shocks, have been recorded by several scientists during many years, showing those phenomena to be much more numerous than is generally supposed. In the year 1876, there were 104 recorded—a number which is likely to be greatly exceeded the present year.

There are those who attribute the present frequency and violence of the earth-shocks to the late remarkable conjunction of our (to us) three most brilliant planets. Our knowledge of meteorology, however, will not, I believe, warrant us as yet in referring to such remote agencies the explanation of phenomena which appear to be reasonably explained by a reference to physical forces in or upon our planet itself. Yet, whatever be the nature of the forces, occult or apparent, which eventuate in calamities such as that by which the fair island of Chios has just been visited, there is no doubt at all that when the Lord who framed the worlds "arise to shake terribly the earth," He designs that its inhabitants should thereby be warned, and that the lovers of ease and carnal pleasures should be found seeking a city whose foundations shall never be moved.

Such lovers of pleasure were the Sciotes of sixty years ago. Favored to live in a lovely island domain, the exceeding fertility of whose soil rewarded their labor with generous returns, they were yet, in their love of luxury, forgetful of the Hand which blessed them. Then the sword of the un pitying Turk suddenly appeared, and in one day desolated their whole fair heritage. Were the Sciotes of to-day any better prepared to surrender the things of this life than they were then? We cannot tell. It may be more profitable to consider whether we ourselves have our faces set toward the heavenly kingdom, so that if the fire or flood, the earthquake or plague should suddenly appear amongst us, we may be kept in peace, having our trust in the Lord. When Paul and Silas, in the prison at Philippi, (not far across the sea from Chios), were, through so remarkable an agency as an earthquake, released from their bonds, it was not those Christian wayfarers who were in trepidation. Strong in the faith, fearing no evil, they were able to administer precious, saving words to the trembling keeper. It is thus that those who live carelessly, thinking that evil is removed far from them—scouting even at those who suggest the contrary, as the troublers of their peace—yet, in times of

great trial or emergencies, turn instinctively toward their faithful advisers or reprovers, whom now they perceive to have been their true friends.

When the Evangelist John, on the neighboring isle of Patmos, wrote his message to the Seven Churches, the Christians who may have dwelt in Chios would probably have been counted as of the Church of Smyrna; for that city, at the head of its beautiful bay, is but a few miles distant. The message of cheer that went to them should come to day, yet with added admonition, to us also: "Fear none of those things which thou shalt suffer. \* \* Be thou faithful unto death, and I will give thee a crown of life. \* \* He that overcometh shall not be hurt of the second death."

J. W. L.

For Friends' Review.

#### SHOULD CHRISTIANS GO TO LAW ONE WITH ANOTHER?

By taking the name of Christian upon us we acknowledge ourselves to be subject to the law of Christ, to have His spirit and to be governed by it. Without this, we are "none of His." We acknowledge all the teaching of the New Testament, whether given by Christ immediately, or to His apostles to be His law and will to us. Therefore we submit all questions of right or wrong to the teaching of the Scriptures. And that which is not found in the letter, we judge from the spirit that is manifest in them, and by the Spirit which gives us understanding of them.

I believe at present it is allowed by nearly all denominations, that their members may go to law with those of other denominations, or with the people of the world, for the redress of grievances, without being held accountable by their church discipline: Friends' discipline still forbids their members to go to law with one of their own denomination. But why is this difference?

It may be said that the people of the world are not Christians, but belong to the worldly power, and therefore we may use the law against them. But shall we be so uncharitable as to conclude, that because a man does not belong to our own church organization, he may not be a Christian? Christ's spirit does not so judge; but whoever are Christ's disciples are our brethren, for all those who worship the Father in spirit and in truth, are accepted of Him. In a Gospel sense, Christians are all one, as Christ prayed: "That they all may be one."

It is by the Gospel that we should judge one another, and our conduct should be governed according to the same. And

churches should be, and are in Christ, obedient to the same law as is required of their members.

The Apostle of Christ in writing to the Corinthians says: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" Here the apostle argues that if we are able, or if there is ability in the church to judge the greater matters, there must be ability to judge the less, as he goes on to prove in the next verse, "Know ye not that we shall judge angels? How much more things that pertain to this life?" (1st Corinthians vi. 1, 2, 3.)

Differences arise betwixt Christians some times as well as others in regard to the division of property, payment of claims, and in many other cases where, for satisfying the parties and clearing the truth, the matters ought to be referred to a third party to render a decision according to the evidence in equity and justice, having the eye single unto truth and the fear of God in their hearts, not receiving bribes to favor the one in preference to the other. Such impartial judgment is to be found among the people of God, and such an assurance is not to be expected elsewhere. Therefore our Heavenly Father in His infinite love for every member of His church, has enjoined the settlement of all our differences within the body.

But it may occur that one may have a just claim against another who is not willing to submit the matter to the judgment of the church, or may manage in some way to wrong him out of his claim without an appeal to law. What should be done in such a case? Is it right that he should suffer loss by such injustice? It is not right on the part of the unjust one; but on the part of him that has the claim, it is right to obey God; so let the same apostle answer what he ought to do. "Brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud, and that your brethren." (1st Corinthians vi. 6, 7, 8.) He tells them interrogatively, that it is better to suffer wrong and be defrauded, than to go to law before them that are not saints.

It is always better to plead the righteousness of Christ, than to go to law even in defence, for it is hazardous at the best to appeal to the law in defence against another. Not only does the apostle tell us that it is

better not to do so, but Christ teaches the same thing when he says: "If any man will sue thee at the law and take away thy coat, let him have thy cloak also." (Matthew v. 40.) And God said unto Moses that Christ was to be heard in all things, which no Christians deny. But many are not able to see why they may not go to law rather than suffer loss. God saw how uncertain it would be to obtain either mercy or judgment at the hands of those who are appointed to examine or to judge in law. Therefore, in love to His children, He tells them to leave judgment to Him.

Like every other submission to Christ, it is only possible by faith. Does not observation show that he who is the most ready to go to law, suffers the most loss, both in property and reputation?

Justice is sometimes obtained in law, but in the aggregate, the losses are more than the gain. So the Lord guards the reputation and property of His church by forbidding it to go to law. It is not by thus contending with one another that the light of the church is to shine, but rather by suffering. Let the churches that go to law about the rightfulness to property, and who is the true church, and who are the lawful trustees, or for any other cause, listen to the reproving language of the apostle: "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" What should churches learn from this, but if they can not agree between themselves, to refer their differences to other Christian churches. Better, oh, much better, would it be for the advance of the cause of Christ, (and what is a church for, if not to *advance* His cause?) if anything in the way of property be taken from it—though it may be by fraud—to bear the loss, than to bear the shame by going to law about it.

Or, if, upon the other hand, one body should make a claim against another unjustly, it would be better to suffer it to be taken away, than to hazard the life of the body by a defence in law. Why not rather take wrong, or suffer yourselves to be defrauded?

JOSIAH DILLON.

Albion, Marshall county, Iowa.

"THE real history of man," says Max Müller, "is the history of religion: the wonderful ways by which the different families of the human race advanced towards a truer knowledge and a deeper love to God. This is the foundation that underlies all profane history; it is the light, the soul, and the life of history, and without it all history would indeed be profane." These are the words of no ecclesiastic or fanatic, but of a

somewhat skeptical scholar, to whom Christianity seems at best only the first among many religions having scarcely inferior claims. Clergymen and devout laymen are not the only people in the world who are hardly able to accept the "scientific" dictum that all the world's religion is the mere imaginings of men's brains, and that those imaginings are but irregular chemical action. —*Sunday School Times.*

#### OUR LONDON LETTER.

The Meeting for Sufferings was held on the 1st of Fourth mo. We were reminded of the responsibility of having so many of our members in England, in positions of public trust and influence, a number probably larger than at any former time, and out of all proportion to the smallness of our section of the Christian Church. The committee on the *Opium Trade* was discharged last month, but the subject rose up again to-day. Our friend J. W. Pease, has given notice of resolutions in the House of Commons, declaring the opium traffic to be opposed to Christian and international morality, that it is the duty of the government to stop the growth of the drug in India, recouping the loss as far as possible, by the development of the other resources of the country, and by economy in expenditure, but England would be prepared to make up the deficiency if needful by annual grants; the Chefoo Convention should also be ratified without alteration. These resolutions are to come on for hearing on the 26th of Fourth mo. It was desired that Friends should petition Parliament in favor of them. The public are becoming roused to the subject, especially the Dissenting bodies. The Congregationalists, Methodists and others, hear such accounts from their missionaries in China, of the dire evils, including almost countless suicides, resulting from the importation of opium, that they are fully prepared to act in the cause. It is said that a considerable number of Dissenting ministers have determined to preach on the subject on or about the 10th instant. A large and enthusiastic meeting was held at Liverpool, about a fortnight ago, Bishop Ryle presiding, in which a strong feeling against the continuance of the traffic was shown. A movement in the diocese of Durham is commencing. A conference on the subject was held on the 5th, at Mildmay, when J. W. Pease stated that the Christian churches are entirely opposed to the trade, and quoted a conversation he had with Cardinal Manning, who said he would do all in his power to bring it to an end; the large profits, three

or four times greater than from the growth of any cereal, are the hindrance. The Anglo-Oriental Society for the Suppression of the Opium Trade, is recommending petitions from the various religious bodies in favor of J. W. Pease's resolutions. The efforts of that Society are limited solely by expense. The Meeting for Sufferings minuted a recommendation to Quarterly and Monthly Meetings in their collective capacities as well as in the particular congregations, to petition in support of the resolutions, and suggested forms of petitions were to be sent down to the provinces. Friends were authorized to use their influence on others as far as they could. London and Middlesex Quarterly Meeting held on the 5th, authorized its clerk to petition.

We have been accustomed so often to enter our protest against war, that it is right to acknowledge with thankfulness the peace lately concluded with the Boers of the Transvaal. Many Friends expressed warm sympathy with the course taken by the Government, and admiration of the Christian dignity and courage shown by the Ministry in this matter. Earl Cairns, the late Lord Chancellor, and a man of deep religious profession, made an eloquent speech a week ago, in which he appealed to the passions of the people, and stigmatized the peace as a disgrace to British honor; but disregarding all such taunts, the Cabinet have unanimously pursued the course of justice. A minute was made by the Meeting for Sufferings expressive of thankfulness to our Heavenly Father for the result.

Accounts of *Isaac Sharp* come down to the 16th of Second month, when he was at Melbourne, having lately taken a journey on horseback over the mountains to Bright, and some other places in Victoria; a journey always hard and sometimes perilous, so that J. J. Neave warned him beforehand, but he felt it his duty to go. Those amongst whom he held meetings, persons of various denominations, including even Roman Catholics (who are numerous in the colony) seem to have been influenced by his presence. I. Sharp was to sail Third month 7th, to Launceston, Tasmania, crossing that island to Hobart Town, to attend the Annual Meeting there, where also Edward Sayce, from Melbourne, was to be present with a minute. His health continued as usual. Patience and perseverance were required for the fulfilment of the visit. Frederick Mackie and wife, of Adelaide, S. Australia, arrived in London on the 1st, with a minute for gospel service in this country.

M. Feltham and E. Clayton terminated their visit to Syria earlier than was intended, owing to the death of E. C.'s brother

in England. A telegram reached them at Beyrout on the 9th of Third month, as they were embarking for Jaffa, with intent to visit Ramallah and Jerusalem, and turned their course directly homeward. They arrived in London on the 22nd, after four months' absence. Their visit to Brumana has been very satisfactory, and a source of strength and comfort to the mission on Mount Lebanon, besides the very material help afforded at the starting of the new hospital.

Two young Friends, Herbert Standing and wife, have just gone out to reinforce the staff of missionaries working in *Madagascar*. They left on 31st of Third month, hoping to be able to commence their work in the native schools carried on by Friends, in Sixth month next.

At London Quarterly Meeting on the 5th the annual report of *Friends School at Saffron Walden* was read, this being the first completed year in the new location. The magnificent new building has cost £28,500. (\$137,000) and provides accommodation for 150 children; there are about 120 under care now, of whom three-fourths are members of the Society, and most of the others are connected with Friends. The average yearly cost per child is £36, (\$174) the average payment received from the children, £22, the deficiency being partly made up by subscriptions, but chiefly by income from investments. The school was examined by a University Examiner in the autumn. A collection of books and apparatus has been presented by an old scholar. A favorable report is given of the efficiency of the school, furnished as it is with the most approved appliances and machinery, and it is believed that the boys and girls receive a thoroughly good education. It seems, unfortunately, impossible to prevent such schools from rising in the social scale, raising their charges as they raise their standard of education, until they come to be out of the reach of those for whom they were originally intended. We have not a few instances in England of great public schools founded for the poor, which have gradually become the seminaries of the rich. There needs a constant care, to prevent Friends' public schools, adapted at the outset for the poorest amongst us, from pursuing a similar course.

Fourth month 7th.

I CALL my own experience to witness, that even in the external actions, occurrences and incidents of my whole life, I was never disappointed of the best guidance and direction, when in humility and a sense of my own deficiency, and diffidence of my own ability to

direct myself or to grapple with the difficulties of my life, I have implored the secret guidance of the Divine Wisdom and Providence.—*Ibid.*

For Friends' Review.

#### NOTES FROM INDIA.

BY HENRY STANLEY NEWMAN.

*Missionary Conference in Calcutta.*—On Second mo. 14th, 1881, we drove to the house of G. Gillan, the Senior Scotch Chaplain, and found his parlor crowded with the missionaries of Calcutta and their wives. It was the "Monthly Conference of Missionaries," and we felt it a great privilege to attend it. It enabled us at once to make acquaintance with the missionaries of almost every Society at work in Calcutta, and certainly there is a large amount of Christian effort bestowed on this city.

After tea had been served, M. Parker read a paper called a "Survey of Missions," which opened up the subject for the evening. Our host presided, and such meetings for prayer, fellowship and conference must band the Lord's people together and encourage harmonious work.

Dr. Murray Mitchell, who has just returned from Japan, was the first to speak after the essay. One authority says there are 1,700,000 converts from heathenism, but Dr. Mitchell thinks it is now fully 2,000,000. Nothing is more wonderful, he says, than the growth of the churches in Japan in the last ten years. Ten years ago there were no Christians there at all. Now there are 4000. Again as to China, Dr. Wells Williams told Dr. Mitchell that when he first went out to China there was only one Christian that he could find; now there are 17,000. But with our thanksgivings let us mingle humble confession for our many shortcomings.

Dr. Smith, of the American Presbyterians, who has just come from Burmah, was the next to rise. He told us how when a boy he heard Mr. Ward, of Serampore, tell of mission work in India. This was about the year 1820. Now, the old man said, I have just left my son at the head of a large seminary for training the young Karens for ministers at Rangoon in Burmah. You know how the first convert, Kothahbyee, a thief and a murderer, became an apostle to the people of his own country. Not long after, thirty-four were baptized by Mr. Mason in the presence of Dr. Boardman, as he lay dying on his couch. There is a little spot one mile from my home in America where Eliot, the apostle of missions to the Indians in America, preached to them in 1648. One of them, the chief, was converted by that first sermon. John Eliot sent an account

of it to a friend of his in Scotland. 'This account was read in Holland. The Dutch Christians were impressed by it and questioned, "Will not God bless our Dutch Mission in Ceylon as He has blessed the Mission of Eliot among the Indians in America?" and thus the wave of new life in America was reflected in the Mission in Ceylon.'

A Baptist missionary in Calcutta, followed, after I had made a few remarks. He told us that several hundreds of Babus and educated natives are now week after week attending the open air services in the public gardens in Beadon Square, listening to the Gospel, and that the people of Calcutta are stirred up on religious matters as they have never been before.

Dr. Thoburn, an American pastor of the Methodist Episcopal Church, who has great power for ingathering in Calcutta, was the next to address the meeting. He said, "Have not the missionaries of the last fifty years evaded the strongest positions of the enemy? There is a very strong force of missionaries at the present time at work among the aboriginal tribes. I would it were tenfold; but it is a little out of proportion. I have seen the Hindus proper of India estimated at 120,000,000, and I think we need to make a more determined effort at the higher caste Hindus. We can scarcely be said to have broken the lines in this direction yet. My enthusiasm in the work has been growing every year I have been in India. I was talking to Keshub Chunder Sen the other day, and he said, 'Since I have known Calcutta, I have never known such a stirring among people on religious questions.' There are now three Branches of the Brahmo Somaj, in each of which there may be about 1000 persons. This shows what a spirit of inquiry pervades the native mind. We see also that thousands of native Babus are ready to come and hear the Gospel, and these things should surely be a voice speaking to us, calling upon us to give a clearer witness than ever to the Gospel."

M. Payne, of the London Missionary Society, replied, "We are breaking the lines of the Brahmins, and the zenanas that were closed against us are now open."

Pastor Kerry, of the Baptist Mission, said, "There is a *proportion* between the result of Christian missions and the amount of work done. In Jamaica, which is one-fourth the size of the district of Burrissal, there have been a large number of missionaries employed; and the result is consequently very different. The same amount of labor for the same number of years would probably have told equally in India or elsewhere."

Dr. Murray Mitchell: "After eight years' absence from Calcutta, I see a great change

and great progress in our Mission work. I confess I am astonished at the greatness of the change."

C. N. Banerjea, a converted Brahmin and native pastor of the London Missionary Society, said: "There are two aspects of Mission work we need to consider, the destructive and the constructive. We have been dealing with the destructive here in Calcutta, but Mr. Newman has shown us the constructive side to-night. Until the natives themselves will give themselves to preaching the Gospel, India cannot be Christianized."

Pastor Hastie, Principal of the General Assembly Institute, said, "I think we must be convinced that it is the *educational* phase of Mission work that must, after all, break down the power of Brahminism. We are too apt to apply the merely statistical test as to results. The young men from our Colleges think that baptism is unnecessary, yet they are very many of them convinced of the truth of Christianity, and have forsaken idolatry."

Pastor Blackett, of the Church Missionary Society, made some concluding remarks, and this most interesting conference of practical men dispersed.

One thing strikes me very much about these Calcutta missionaries, and that is the confident *hope* that animates them. They see tokens around them of a great approaching change among the people. The tens of thousands of young men who have now been trained in the Calcutta Colleges are becoming a recognized power, and the growth of sentiment in favor of Christianity among the educated natives is evidently considerable. It is the oldest missionaries who are the most hopeful; those who understand the change that has already taken place see that a further great change in favor of Christianity is almost inevitable.

For Friends' Review.

#### CAPITAL PUNISHMENT IN SWITZERLAND.

A writer in the *Voice of Peace*, several months ago, in commenting on the restoration of capital punishment in the Swiss cantons, queried whether the government of that country was taking such a preventive measure as would reach the root of the offence of murder. Believing that the increase in capital crime would really be found referable to the increase of intemperance, and that that was the matter which should be diligently inquired into with a view to its curtailment or repression, he says:

"I remember that the statement was made in a report read before the Prison Discipline

Society of this city several years ago, upon the authority of Prison Agent Mullen, that all the twenty or more cases of homicide which had occurred in the city during the preceding year, had been directly due to the use of intoxicating drinks. Personal inquiry by the writer, made to an official of the Quarter Sessions Court, elicited the opinion that not less than three-fourths of all the murder cases tried there, were referable to the cause named. I presume," he concludes, "that the state of the case is not materially different in Europe."

The above view of the matter appears to be well-founded, so far as the increase of *intemperance* in Switzerland is concerned, as appears from an article in the *Christian Statesman* of Third month 24th. The writer thereof says:

"As between a visit to Switzerland in 1872 and another in 1879, I could not fail to see the evidences of increased indulgence in the stronger liquors, with the inevitable results. The latter visit was the better circumstanced to see the people, and therefore furnishes the more reliable testimony. I was amazed to see Cognac [brandy] in use with wine, and after it, at the tables of most excellent people. It was stunning to be asked whether I would have Cognac in my morning coffee at the railroad restaurants, almost as regularly as to be interrogated about the sugar and milk. In the cities, the saloons were thronged. Passing a company of soldiers when they were waiting a train, after a day's drill, I was disheartened to notice how many, not only of the *young* men, but of the grizzily-bearded ones, were the worse for liquor."

The writer then gives some account of the recently organized Swiss Temperance Society, which he says presented a very encouraging report at their late anniversary meeting. In localities in our own country where a restoration of the death penalty is mooted, there would be a pertinency, it would seem, in a careful comparison of the statistics of intemperance and crime, that the people may know whether or not a return to the practice of hanging is likely to be efficacious in deterring from the commission of murder. Similarly, an investigation of the demoralizing effects of the cheap literature of the day, which reeks with tales of robbery and murder, would be likely to throw additional light on the subject, and to indicate the true direction which repression and punishment should take.

J. W. L.

William Tallack, Secretary of the Howard Association, writing to the London *Daily News* on this subject, states that for the last twenty years the treatment of murderers in Switzerland has been so irregular that

neither capital punishment nor imprisonment for life has been fairly enforced. He cites a ludicrous example of the latter and queries:

"Now, really what deterrence or repression of grave crimes can be expected in a country whose prison system is so criminally lax as this? Or what can any mere nominal penalty (whether nominal "capital" punishment or nominal "life" imprisonment) effect to prevent murders or other crimes under such circumstances? For it is not merely murder which has increased in Switzerland of late years; but all grave crimes, not at all previously subject to the death penalty, have similarly increased. This is admitted with grief by intelligent Swiss, even amongst the ranks of the upholders of capital punishment. To charge, therefore, the abolition of that penalty with the increase of murders is as unreasonable as to denounce railways generally for accidents occurring on a line laid down wholly with loose rails. The causes of Swiss crimes (murders and all others) also lie deep down in modern social changes, such as the growth of Rationalism, infidelity, drunkenness, godless education, and a too general absence in theological teaching of those balanced scriptural declarations of future rewards and punishments which, fairly stated, tend to bring men's hearts and actions simultaneously under an awful fear and an animating love of God.

"The Governor of another Republic—Massachusetts, U. S.—where capital punishment has always hitherto been retained, in his Message to the Legislature, January, 1881, recommends its abolition on the ground of long and proved failure to prevent murder."

#### EARLHAM COLLEGE.

Twenty, out of the twenty-five members of the Board of Trustees of Earlham College, met on the 12th inst. During the day, many subjects were considered, and the various needs of the institution were freely discussed. The Board decided to take prompt measures to solicit contributions to the amount of \$10,000 for the purpose of making such alterations and improvements in the College buildings and surroundings as will add to the convenience, comfort, and health of the students.

The Board is increasingly solicitous to make provision for everything that pertains to a liberal Christian education. It was the decided expression of the Board, that Earlham shall be in no case less a distinctively denominational College in consequence of its being a corporation separate from the Yearly Meetings. On behalf of the Board,

NAOMI W. HARRISON, Sec'y.

**NORTH POLE EXPEDITIONS.**—The attempt to take the North Pole by storm having failed, it is now to be regularly approached by siege, several nations joining in the attempt to unveil its mystery and discover its secret. Russia will occupy a station at the mouth of the Lena in Eastern Siberia, and another on the new Siberian island, east of Wrangel Land; Sweden will keep watch at the North Cape in Finland; Denmark will make observations at Upernavik, Greenland; Germany will establish a post on the island of Jan Mayen, east of Greenland; Holland, with sturdy Dutch persistency, will plant herself at the mouth of the Ob and Spitzbergen; Austria will occupy Nova Zembla, and Canada Melville Island; while our own Government will send out early in the summer two expeditions, one to Lady Franklin Bay, under the command of Lieutenant Greeley, of the Signal Service Corps, and the other to Point Barrow, on the northern coast of Alaska. It is also proposed, as part of the work of the Eastern American expedition, to explore the northern coast of Greenland for the purpose of settling the question as to whether that country is an island or a continent. The Signal Service will be strongly represented on both expeditions, special attention being given to meteorological observation. This friendly rivalry of nations in the interests of science is one of the signs of the good time which is to come.—*Christian Union*.

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## FRIENDS' REVIEW.

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PHILADELPHIA, FOURTH MO. 30, 1881.

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THE attention of Philadelphia Yearly Meeting through its various sessions was almost wholly confined to questions affecting the condition of its own members, and to confirming them in upholding the points of Christian conduct adverted to in its discipline. It opened by a reverent waiting upon God in which His presence was felt, the spirit of prayer overspread the assembly and found fitting utterance. Its proceedings were conducted with much harmony and with serious regard for the importance of all church action. The reports in response to the minute of last year asking total abstinence from intoxicants by all the members, showed that many were not awake to the Christian responsibility thus to abstain, so clearly perceived by others.

The discussion of the future action of the meeting on this subject was animated, but fraternal, and resulted in a united conclusion to continue the advice of last year, and the inquiry of all our members as to the use of intoxicants

as a drink, with loving persuasion 'to abandon such use. This request was distinctly placed on the ground of loving self-sacrifice for the sake of the weak and tempted. The discipline on marriage was amended so as to allow parties to inform the Monthly Meeting of their proposals of marriage in writing, instead of doing so in person. The reason for avoidance of marriage with non-members was stated to be, because unity of religious sentiment was essential to the full enjoyment of the married state, and to the best welfare of a family. This unity in religious views was specially important in the case of Friends, who, in allegiance to the Lord Jesus, feel bound to differ from their fellow Christians on many points of doctrine and practice. Allusion was made to the loving regard of our Heavenly Father towards all who will be guided by Him, so that He secretly checks them from seeking improper associates, and either gives His inward approval or disapprobation of the first steps towards a marriage connection.

Except a reference to the corrupting literature of the day in the proceedings of the Representative Meeting, there was no looking out by the Yearly Meeting upon the great needs of our time, or upon the white fields of the world. Perhaps, however, the day is near, when, grown more strong in love and Christian faithfulness in those duties which press now upon them, Friends of this Yearly Meeting may be prepared to hold forth the word of life to the thousands around us who have no hope and are without God in the world.

A very high order of Christian morality is found in those of our members, who, first becoming truly converted, go on to live in that obedience to the Spirit of Christ and to those rules of religious life drawn from the experiences of our past worthies, which is pressed upon its members by this Yearly Meeting. Add to this evangelizing power, and we may yet hope to see its congregations rebuilt.

Meanwhile the lives of its consistent members preach righteousness, and practically exemplify truths and virtues of the religion of Jesus more or less neglected by others.

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It seems to be almost certainly established that divorce in this country is increasing in frequency, and *The Pall Mall Gazette* states that thirty-three years ago divorces in Holland, Belgium, and France were in the ratio of 3 to every 327,439 people, whereas now it is 3 for every 84,206. The words of the Lord Jesus are so emphatic and plain, that there is only one ground for divorce, that this increase points to a growing laxity of conscience among profess-

ing Christians as to obedience to His commands. We fear that a relaxing of the wise and Christian precautions before marriage once prescribed by the Disciplines of all our Yearly Meetings, and the removal of the deliberation and serious sense of responsibility with which it was entered upon, may have a like tendency among our people. Marriage is God's ordinance, a solemn religious act in which the parties take each other in His presence with His sanction, and are joined together by Him as one flesh, and no authority civil or religious, should put man and wife asunder, except for the cause indicated by our Lord and Lawgiver.

THE sum asked for by the Trustees of Earlham College in their note in another column is so modest in amount, and so sure to be wisely expended, that we trust it will be furnished by subscriptions, large and small, from those who know how this institution is to affect the cause of Christ in the near future of our people.

AN important temperance meeting was held at Twelfth street Meeting-house, Philadelphia, on Sixth-day, Fourth mo. 15th, which was attended by a representative body of the Friends of the city. After some opening remarks by John B. Garrett, an able address was read by Charles Rhoads, of Haddonfield, New Jersey, of which we hope to give an abstract in future. He was followed by Joshua L. Baily, well-known for his successful coffee-houses, which supply thousands daily with simple refreshments. He spoke of the two modes of dealing with intemperance as curative and preventive. The first had much to commend it, but the saloons made an ever fresh supply of drunkards faster than good Christians could cure them. He therefore advocated prevention as a thousand fold better than cure.

To this end he advised clean hands; total abstinence, and avoidance of complicity with the sale of intoxicants either as property owners, trustees of property, railroad officers, or as public men in favoring taxation which licensed drink-selling. From personal knowledge and the testimony of his friends he knew that prohibition did very largely prohibit in Maine, and he held that in some form prohibition by law must be resorted to, and would be sustained by the enlightened conscience of the public. Although an organization for action was not made at the time, it is expected that one will be made soon, for distribution of temperance literature and other proper measures.

THE REVISED NEW TESTAMENT.—President Thomas Chase will deliver a public lecture at Haverford College on Fourth-day evening, Fifth mo. 4th, at 7½ o'clock, on the Revision of the New Testament. All persons interested are invited to attend.

#### DIED.

DE MASCORRO.—Matamoras, Third mo. 28th, 1881. At noon to day our beloved sister, Angelita A. de Mascorro, after a long sickness, passed to the

better land. Her failing strength convinced her that she had not much more time to serve the Master here, and she earnestly desired to see her mother and sister once more, and to give a parting counsel to her brethren in Matamoras; and she reached this city less than three days before her death. No female worker in Mexico has been so useful. Naturally intelligent, and well trained by Brother and Sister Purdie, with whom she lived for several years, all her powers were devoted to the service of Christ. Particularly among the females she had great success in winning souls. Her loving disposition endeared her to all, and the streaming eyes of those who visited her during the few hours of her stay here only manifested the heartfelt affection felt for her by the church in Matamoras. About two hours before her death her husband read the 136th Psalm, and with a voice weak, but sweet and clear, she sang the response "for His mercy endureth forever" to the conclusion of the psalm. As calmly as a child falling asleep she passed to the land where there is no more sorrow. "The memory of the just is blessed," and the memory of our young sister (she was not quite 22), will be a stimulus, and her loving counsels an encouragement to the Christians here for years to come.

W. A. W.

ROGERS.—At his residence, on Yonge st., Canada, on the 15th of Fourth mo., Levi Rogers, in the 68th year of his age. He was all his life a member of the Society of Friends and was earnest in every good word and work. His last illness was long, but through all his sufferings he was sustained by a conscious trust in his Saviour and cheerfully bore them, holding an unbroken communion with his Lord, and frequently saying "I rejoice with joy unspeakable and full of glory." He was often heard repeating the lines:

"How are Thy servants blessed, oh Lord,  
How sure is their defence;  
Eternal wisdom is their guide,  
Their help omnipotence."

In hours of extreme suffering he would ask to have the family collected and seemed to forget his pain when prayers were being offered or a hymn was sung. His last hour of consciousness was filled in giving counsel and directions to his children, after which he said, "Now I am done, I am ready to go."

NEWLIN.—On the 15th of Third mo. Cyrus Newlin, son of John and Hannah Newlin (the latter deceased), in the 25th year of his age; an esteemed member of Bridgeport Monthly Meeting, Ind. From the first of his sickness he thought his recovery doubtful. Although his sufferings at times were severe, it was instructive to see the meekness and patience with which he bore them, and the resignation in which he yielded up his earthly prospects to the will of his Heavenly Father. His faith in our once crucified Redeemer was strong. On being asked if his peace was made with God, his ready answer, with a countenance radiant with joy, was "yes." Whilst in health he sought and found the pearl of priceless worth, and since had many precious seasons alone with the Lord. A short time before his close, as he seemed nearing the eternal shore, he said to his mother, "let us go home, to Jesus' home."

Christian Worker please copy.

MARMON.—In Pickertown, Logan Co., Ohio, Third mo. 8th, 1881, Elvira Marmon, aged 69 years. She was a member of Goshen Monthly Meeting. Although not great in the eyes of the world, she was endeared to us by her little deeds of kindness, which were like giving a "cup of cold water" to some weary traveler. Her little words of cheer and encouragement still linger in the hearts of many.

HADLEY.—Second mo. 17th, 1881, near Danville, Hendricks Co., Indiana, Zeno Hadley, aged 69 years.

He was a member of Mill Creek Monthly Meeting of Friends, Indiana.

ADAMS.—On the 6th of Fourth mo. 1881, at his residence, in Albion, Marshall Co., Iowa, Joel Adams, aged 79 years. This dear Friend was warmly attached to the doctrines of Friends, and though not accustomed to express much by words in public, his daily life and careful deportment and often encouraging words of advice, bore a living testimony of his faith in Christ.

#### JUNIOR EXERCISES AT HAVERFORD COLLEGE.

The public exercises at Haverford College on the 15th inst. were of the usual variety in subject, and generally intelligently treated and well delivered. The persistency of the Greek race, and its probable fitness to inherit the lands of the Turk; the justice of extending the same protection to literary as to other property; the lasting influence of men valiant for the truth, who clear away the falsehoods with which priestcraft has encrusted primitive Christianity; the likeness of the mission of Russia in Asia to that of this country in the great continent from which we take our name; the value of fair-dealing, and the intellectual importance of gathering the facts on both sides of a question in order that we may come to a just decision; the impossibility that true science will ever be found to be the enemy of Religion; the wisdom of promoting moral reforms by leavening men of *all* parties with good principles, instead of setting up third parties only to promote the success of the worst of the other parties; and, finally, the beautiful continuity of the growth of Anglo-American constitutional liberty from the time of the Saxon kings to the "Speaker's ruling" on the Irish bill; these are some of the important thoughts enforced or suggested by the Juniors' orations. The Loganian oration on the night before was also an interesting production, and worthy of the marked progress in the philosophical study of history which has been made at Haverford in the last half dozen years. Its delivery, also, was excellent, being forcible without passing the limits of good taste.

Among the improvements which attracted the notice of visitors, particular satisfaction was expressed with the spacious and beautiful renovated hall of the Gymnasium and its new and improved apparatus.

#### RELIGIOUS INTELLIGENCE.

CHARLES A. TAYLOR, a Presbyterian missionary among the Moquis, an Indian tribe of New Mexico, says in a recent letter: "The Moquis are a remarkably peaceable tribe, and will not even defend themselves in their rights of property. Being sometimes deprived of part of their crops by the Navajoes, they invariably submit their

grievances to disinterested parties for arbitration. One of their chiefs is called Nahe, which signifies peacemaker. On one occasion some one of his people got into a difficulty with outside parties in a horse trade in which it was alleged that the member of his tribe defrauded the other party. After failing to settle the difficulty otherwise, Nahe gave one of his own horses and thereby secured a settlement and peace. He has a very kindly face, as have many of them." Is there not a lesson here for professing Christians?

AMONG the good deeds of the late Emperor of Russia, says the *London Record*, he promoted the translation of the Scriptures into modern Russ, "so that though when he ascended the throne, not a copy of the Russ Scriptures could be circulated, the last year of his reign witnessed a distribution of over a quarter of a million of copies throughout the empire."

BOTH houses of the Parliament of Brazil, says the *Independent*, have adopted the Article VIII of the reform of the Constitution "which gives to Protestants and their religion the same civil and political rights as the Catholics enjoy. In a word, the government has thrown the whole country open to the sowing of Gospel seed as never before."

AN exchange says: "It is somewhat significant, as connected with the quickened religious interest in France, that a new translation of the Holy Scriptures has just appeared. It is the work of one man, 'Louis Segond, Docteur en Theologie.' The translator has given sixteen years of diligent labor to the work. It is designed for the use of the Protestant churches. The translation is founded on the most modern texts of the great scholars, such as Tischendorf in the New Testament, and the Masoretic text of the Old Testament."—*Moravian*.

D. L. MOODY has shown his good sense in refusing to sit for his photograph. He has had enough to test his humility without adding the sale of his picture.

#### THE INTERNATIONAL LESSON.

##### SECOND QUARTER.

LESSON VII. Fifth month 15th, 1881.  
THE RICH MAN AND LAZARUS. Luke xvi. 19-31.

GOLDEN TEXT.—"The wicked is driven away in his wickedness, but the righteous hath hope in his death."—Prov. xiv. 32.

Either in the same discourse as that of the parable of the Prodigal Son, or in another soon after, our Lord gave to His disciples the parable of the unjust steward. In this He taught them that wealth is a gift from God, to be used not in wasteful luxury on one's self, but in kindness and bounty as God's steward, which faithful stewardship will receive a reward from God in the next world. Some Pharisees heard Him speak thus, and being covetous men, they treated His teaching as absurd. He met their error by showing that outward correctness of conduct before men, was not the right-doing from the heart which God wants. He knows the heart; and our Lord gave the parable of the rich man and Lazarus to illustrate the evil consequences of the selfish use of wealth, in contempt of the poor and in forgetfulness of God and eternity.

The time was in the last weeks of our Lord's life, and probably in Perea.

#### THE LESSON.

Verse 19. *A certain rich man.* A Jew; his name is not given. The name Dives, sometimes used, comes from a Latin word meaning rich.

*Purple and fine linen.* The outer robe of wool was dyed of the purple color which was used by kings and wealthy people. The linen would be the inner garment, made from the fine linen of Egypt.

*Fared sumptuously every day.* He had brilliant and fine clothing, a luxurious table, a careless jollity, the admiration of his acquaintance, the ease and comforts of life, and cared for nothing else. Supplied with God's bounties, he lived without God in the world, in practical atheism.

20. *A certain beggar named Lazarus.* The rich man's name is left out as of no importance; the beggar's name is given, and means God-help; descriptive of one poor, but relying on God's care. It was also the name of our Lord's friend Lazarus, whom about this time He raised from the dead.

*Laid at his gate.* To attract the attention of and receive food from the rich man. *Full of sores.* Instead of being arrayed in fine clothing, he was covered with ulcers.

21. *And desiring to be fed with the crumbs which fell from the rich man's table.* He asked no money, only the crumbs the rich man did not want, or cast aside. These may have been sufficient for his support.

*The dogs came and licked his sores.* The dogs in Eastern cities wander about almost as if wild. These wretched, unclean creatures, as if touched with pity, came and licked his sores, so neglected and uncared for was he. Nothing is said of the resignation of Lazarus and his pious trust in God, but the whole tenor of the teaching of the Bible leads us to imply this, as poverty alone would not have brought him to heaven.

22. *The beggar died.* God, who sees the sparrow fall, and in whose sight the death of His saints is precious, watched over his dying. No burial is mentioned, he was so poor.

*Was carried by the angels.* The Lord Jesus knew about all these things of the unseen world. The angels minister unto or wait upon those who shall be heirs of salvation. Many are here spoken of as attending on and bearing Lazarus home to the arms of his father Abraham, where good Jews were believed to be received.

It means that he was taken to the abode of blessed spirits.

*The rich man also died.* One event happened to the rich and the beggar, both died; one on a bed of ease, with every attention wealth could procure; the other alone, unfriended by human hands. *And was buried.* With all the pomp and show of an Eastern funeral. His wealth could follow him to the grave, but no further. Mark the contrast beyond between him and Lazarus.

23. *In hell.* The Greek word *Hades* means the place where departed spirits go. But here it is used to denote a place (a) far from the abode of the blessed; (b) a place of torments; (c) separated by an impassable gulf from the abode of the righteous; (d) the suffering was so

great as to be compared to being in flames. There is then a hell.

*He lifted up his eyes.* Closed upon earth, they opened upon hell.

*Being in torments.* In great anguish. *And seeth Abraham afar off:* or from afar—beyond the great gulf. The spirit can see; the bodily eye is only the organ or machine by which the spirit sees here. *And Lazarus in his bosom.* The state of Lazarus is compared to being at a banquet, where he reclines on a couch at a table beside Abraham, so that he could lean over his head upon Abraham's bosom, as John did upon our Lord's bosom at the last supper.

24. *Father Abraham.* He would claim Abraham as his father, as if his descent from him was enough to give a title to relief. *Have mercy on me.* He did not call on God. *Send Lazarus.* How great the contrast; now he asks help from him whom a little before he passed by as a beggar.

*Finger, water, tongue.* Words used to accommodate the description of unseen things to our common way of speaking.

*Tormented in this flame.* An expression to convey the idea of real and severe suffering.

25. *Son.* To correspond with the words, "father Abraham." Once a son, but now, alas! separated from Abraham.

*Remember.* How sad to remember that he might have lived otherwise.

*Thy good things.* In thy lifetime thou cared nothing about God or Heaven, and then thou receivedest what thou thought good things, and used them selfishly as thy own.

*Lazarus evil things.* Lazarus was poor, suffered in body, but these were not *his* things; those things he prized and sought after were God and heaven.

*Comforted—tormented.* The contrast between the two; one passes from suffering to ease and consolation; the other from the comforts and luxuries of this life to the distress of hell.

26. *A great gulf fixed.* A great chasm, which even disembodied spirits were not permitted to pass over, separated the happy and the miserable.

27. *Send him to my father's house.* This expresses sympathy for his brothers, but implies that God had not done all He should for the salvation of his family.

28. *He may testify unto them.* That they might hear his words and repent of their sins. The rich man, when he knew the dangers of the lost, desired the salvation of the living. So true ministers knowing the dangers of hell, warn men to repent. Paul said, "Knowing, therefore, the terrors of the Lord, we persuade men." The devils believe and tremble.

29. *They have Moses and the prophets.* Our Lord here sets the seal of His authority on the Old Testament. The testimony of Moses and the prophets was God's testimony to men; no ghost could make this stronger. *Let them hear them.* If men in those days heard and believed the teaching of the Old Testament they would be saved. More is required of us who have more light in the New Testament.

30. *If one went to them from the dead they will repent.* Lazarus was raised from the dead, and many of the Jews who knew of it did not repent. Our Lord rose again, and the rulers knew of it, but refused to believe. The fault is

not that God does not give to each man light enough, whether to the heathen, or to us through the Bible, witnessed unto in us by the Spirit, but that men love sin. The difficulty is the heart that refuses instruction, not that the truths of the Bible lack authority.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. The rich man was not accused of getting his wealth by wrong means, or of being openly wicked. He was a luxurious, easy-going, but selfish man, regardless of God and of the poor.

2nd. Lazarus was not lazy; he was a good man, sick and helpless. The rich man should have inquired after his case, have clothed him, fed him well, furnished him shelter, had him nursed and made comfortable. The law said: "Thou shalt open thy hand wide unto thy brother, thy poor, and to thy needy."

3rd. Our Lord knew all about the future state. He teaches that all, good and bad, live on after the death of the body. The good are at once happy, in the company of saints; the bad go at once to torment. Each enters the state proper to his real character and acts in this world.

4th. A great funeral may only turn away the thoughts of the living from the fate of the dead, and help to lull them in unbelief.

5th. Heaven and hell are real. Which are we going towards now? Just go on eating and drinking, enjoying sensual pleasures, forget God, care nothing for poor, sick, needy people, and hell will be the end.

6th. Believe in God, accept His teaching, follow the path He points out, though hard; show Christian faith by practical kindness, and heaven crowns all.

7th. Men after death remember their past lives. It will be bitter to recollect that we might have been saved—might have been real sons of Abraham—by believing and obeying as he did.

8th. The Bible is true and gives us God's teaching, for our Lord gave it his sanction. We have all the light of the New Testament, of all our Lord has done for us. Let us accept it and be saved.

9th. If people will not hear what the Bible says they would not believe if some one came back from the grave to tell them about heaven and hell.

10th. The separation between good and bad was a great gulf fixed. There is nothing said of getting out of one into the other.

11th. Christ was so loving, that knowing the danger of our living wrong lives, He holds out a red light as a warning of danger before us.

#### PHILADELPHIA YEARLY MEETING.

The Yearly Meeting convened Second-day morning, the 18th inst. There were in attendance from other Yearly Meetings John P. Pennington and Dr. Dougan Clark, from Indiana; Daniel Barker, of North Carolina; James D. Cotton, from Australia; Sarah Foushee, from North Carolina; and Deborah C. Thomas, from Baltimore; besides other strangers, whose presence at the various sittings of the Yearly Meeting has been a source of satisfaction and comfort to their friends. After a period of silent waiting, Samuel Emlen offered prayer, invoking divine protection

and guidance through the various sittings of the Yearly Meeting; and now at the close of the week, we can with truth assert that His providence has been round about us, so that charity and Christian love one for another have abounded. The Minutes of the Meeting for Sufferings were read, giving rise to earnest discussion on various matters which their report called forth. The Meeting premises in Monmouth Co., N. J., have been sold, no meeting having been held there for some years, and no Friends' families now residing within its limits. From the Charleston fund \$400 was appropriated to aid in building a meeting-house at Christiana, Lancaster county, Penna., and \$450 for a similar purpose to Centre Monthly Meeting, N. C. The report of the Book Committee showed that they had been active in the distribution of Friends' writings. Endeavors have been taken to ascertain where Friends' works would be acceptable, and where they could be distributed with profit. About \$550 has been expended in the gratuitous distribution of books, exclusive of the pamphlet on intemperance, issued last year by this Meeting. Of these pamphlets, 60,000 copies have been printed, a very large majority of which are already in circulation. It has been published in papers of wide circulation, and receives the hearty support of true workers in this noble cause.

The Meeting for Sufferings had been concerned in reference to the vicious literature offered for sale and the immorality of pictorial representations, which are now to be seen in prominent places throughout our great cities. Investigation in regard to an eight-acre tract of land in the southern limits of the city, bequeathed by a will of Sarah Zane, in the year 1819, to this Meeting, has been continued by the Meeting for Sufferings, and it is recommended that our claims thereto be settled and disposed of as soon as practicable.

At the meeting held Third-day, the 19th inst., Joseph Walton and George Scattergood were appointed clerk and assistant. The Answers to the Queries occupied the Meeting's attention during this sitting. The meeting was an occasion of unusual solemnity, and we cannot doubt that much of the fatherly counsel and advice which was given will be to the edification and strengthening of the church. A committee was appointed to assist the Clerk in preparing a minute to embody in the Extracts the exercises that were spread before us, hoping that they may be a means of stirring up all to a closer watchfulness.

*Fourth day, 20th.*—The five additional Queries were answered, by which we were reminded of the losses we have sustained during the past year by the death of so many valuable disciples of the Lord, who for many years have held offices in the church. The loss of such Friends as Samuel Bettie and David Roberts must long continue to be felt.

One Preparative Meeting at Chichester, Pa., and two Particular Meetings have been discontinued during the past year, and what few members still reside within their limits have been attached to neighboring meetings.

Twenty-three schools, under the care of Preparative and Monthly Meetings, have been held during the year. A very interesting and satisfactory report of the Committee in charge of Westtown school was read. There were in at-

tendance at the school during the summer term 74 boys and 67 girls, and during the winter session 114 boys and 80 girls, exclusive of day scholars. The school has been remarkably free from sickness, so that the advancement of the students has been more noticeable and the work done more satisfactory to the teachers in charge than on many previous sessions. The financial condition of the institution is very favorable. The total expenditure during the past year being \$33,876.29, the average cost of schooling each pupil was thus \$202.25, a slight increase over what it was last year. The total receipts during the same period have been \$36,276.60, which, after deducting for profit and loss, &c., leaves a balance in favor of the institution of \$1,379.09. Such evidence of prosperity led the committee to suggest that the annual appropriation of \$2,000 should be suspended for the coming year, hoping that the school would receive sufficient patronage to enable the committee to conduct it on the tuition fees of students and the income from the funds of the institution.

Considerable disadvantage has resulted both to the institution and more particularly to the individual students in question, because those entering the school have not been prepared to join with any one of the established classes. As Preparative Meeting and family schools are in the main feeders of Westtown, the Committees in charge of the two have recently taken measures to adapt their courses more nearly to each other, that the student in passing from one to the other may sustain as little loss as possible. As much of this oversight must necessarily fall to the lot of the teachers in the primaries, they will find themselves serving the best interests of their pupils by thus making their courses of instruction conform with those of the higher educational institutions of the Society.

The report of the Indian Committee in charge of the school and farm at Tunesassa shows that there have been 31 scholars in attendance during the past year. An increasing desire is noticed among the Indian boys to attend school. Hitherto the school has been confined largely to girls, the present building arrangement being best adapted for them.

It is a cause of regret to notice that in some instances much of the training which the young women receive at school is lost by their marrying men who have had no opportunity for school instruction. In some cases they seem to have sunk even to a lower social and moral condition than those who have never been at school at all. At the same time it is a satisfaction that there is an increasing desire on the part of many Indians to become better acquainted with the Holy Scriptures, and there is a more regular and general attendance at religious meetings. The financial report of the institution showed at the close of the year \$337.58 in its favor. An appropriation of \$1,200 was made by the Yearly Meeting for the use of the Indian Committee.

At the session Fifth-day afternoon, the 21st inst., the Educational Committee reported that they had supported or assisted 11 primary schools, at which 94 Friends' children have been taught, the slight decrease in number since last year being due to the fact that some then reported have since been at Westtown. The Com-

mittee was continued, and further empowered to establish schools for children not Friends, but where one of the parents shall be a member, and an appropriation of \$1,500 was made for their use.

From reports there appear to be in the Yearly Meeting 850 children of school age, all but 28 of whom have attended school during the year; 129 have attended public district schools, this being slightly less than last year; the remaining 693 have been at schools either under the direct management or oversight of Friends. The remaining two hours of this sitting was occupied by a lively and earnest discussion on the use of intoxicating drinks among our members. The distinction made last year between distilled and fermented liquors being imperfectly understood by many, and not sufficiently regarded by others, led to discrepancies in the reports from subordinate Meetings. So far as can be gathered from the reports there seems to be a diminution among our members of those using intoxicating drinks.

Subordinate Meetings were requested to send up next year more explicit answers as to the number who have used any intoxicating liquors as a drink.

The final sitting on Sixth-day, the 22nd inst., was largely occupied in discussing a change in the discipline relative to the subject of marriage. It was the conclusion of the Meeting that all that part referring to the marriage of a man with the sister of his deceased wife should be stricken out. Also that members may publish their intentions of marriage in writing or by a public appearance at the Monthly Meeting. Also, that whenever any one may have violated the discipline by marrying one not a member, in his acknowledgement to the meeting he shall not be expected to express regret at all involving the connection he has made. After some routine business, a period of silence followed, during which thanksgiving and prayer were offered, and the Meeting adjourned.

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## CORRESPONDENCE.

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IN Tenth month, 1878, William Cox, L. J. Moore, and the writer, held a series of meetings at Mingo, in Sampson county, North Carolina, continuing twelve days, with good results. A large number professed faith in Christ. At the close of the meeting twenty persons requested to become members of the Society of Friends.

In a short time they also requested the privilege of an indulged meeting, which was granted by Neuse Monthly Meeting. Their number has since increased to twenty-eight. Near the first of the year 1880, Emily E. Drake, of New York Yearly Meeting, was providentially thrown among them. She remained five or six months, teaching school, visiting families, and preaching the Gospel.

Friends and others in that community have contributed largely, compared with their means, for the erection of a new meet-

ing-house. Friends from abroad have also opened their hearts and purses, consequently they now have a comfortable house, with a good stove, although it is still incomplete. With about \$150 more the house can be finished. The people in that section are seemingly very anxious to advance, and are looking much toward Friends. Should any Friends feel willing to aid in the work of the Lord in anywise, or desire any further information in regard to what is being done there, they can correspond with L. J. Moore, Goldsboro, North Carolina.

LOUISA L. BRIDGERS.

Goldsboro, N. C., Third month 21 1881.

FRIENDS have a small meeting in Toronto, Canada, opened not long ago. They have a Bible-school, and look forward hopefully to an increase in the attendance of their meeting and of membership.

#### KANSAS REFUGEES

##### ANNOUNCEMENT

Of the dissolution of the Freedmen's Relief Association of Topeka, and the organization of the Agricultural and Industrial Institute for refugees in Southern Kansas. Owing to the fact that so many of the refugees congregated in and around Topeka, where aid has been so largely distributed, many more being there than could possibly find employment, and it being positively necessary that they should scatter to other parts, where they can find work as spring advances, the Association has been dissolved.

Active measures are being taken to organize headquarters for a National Association at some other point.

The relief goods that arrived too late for distribution will be safely stored for future use. Those now in transit will be forwarded to the different local agencies for the same purpose.

It has been decided to start an Agricultural and Industrial Institute for Freedmen in Southern Kansas.

A Board of Trustees, consisting of seventeen members, has been chosen by the Committee appointed by the Kansas Yearly Meeting of Friends to push forward the work for the ensuing year, with J. E. Pickering as Chairman; Laura S. Haviland, Secretary; and myself Treasurer.

A large number of the refugees have been reared in cotton fields and on sugar plantations; consequently they are unprepared to make their living at any other place.

The purpose of the Institute is to teach the colored people how to do all kinds of work, and furnish employment to all who

may arrive from time to time, till work can be obtained elsewhere.

A beautiful location has been selected eight miles west of Baxter Springs. The farm at present consists of six hundred and forty acres of choice land.

We have received in the past six months upwards of one thousand inquiries for women and girls skilled in the different departments of housework, and out of the sixty thousand refugees in the State of Kansas, I find very few who are competent to do all the work required; consequently a special attention will be given to the training of girls and women in all kinds of housework.

Please send all the money intended for the Agricultural and Industrial Institute to William Penn Nixon, Intercean, Chicago, Ill., or J. E. Pickering, Columbus, Kansas.

E. L. COMSTOCK.

Fourth mo. 15, 1881.

#### TECHNICAL SCHOOLS.

Paris has shown the fruits of wisdom in thirteen Technical Schools, whose pupils on leaving have sufficient knowledge, practical and theoretical, of a trade which will enable them to earn their livelihood. Their apprenticeship has cost their parents nothing, and employers throw open their workshops to them with immediate remuneration. Pupils must be thirteen years old and must pass an examination. The period of training extends over three years. During the first twelve months the pupil remains a certain time in each of the different workshops representing the respective branches of trade. Consequently, an insight is obtained into each calling, and the ideas and preference of the student become more and more pronounced, while his abilities are developed. Guided by the advice of the Superintendent, he then makes a choice, and devotes his whole time and attention to one distinct branch of trade. During the first two years the education of the pupils continues. Sound instruction is given to them, and four hours a day are spent in the different classes where French, English, history, grammar, chemistry, geography, drawing, etc., are taught. In the first division only four hours are daily devoted to manual labor in the workshops, in the second half as much time again is spent in the practical branches of education, and the third year's pupils pass eight hours daily in the workshops and only two with their books. The schools comprise half a dozen shops under the superintendence of able technical men, who give practical instruction in the different crafts they represent. There is a modelling-room, a blacksmith's shop, a fitter's, a wood and metal turner's, and several carpenters' and joiners'

shops, where every branch of the trade can be learned. A practical training college is to be opened in each arrondissement, and workshops are to be attached to each of the municipal schools.—*N. Y. Tribune.*

#### SCIENTIFIC NOTES.

*Fog Formation.*—John Aitken has made valuable investigations proving the presence of particles of dust necessary to the condensation of watery vapor in the atmosphere, as the moisture must have some solid substance upon which to condense. Filtered air mixed with steam, remained saturated and therefore transparent in an exhausted receiver, while with impure air, abundant condensation took place.—*Nature.*

*French Schools for Science.*—The French Government is to establish in Egypt a school of Egyptology, which will be directed by M. Maspero, now Professor of Egyptology to the College of France. This creation will be the third school established abroad at the expense of the French Budget. The two others are, one at Rome and the other at Athens.—*Nature.*

*Excavation near Herculaneum.*—The ruins of a once magnificent bathing establishment have been recently discovered by Prof. Guiseppe Novi, not far from Herculaneum. They are covered with a layer of ashes and lava of ten metres thickness. What has been brought to light up to the present, is said to eclipse all previous discoveries of a similar nature, both in Herculaneum and Pompeii. The fountains and tanks of these "thermæ" are made of oriental granite and adorned with sculpture. The floors are of colored glass mosaic; unfortunately, it is but badly preserved. The walls of the various buildings are elegantly ornamented with paintings and stucco work. The excavations are to be continued.—*Nature.*

*Changes of Climate.*—Theobald Fischer gives an interesting account of the famous winds of the Mediterranean, the Maistral, the Bora and the Sirocco, with many tables and charts illustrating records of temperature and rainfall. He also discusses the evidence for change of climate, within historic times, afforded by the fauna and flora. When the African elephant was tamed by the Carthaginians, the camel was unknown in North Africa, whereas now, the camel is indispensable on the desert, and the elephant and rhinoceros have both disappeared from the region. There is no evidence of such a change in the climate of the countries north of the Mediterranean as would prevent their recovering the position they held in ancient times. The rainfall, though, owing to the

destruction of the forests, it is differently distributed, is the same in amount and sufficient for agricultural needs. In the countries, however, lying south of latitude 34° north, greater changes have taken place, the rainfall being decidedly less in amount than formerly. Vast tracts have become uninhabitable, the desert is ever encroaching upon the steppe, the springs are drying up in the oases, and the larger mammals are abandoning the region. Only a local influence could be exerted by the proposed inland sea in Algeria, but the planting of forests might produce greater results.

In England, parents are now required by law to give their children school education between the ages of five and thirteen.

THE youngest daughter of Prime Minister Gladstone, has passed her examinations at Newnham College, and returns to pursue her studies, with the object of becoming a student there.—*Independent.*

#### THE FIG MERCHANT.

"In the name of the Prophet, figs!"

Through the drowse of the noon afar

Came droning the Arab vender's cry,

As he threaded the thronged bazar.

With the courage that comes of faith,

He neither had thought nor care,

Though the lip of the scornful Greek might curl,

Or the insolent Frank might stare.

"In the name of the Prophet, figs!"

A traveler, loitering near,

Half screened in a niche's deep recess,

Turned languidly round to hear.

But scarce had the Arab passed

Ere a ripple, that seemed a sigh,

Blurred faintly the calm of his lip, and broke

In a haze on his dreaming eye.

"In the name of the Prophet, figs!"

He listened with downcast face.

"This Moslem," he said, "is brave to own

His creed in the market-place;

While I, with supremest trust,

And a hope that can know no shame,

Not once in the midst of this multitude

Have thought of my Prophet's name.

"In the name of the Prophet, figs!"

No vagueness about the way

He honors the slow muezzin call,

When his hour has come to pray.

It matters not where he be,

His worship his faith reveals;

Would I have the manhood, amid these crowds,

To kneel as the Arab kneels?

"In the name of the Prophet, figs!"

It sinks to an echo sweet,

Yet floats to me back with a pungent sting

Of reproach, in this foreign street.

It bids that, with faith as bold

As the Moslem's, I bravely do

All things whatsoever, or great or small,

In the name of my Prophet too!"—*Independent.*

Lexington, Va.

**HAVERFORD COLLEGE.**—The Gymnasium which has been thoroughly renovated, and furnished with the apparatus of Dr. D. A. Sargent, Professor of Physical Training at Harvard University, will be formally re-opened on SEVENTH DAY, FOURTH MONTH 30TH, 1881.

Addresses may be expected from Prof. Sargent, and from Dr. A. G. Ladd, recently appointed Instructor in Physical Culture at Haverford, in Alumni Hall, at 4.40 o'clock, P. M., after which they will explain the apparatus in the Gymnasium. Those interested are invited to be present. By direction of the Committee.

EDWARD BETTLE, Jr.

Trains leave Penna. R. R. Depot, 32d and Market Sts., at 3.30 and 4 o'clock, P. M.; returning, leave the College Station at 5.39, 6.41, and 7.16 P. M.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 26th inst.

**GREAT BRITAIN.**—The House of Commons re-assembled after the recess, on the 25th. Debate on the second reading of the Irish Land bill was commenced. A Conservative member put certain questions to the Government, before answering which the law officers desired to consult together, and after some discussion, the debate was adjourned to the 28th. In the course of it, one member moved that no measure of Irish land reform is complete which does not deal with the condition of farm laborers. W. E. Forster said the Government is ready to give favorable consideration to any clauses for the amelioration of the condition of laborers. The bill has three objects—reform of land tenure, increase of the number of yeomen proprietors, and relief of overcrowded districts. The last is to be effected by the State, in the direction of emigration or public works. The reform of land tenure is composed of three principles: a tribunal to fix a fair rent, security of tenure at a fixed rent, and power to the tenant to sell interest in his farm. An increase of peasant proprietors will be effected by advancing money to enable tenants to purchase holdings.

C. Bradlaugh, re-elected member for Northampton, appeared in the House of Commons on the 26th, offering to take the oath. Sir S. Northcote, the Conservative leader, moved that having regard to the resolution of the House and the reports of two select committees, he be not permitted to do so. An earnest debate followed, during which C. Bradlaugh gave his word that an oath would be binding on his conscience; but the motion was finally adopted by 208 votes to 175. Bradlaugh declining to withdraw, on the ground that the resolution was illegal, was removed by the Sergeant-at-arms.

Trade is so poor at Bradford, in Yorkshire, that factory operatives are emigrating at the rate of fifty per week, the majority going to the United States. Some of the manufacturing firms at that place are said to contemplate removing their machinery to America, and manufacturing American wools on the spot. Hundreds of operatives are unemployed, and a majority of the mills are running on short time.

**IRELAND.**—The National Convention of the Land League met at Dublin on the 21st and 22nd, 1000 delegates present. The Land bill was the principal subject of discussion. C. S. Parnell complained that it did nothing for laborers, and that the legal procedure prescribed, being complicated and expensive, would deprive tenants of any hope of redress. He also condemned the emigration clause. The Convention unanimously adopted a resolution giving the Irish party in Parliament full latitude to devise amendments to the bill, and to watch its progress. It was also resolved to summon another Convention before the Land bill passes its third reading, to decide whether it can be accepted as amended; and the Irish members were

recommended to seek its rejection if they failed to obtain adequate amendments.

A list has been published in accordance with the Coercion act, giving the names and specifying the alleged offences of all persons arrested up to the 7th inst. The total number is 35.

The Duchess of Marlborough, wife of the former Viceroy of Ireland, has made arrangements for the entire outfit of fifteen Irish families, who will be provided with free passages to Manitoba, and located there on farms. The surplus of the relief fund raised by the Duchess remaining at her disposal is stated by the *London Times* to be £3400, which she is keeping in the Bank of Ireland until some good scheme of emigration is started to which it can be given with the approval of the trustees of the fund, and with her own conviction that it will do the utmost possible good to Ireland.

**FRANCE.**—A committee of fourteen members has been appointed, one for each State participating in the Monetary Conference, to frame a programme to be discussed at the next sitting of the Conference. That committee met on the 23d, and intrusted to a sub-committee of two, one French and the other American, the preparation of a list of questions to be submitted to the Conference.

At a meeting of the Congress of the Educational League, in Paris, on the 21st, Gambetta insisted upon the necessity of developing and perfecting universal suffrage by universal education.

**GERMANY.**—The Federal Council has adopted the motion submitted to it by Prince Bismarck, that, as the population has increased nearly 2,500,000, the coinage of silver be increased 16,000,000 marks, (£3,570,000.)

The Government has accepted in all essential respects the conditions on which Hamburg will enter the Zollverein, (German Customs Union.) The incorporation will take effect after a transition period of six years. Docks and warehouses will be constructed at the cost of the imperial treasury, on the islands of the Elbe. Hamburg is to pay for six years 15,000,000 marks annually to the imperial treasury.

**RUSSIA.**—A St. Petersburg correspondent of the *London Standard* reports that it has been decided to grant 9,000,000 rubles annually to aid the peasants to free themselves from the burdens laid upon them in 1861, Gen. Melikoff thinking that otherwise serious trouble might ensue.

Another address to the Czar has been issued by the Nihilists, pointing out that the indiscriminate execution of those concerned in the assassination of the late Emperor has only served to strengthen the ranks of the Nihilists by driving many lukewarm malcontents into the extreme faction of the party.

**TUNIS.**—The Bey has refused to sanction the French occupation of the island of Tabarca. French forces have advanced from Algeria into the territory of the border tribe, the Kroumirs, and the Tunisian forces from Tunis, both without opposition, and the Bey's officers have reported to him that the Kroumirs are ready to make complete submission and surrender. On the 25th, a French vessel bombarded and destroyed a fort on Tabarca, and the troops were expected to land next day.

**DOMESTIC.**—The Secretary of the Treasury issued a circular on the 11th inst., giving notice that the principal and accrued interest of the outstanding U. S. 6 per cent. bonds of 1861 and 1862, amounting to \$195,090,400, will be paid on the 1st of Seventh month next, and interest thereon will then cease; but if any holders of such bonds request to have them continued at the pleasure of the Government with 3½ per cent. interest, such request will be granted if the bonds be received by the Secretary on or before Fifth mo. 10th. Registered bonds of the same loans will be returned with the fact of continuance stamped upon them, interest to Seventh mo. 1st being paid at the present rates.

# Friends' Review.

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## AN ADDRESS ON TEMPERANCE.

At Twelfth Street Meeting-house, Philadelphia,  
Fourth mo. 15th, 1881.

BY CHARLES RHOADS.

It is a well recognized principle of Christianity that the church is not only to be an example of righteousness, but also to spread its influence among those without its pale. Its members are declared by the Divine Founder of our religion to be the "light of the world, the salt of the earth." Our Lord condemned in severe terms that servant who hid his talent in the earth, and commended as "good and faithful" those who went and traded with His gifts to their increase. In a government like ours, founded upon the co-operation of all its adult male citizens, there is a personal responsibility for its right administration imposed upon each individual, far ex-

ceeding that devolving upon the inhabitants of countries under a monarchy. It will not do for us to walk indifferently amid the dens of iniquity which infest our great cities, and see the victims of intemperance and sensuality hastening to perdition, without using the power that has been put into our hands by law or otherwise, to check or abolish the means of temptation, and rescue our perishing brothers and sisters from ruin. Merely to give a passing sigh over the misery and vice that we witness in our fellow creatures, and then solace ourselves that we are not as other men are, whilst supinely enjoying the gifts of a gracious Providence, is surely to bring ourselves within the class of the priest and Levite, who passed by on the other side in neglect of the neighbor that lay wounded and half dead in the highway. "To him that knoweth to do good and doeth it not, to him it is sin." George Fox wrote thus in his day: "Friends who have known and tasted of the power of the mighty God of heaven and earth, and of His light and life; be faithful and spread the truth abroad, and walk in the wisdom of God, answering that of God in every one: and write, speak, and send books abroad into the countries and islands and nations, or main land, as ye are moved; that the sound of the trumpet of the Lord's host may be heard in the nations and islands." "Dwell in the living Spirit, and quench not the motions of it in yourselves, nor the movings of it in others. Though many have run out and gone beyond it in their measures, yet many more have quenched the Spirit of God, and have become dead and dull, and questioned through a false fear; so there hath been hurt both ways."

Let us apply these principles of action to the members of our Society in this favored age and country, and ask ourselves whether we are true to them and our profession in regard to the crime and suffering resulting from intemperance in the communities where we dwell.

In 1879, upon inquiry at official sources in

this city, I was informed that there were about 4,700 licensed drinking saloons in its limits. Last year the number had increased to 8,140; being more than four new ones added each day in the two years. Dr. Wm. Hargreaves in his work entitled: "Our Wasted Resources," estimates the annual sales of each saloon at an average of \$5,000 in money value. This aggregates for the city of Philadelphia an annual cost of more than \$40,000,000 for rum,—a sum three times as great as the civil taxes imposed by the city government on the people.

What an appalling state of things does this fact reveal, when we reflect, that the first cost of the drink is but a fraction of the final one;—that the crime it causes is three-fourths of all that engages the attention of the police and the courts, or fills the jails and Houses of Refuge; that the idleness, incapacity, and disease growing from its use supply fully half of the inmates who crowd our almshouses, and many of those of our hospitals and insane asylums; to say nothing of that numerous class in Philadelphia who are drawing from the fountains of private charity every winter. An inquiry made of the Guardians of the Poor a year ago by me, resulted in the conviction that not less than 50,000 of the inhabitants of Philadelphia were then wholly or partially dependent on others for their support.

Is this any marvel, when the producing power of the people is groaning under the incubus of more than forty millions wasted for drink? An evil which not only dams up the flow of the public wealth, but saps and destroys its sources at the fountain head. After considerable observation and reading on the subject of intemperance, and the efforts for its extirpation in different parts of the United States, I am satisfied that the people of Philadelphia are among the most indifferent to its evils, and interpose the fewest barriers to its sway and spread, of any community that I know of. There is literally no check now existing on the statute books of Pennsylvania or the ordinances of Philadelphia to the indefinite multiplication of drinking houses. Nor has there been any since the year 1860. Formerly this city shared in the wholesome limitations of the general license law of Pennsylvania passed in 1834. That statute requires that taverns shall be provided with the means to accommodate travellers; in other words, they were, in contemplation of the law, to supply a plain public need for board and lodging for strangers and travellers, and not to serve as mere drinking saloons. They can only be licensed on the petition of twelve reputable citizens in the neighborhood, who must certify that the hotel is necessary for the ac-

commodation of the travelling public; and many other important provisions of this statute guard the public from abuse by the innkeeper. In the year 1856 a special statute was enacted for Philadelphia, by which the licensing of inns and taverns was taken from the Court of Quarter Sessions, and Commissioners appointed by the Judges of the District Court were given power to issue licenses. This act required that the number of taverns licensed in each ward should be limited, not more than one for each hundred taxable inhabitants. It also provided that the persons licensed should be of "moral character and sobriety," and that their houses should be furnished with accommodations for lodging, etc.

But the distillers and manufacturers of strong drink, finding these regulations an obstruction to their trade and its extension, in 1858 procured the repeal of most of the limitations of the law of 1856, and placed keepers of drinking saloons on the same level with hotel or inn-keepers. Finally in 1860 they crowned their efforts to get rid of all obnoxious legislation by the passage of a law which declared that "*any person* proposing to open a hotel, inn, tavern, restaurant or eating house in Philadelphia, may apply to the commissioners of said city, and upon compliance with the provisions of said act a license may be granted." No consent of neighboring citizens, no limit to the number, no publication of notice of application, nor evidence of fitness in respect to moral character, which were pre-requisites under former laws, were henceforth to be expected from these venders of poison, whilst the supreme authority of the State of Pennsylvania shields them by the protectingegis of law, and gives standing and respectability to their nefarious business.

I fear that even the conscientious and Christian portion of the citizens of Philadelphia have been closing their eyes to the condition of their municipality in respect to this grave subject. Many seem paralyzed by its enormity and apparent hopelessness. The gigantic moneyed power wielded by the traffickers in intoxicating liquors and their close combination to support and extend their trade, are too readily regarded as excuses for non-action by the better part of the citizens.

Do not many adopt the conclusions of the Hebrew spies that were sent up to search the land of Canaan: "We be not able to go up against this people, for they are stronger than we?" Let us rather imitate the faithfulness and courage of Caleb and Joshua, and putting our trust in the Divine arm, resolve to go up at once and possess the land, fighting under His banner.

What then, let us inquire, is the practical

duty of our members in this connection, and how may it be consistently carried out? I assume as a condition precedent in this as in all efforts for the promotion of righteousness in the earth, that the love of Christ is the true constraining influence, and an humble dependence on His guiding Spirit the source of all power and wisdom to labor effectually for the reformation of others. We need to realize the convincing light of Christ in our own heart, to show us the nature of sin in His sight, and how that fleshly lusts war against the soul, in order to sound the depths of debasement resulting from sensual indulgence; and to have a personal experience of the cleansing power of the blood of Christ, before we can fully sympathize with, and labor patiently for the help of the fallen. We are instructed by our Redeemer to put up our supplications to the Father of all, that His kingdom may come and His will be done in earth as it is in heaven; and consistently with this, I believe the first step in such a reform as we desire to see is, that this duty of watching unto prayer day by day for the redeeming spirit of Christ to prevail over sin and iniquity among men, shall engage our earnest and united attention. "If two of you shall agree together as touching anything that ye shall ask, it shall be done for them of my Father." Did we in simple faith act upon this promise of the Lord, and add to it such efforts in the cause as were practicable and under His guidance, I believe these weapons would be found mighty through God to the overthrow of this throne of iniquity.

The friends of the temperance reform stand greatly in need of *concerted action* in order to procure prohibitory or restrictive legislation. At present they have apparently but little influence on those who make the laws. The venal among politicians, and men engaged in the liquor trade, combine, and secure most of the nominations to office, whilst the Christian class of the community sit supinely by, and lament that they must either vote for such candidates or lose their franchise altogether. I see no sufficient excuse for such a dilemma. Let the members of our Society in any particular ward meet together with their sympathizing townsmen, well in advance of the primary elections for delegates to their several party conventions, and select a person in whom they can confide to represent them in the Legislature or in Councils, and propose him to their party convention. If rejected, and an obnoxious person should be nominated; let the candidate be sustained by all the friends of temperance, whether likely to be elected or not; and whilst defeat may result for a time, yet persevering in such a course will eventually have its effect to

modify the views and conduct of those interested in political affairs, and compel regard for the cause. As there is no other great political issue now at stake, there can be no serious loss to the public good in thus apparently sacrificing votes on unavailable candidates. The final success of the free soil party in the United States is a striking instance of the growth of public sentiment from small beginnings, and its power to triumph by the mere force of truth and justice.

(To be concluded.)

#### THE STORY OF PRESIDENT GARFIELD'S MOTHER.

Her maiden name was Eliza Ballou. She is a descendant of Maturin Ballou, a Huguenot of France, who was driven from his country upon the revocation of the edict of Nantes.

He joined the colony of Roger Williams and settled in America. He built a meeting-place at Cumberland, R. I., which is still carefully preserved as a relic of the past, and is known as the Elder Ballou Meeting-house. At the time it was built there were no saw-mills, no nails, and few tools in the country. Its galleries, and pews, and even its floors were hewn out of the solid logs, and put together with wooden pegs.

Abraham Garfield and Eliza Ballou, both emigrants from the State of New York, were married in 1821. They had gone in 1830 to Orange, Cuyahoga County, Ohio, where a year later their son James was born, being their fourth child. Their log house was built when the heavy forest was but partly cleared away. The fences were not yet made about the fields when the father, in fighting a forest fire that threatened the destruction of their home, overheated himself, was suddenly chilled, and in a few days died. His last words to his wife, as he looked upon his children, were: "I have planted four saplings in this forest. I must now leave them to your care."

A happier family never dwelt in a palace than had been in that cabin home. Little James was but 18 months old when his father died—too young to understand the irreparable loss, or feel the pangs of grief that well nigh crushed other hearts. The neighbors came—only four or five families in a radius of ten miles—and wept with the widow and the fatherless. With their assistance the lifeless form was enclosed in a rough coffin and buried in a corner of the wheat field near by. No sermon, no prayer, except the silent prayers that went up from aching hearts. Winter was approaching. Could human experience be more dreary than a woman left a widow alone with her children in a wilder-

ness swept by wintry storms! The howl of the wolves and the cry of the panthers never sounded so terrible as during those long desolate winter nights. It seemed to the weary ones that Spring would never come again. But at last it did come, and swept away the snow and ice. The dead things of the field and forest returned to life, save only the dead in the corner of the wheat field, and hope was not revived in the cabin. There was no money in the house, there was a debt on the farm, and the food supply was limited.

Then Eliza Garfield sought the advice of a neighbor, who had been kind in her time of trouble. He advised her to sell the farm, pay off the debt, and return to her friends, believing it to be impossible for her to support herself and children there. Her reply was characteristic:

"I can never throw myself and children upon the charity of friends. So long as I have health I believe my Heavenly Father will bless these two hands and make them able to support my children. My dear husband made this home at the sacrifice of his life, and every log in this cabin is sacred to me now. It seems to me a holy trust that I must preserve as faithfully as I would guard his grave."

Her neighbor left her, and she went to the Friend that never fails, and asked God to make the way of duty clear to her; and when she came from her place of prayer she felt that new light and strength had been given to her. She called her oldest son, Thomas, to her, and, though he was only a child ten years old, she laid the whole case before him. With the resolute courage of his race, he gladly promised that he would plow and sow, cut wood and milk the cows, if she would only keep the farm. So this brave mother and son commenced their work. She sold part of the farm, and paid every dollar of debt. Thomas procured a horse, plowed and sowed and planted. The mother with her own hands split the rails, and completed the fencing. But the harvest was still far away, and the corn was running low. The mother carefully measured her precious grain, counted the days to the reaping time, and finding it would be exhausted long before that at their present rate of consumption, she resolved to live on two meals a day herself, that her children might not suffer. Then, as the little store rapidly disappeared, she ate but a single meal herself, concealing her self-denial from her children, until the blessed harvest brought relief. That year it was very abundant, and the wolf of hunger never came so near their door again.

Still, there were many years of hardship

and self-denial, in which the brave woman had to be father and mother, teacher and preacher to her children. She was the wise and tender friend, guiding them in the right way, and inspiring them to choose the best things in life. She still lives to see her great reward, "and her children rise up and call her blessed."

Now that she is quite advanced in life, after all these long years of toil and hardships have been patiently endured, she is most tenderly cared for and cherished by her son James, our newly-elected President, and lives with him in ease and comfort in the White House at Washington, enjoying the fruits of a well-spent and honorable life.—*"From the Log Cabin to the White House."*

#### OUR DREAM OF CHURCH AND STATE.

We love our country, and we love the Church of God. As Christians, we are loyal to the nation and loyal also to our God. We long to see both Church and State made glorious. But what have we to hope from the development of each? Can they always be kept distinct? As the world becomes better, will each become more pervasive in its power and control? Or will one of them absorb the functions of the other, until the Lord shall reign in visible authoritative government on earth?

It seems to be the dream of some enthusiasts that the State, as it becomes more and more Christian, will exert more and more authority for Christian ends. Already we are asked to recognize God in our Constitution. It is desired by some that the public schools supported by the State shall teach Christianity, and shall take in hand other functions of the Church, inasmuch as the "headship of Christ" must, it is said, be fully recognized in the State.

Our dream, however, is a different one. We love to hope for the time, surely coming, we believe, when the Church, working by its own methods, under the Holy Spirit, shall have converted the whole world to the purity and truth of the teachings of Jesus Christ. In waking dreams we look forward to the time—for whose speedy coming every earnest Christian must pray and labor—when the forces of sin shall be conquered; when Satan shall be trodden under feet; when not only shall paganism and superstition be blown away, as with a breath, but when in the lands of Christendom the vices worse than heathen, the coldness and cruelty of avarice and lust, shall be suppressed, and every living soul shall acknowledge its submission to the Cross of Christ.

And when this dream comes true—as come it must, for God and truth shall prevail—

then what shall we do with the State and the Church? The Church will be surely magnified, for it will include all men in all the world, where now it includes but a fraction. But can the State also be magnified? Its duties now are chiefly to protect the rights of men against invasion; but what invasion will there then be, in the age of which we dream? There will be no more quarrels between nation and nation, no army, no navy, for which chiefly nations now exist. There will be no criminals to sentence and no judges to sentence them; no violence, no theft, no speculation, and no speculation; nothing of the chief occasions for lawgivers and officers of justice. That will be a happy day, when Maine shall not complain because her liquor law is not executed; when legislatures shall make short sessions, if any; when senates shall not care to quarrel over the election of a paltry clerk; when there shall be no bloody shirt to wave and no tissue ballots to vote. Then government shall be reduced to its minimum. It can have nothing to do but to care for the healthful wants of well-disposed citizens. Then there may be schools to be supported by the public funds. Then there will be streets to be faithfully cleaned. Then the mails will be carried with despatch, and no money will be squandered on star routes. There may be a public endowment of research for the public good. Some few of these public functions for the general good may remain; we are not certain. But there will be no litigation, for the differences that will innocently arise will be settled by arbitration. The few poor that may continue always with us will be gladly assisted by private charity. Thus the State will, we dream, become almost extinct; not absorbing the Church, but itself in its chief functions becoming atrophied by disuse. The Church, however, by its greater vigor, by its faithful and universal service, will be the agent that shall, through its influence on the whole body of the citizens, do the work of peace-making and peace-keeping, which the State now does, and will so, in substance, though not in form, absorb it.

This is our dream—not a dream of the State serving the Church, but of the Church so faithfully serving its Master that it shall crowd the State almost, perhaps quite, out of existence, while, as the Scriptures tell us, the little stone, cut without hands, shall become a great mountain and fill the whole earth.—*Independent*.

THE observance of the secret admonition of the Spirit of God in the heart is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls, for our in-

struction. In the midst of difficulties it will be our counsellor; in the midst of temptations it will be our strength and grace sufficient for us; in the midst of troubles it will be our light and comforter—*Sir Matthew Hale, one of the most upright Judges that ever sat upon the English bench.*

I THINK it was Sidney Smith who recommended taking "short views," as a safeguard against needless worry; and one far wiser than he has said, "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—*Faith Harper.*

For Friends' Review.  
FAMILIAR THINGS IN MEXICO.

Every land has its own distinctive customs; and though Mexico is, as Bishop Haven said, our next door neighbor, Mexican habits are as different in many respects from ours as those of the Hindoos. To begin with the table: knives and forks are not in general use; bread is almost unknown, except in the cities, the favorite substitute being corn meal pancakes, called tortillas. These tortillas are made entirely by hand. The corn is soaked until soft in lime water; then, after repeated washing, to remove the chaff, is ground on a concave stone, with a convex bar, also stone. The dough is beaten flat between the hands and cooked on a griddle. When warm the tortillas are very savory, but cold, like buckwheat cakes, are neither tasteful nor easily digested. When travelling, the custom is to warm these tortillas on the coals. The higher classes eat tortillas as we do bread, but the poor eat them with no other accompaniment than *chiltecpin*, a sort of red pepper, which grows very abundantly on the plains.

The bolls of the latter are not much larger than peas, but are in pungency each about equal to an ordinary red pepper boll. The amount of this biting condiment which is used at an ordinary meal is surprising to a foreigner. On one occasion, declining to partake of a dish because of its pungency, I was told that it was not strong, it had no *chiltecpin*, only red pepper.

Soups, rice, beans, and all articles of this class are eaten by dipping the tortilla in the dish, and with it conveying the food to the mouth. When the meal is finished, the fingers are cleaned by wiping them with a tortilla, which thus answers for spoon, food and table napkin. I might add also for a plate, as meat and eggs are generally served up on a tortilla.

Except the very poor, every one eats meat, which here is abundant and cheap. The

meat is cut in long strips, hung on a rope or pole, and dried in the sun. It becomes very hard, may be kept a long time, and is easily carried on long journeys.

Beds in country districts are generally made of palm leaf mats, folded up in the day time, and spread on the floor at night. A bull's hide, stretched over a rude wooden frame, is the most luxurious provision to be found. Of course in towns, cots and sometimes bedsteads exist, but are by no means common.

Marriage by Mexican law is a civil contract, to be ratified by the civil magistrate; and religious unions, unless also celebrated by the judge, are not recognized; and as the Church of Rome denounces all who comply with the law, and refuses to acknowledge the union, many families are living in an unlawful state from their desire to obey the commands of their church.

A singular custom here is, that when a young man proposes to take unto himself a wife, from the time he asks the parents' consent until the wedding, he is charged with the fair one's maintenance, paying a certain sum, varying from 25 cents to \$1 every day. Of course, with this rule in existence, engagements are generally brief.

The system of peonage, although abolished by law, still exists in the interior. The usual wages to a man servant are \$4 per month and a peck of corn every week. As a consequence, any unusual outlay caused by sickness, marriage, accident or otherwise, puts the servants in debt, and as it is almost impossible to save anything out of their scanty earnings, they find themselves as completely bound to the land as the serfs in ancient times in England, or until lately in Russia. I have met some who had never wandered five miles from their birth-place; and in Matamoros I found one man of ordinary intelligence, thirty years of age, who had never crossed the Rio Grande.

The Spanish salutations differ from the English in length. How do you walk? takes the place of our How do you do? The parting salutation is generally, "To God, sir," or "May you go with God." How do you carry yourself?" is another favorite form.

The roads here are called royal, but being good republicans, everything royal is neglected, and the roads in the interior are very hard to follow. I have ridden ten miles in a path not a foot wide in any part, with the horse's sides brushing the bushes and the rider's clothing in danger from the thorns at almost every step. But if the roads are bad in the plains, what shall we say of those up and down the mountain sides? I know at least one of these *cuestas*

which is furnished with rocks varying in size from a small pumpkin to a large hogshead, which have sharp corners, rounded backs, slimy sides, unstable rests, and facilities to make down hill easy.

The ancient Aztecs supposed that a man on horseback was some new and terrible monster, and it is related that a Spaniard having dismounted during a hard fought battle, all the Indians were so stricken with terror to see the beast divide itself, that they immediately fled. If the conquerors rode as well as the present generation of Mexicans, the idea was not so wild, for it seems as if the rider could do anything with his steed except leave him.

Mails here are slow; they are carried on horseback, and as the post-offices on the mail route are 30 to 100 miles apart, villages and ranches off the line are far enough from postal facilities. The rate is 50 cents for half an ounce, 25 cents for quarter ounce; hence light paper is at a premium here. The registration fee is one dollar, and the postal authorities return the envelope of a registered letter to the sender as proof of its delivery, the receiver carrying away the contents only. Money orders are unknown, but money can be sent by mail at from five to ten per cent. commission. In the United States the rate is one half of one per cent.

Agriculture is in a backward state. Indian corn is almost the only grain cultivated. I have seen the ground prepared by digging little holes, about fifteen inches apart, with a pickaxe, and covering the seed with the earth thus raised, and I suppose the intention was to hoe the ground after the corn came up.

On the border American plows are used, but in the interior the plow consists of a wooden mould board and point, with one wooden handle, no iron entering into its composition. The corn is sowed in furrows, not in hills, the furrows being two feet and the stalks four inches apart—200 bushels to the acre is not an uncommon crop, which would be about 120 bushels of shelled corn, as the cobs are small and the grain large.

Among the articles of food the leaves of the prickly pear cactus should not be omitted. The fruits of almost every variety of cactus are also eaten.

Almost every one, at least in the warm weather, sleeps siesta; that is, a short nap after dinner. During the winter time the Mexicans warm water before drinking it, thinking cold water dangerous.

When a child dies the family fire off a number of rockets, in order, as they think, to carry the infant's soul to heaven. I think this custom does not obtain in case of an adult's death.

W. A. WALLA.

## "UNSPOKEN SERMONS."

"Speak, Lord, for thy servant heareth."

These words were put into the mouth of Samuel by Eli, wherewith to answer the call of the Lord, at the sanctuary of Shiloh. May they be the language of every soul in all the experiences and vicissitudes of life. May those who are in early life, like Samuel, while the heart is young and tender, have grace to answer, when they hear the Saviour's loving call, "Speak, Lord, for thy servant heareth."

When we open our Bibles, either in the closet or the family, may our hearts go up to God, that His Spirit may carry home to our souls the teaching we chiefly need, saying, "Speak, Lord, for thy servant heareth."

When we go out into nature, in the voices of the wind, of the streams, in all the music and loveliness that surround us, may we still listen for the "voice of the great Creator," and the gentle whispers of our heavenly Father's love, and say, "Speak, Lord, for thy servant heareth."

When we are in doubt and difficulty, when we stand at a place in life where the roads divide, and we know not which to take, may we pause and ask for counsel from above, and in the resignation of our own wills to His, be enabled to say, "Speak, Lord, for thy servant heareth."

When the judgments of the Lord are abroad in the earth, when they have come home to ourselves, when deep trial is our experience, and we are bowed down with sorrow, may we seek to know what He is teaching us; acknowledging our sinfulness in His sight, and, accepting our punishment, may we say with Eli, "It is the Lord, let Him do what seemeth Him good," and with Samuel, "Speak Lord, for thy servant heareth."

When we are met together for the solemn purpose of worship, or of instruction in the way of truth, may we listen for the Lord's voice in what is said by His servants, and in the silence of all flesh by His own holy Spirit, meekly saying, "Speak, Lord, for thy servant heareth."

And when we await the final summons, the call of the bridegroom to our souls, the "steward, give up thy stewardship," may we have grace still reverently, yet joyfully, to say, "Dear Lord, in Thy good and appointed time, oh speak, for Thy servant heareth."—*H. M. W. in Monthly Record.*

THE *Anti-Slavery Reporter* states on the authority of the *Rio News* of Brazil, that a considerable trade in Indian children is carried on in the Amazon valley, the slave-dealers not only acting in Brazilian territory, but also making expeditions into that of a neighboring republic in quest of slaves.

## SOUTHLAND COLLEGE.

*Editor Friends' Review*—I believe it would be right to give thee some account of this Institution, which has just passed its eighteenth anniversary. It was first organized as an Orphan Asylum and School in 1864, a Normal Institute in 1869, and incorporated as Southland College and graduated a class in 1876. About 150 of its students have gone out as teachers, and have been engaged in Higher and Normal Schools, as well as the free schools of several different States in the South. The good influence which these earnest Christian teachers are exerting in developing the minds and forming the characters of young and old cannot be estimated. Southland Monthly Meeting was held on the 18th, and was truly a time of refreshing from the Lord. It has a membership of 206, mostly young people, and many of them scattered over the States of Arkansas, Missouri, Mississippi, Texas and Tennessee. Morris Brown (colored) was recorded a Minister of the Gospel, and four persons were received into membership. The school is conducted very much as Earlham College, many of each sex boarding in the building. The number at present thus boarding is about 70, while the number attending school is 150. The Institution has connected with it 218 acres of excellent land, and an endowment fund of \$500, invested by the Missionary Board of Indiana Yearly Meeting, and which I trust will be increased as Friends become better acquainted with and more interested in this work.

Pumphrey Hall, erected last year, a building 32x34 feet and three stories high, containing twelve rooms and used by the boys as study and reading rooms and dormitories, is a valuable addition to the College. It cost \$3000, about \$700 of which was given by our dear departed friend, Stanley Pumphrey, through the liberality of English Friends. The eighteenth anniversary occurred on the 14th. The morning was balmy and beautiful, and as the clear tones of the large bell floated out over the neighborhood and the people came from far and near, it was a sight I could but wish all the friends of the school could have seen. The warm hand-shakings and cordial greetings of old students and friends were really delightful. By request of Elkanah Beard, by postal card from his far away western home among the Indians, the exercises began by reading the 103d Psalm. This was followed by prayer, and Alida Clark then gave an interesting account of the school, how it had developed from its beginning in a mule stable in Helena seventeen years ago, to its present growth. Interesting remarks were made by the

teachers and many of the students, interspersed with songs, some of them being graphic descriptions of old plantation life, closing by reading the beautiful lines in *Friends' Review* of Fourth month 9th, on "Stanley Pumphrey."

A series of religious meetings began on the evening of the 8th, and will not be likely to close until the 18th. A number have professed conversion, and many have testified to having been greatly blessed by the teaching and instruction that has been given. It is my intention to leave here about the 18th, and visit Maryville School at Maryville, Tenn., hoping to reach home about the last of the month. Thy friend,

C. S. HUBBARD.

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## FRIENDS' REVIEW.

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PHILADELPHIA, FIFTH MO. 7, 1881.

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THE Educational Conference of the Eastern Department was well attended, and the papers read were prepared with such care as justly to claim the attention of so intelligent and thoughtful an audience. The subject of education among Friends was felt to be one of great magnitude, connected with the best life of the church, and touching its future influence for good in an age of incessant mental activity. Teachers among Friends have come to know each other. They do not now stand as lonely pickets, but more as a mutually supporting phalanx. The earnest and thoughtful business men and women among our people are standing by them and the cause they represent, and with the Divine blessing, thorough religious education is likely to mould the life of the Society and affect its influence with the world as perhaps never before. We can give only a brief outline of the proceedings, and refer for a report in full to "The Student" for this month.

**SUN, MOON AND STARS.** By Agnes Giberne. Robert Carter & Bros., New York. \$1.50.

**LIFE AND HER CHILDREN;** Glimpses of Animal Life from the Amoeba to the Insects. By Arabella B. Buckley. D. Appleton & Co., New York. \$1.50.

In "Sun, Moon and Stars," the writer tells in a very simple way the story of the heavens, and the recent discoveries in astronomy are narrated in such clear, untechnical language as children and beginners can easily understand, while older people also will be interested. The arrangement of the book is good, and the reader is led on naturally from one astronomical fact to another. Our family of planets is first described, with the sun as "the head of the family;" then the comets, designated as "visitors," are introduced, and shooting stars, called "little servants," are described.

In Part Second a more detailed account is entered into of the solar system, and in Part Third our sun and his attendants are left behind, and an interesting description is given of the many different kinds of suns, of the discoveries in regard to the "Milky Way," and in "reading light." The writer, besides her desire to present a book that may serve as an introduction to Astronomy, also trusts that a second underlying thought may not be altogether fruitless; that in the book of Nature, side by side with the Book of Revelation, we may learn some things about our Father in Heaven. So throughout the book we find continual reference to the wisdom and power of the Creator.

In conclusion she writes: "Step by step we have advanced from the first early notion of our earth as the mighty centre of the universe, to a stage where earth and planets vanish from sight, and the great central sun of our system himself shines forth but as one glimmering point of light amid a million of stars. \* \* \* And yet there is another side to the matter. \* \* Let us find our earth to be but as a grain of fine dust lost amid myriads of worlds and suns. Still at the close of all, we stand face to face with the simple historical fact that the King of Heaven, the Creator of the Universe, Himself lived as man for thirty-three years upon earth, died upon earth, rose from death upon earth, and went up again from earth to heaven. That sheds a distinguishing radiance upon our earth, which it may well be, no other world in all the universe can rival."

"Life and Her Children" is by the author of "The Fairyland of Science," and though in some respects not quite so interesting, is written in a pleasant style, and the facts in regard to the lowest kinds of animal life are told in such an entertaining and simple way that one can hardly fail to be interested. Some little boys recently were much entertained by an account of a crab's change of shell, because the old one had grown too tight for him, just as they could not wear the same coat from year to year; and with the history of the little spider that builds a dome-shaped house under water, and cleverly fills it with air shaken off as bubbles from her body. If children are once interested in books like these, their taste for the foolish and hurtful literature sown broadcast for them may speedily be lost.

### REVISED NEW TESTAMENT.

For the convenience of our readers we announce that authorized Oxford editions of the Revised New Testament will be issued in five sizes on the 17th of Fifth month, at prices varying from 15 cents to \$4.00, by Thomas Nelson & Sons, 42 Bleeker St., New York.

J. K. Funk & Co., 10 and 12 Day St., New York, also offer the Revised New Testament at prices from 15 cents to \$4.00. The Brevier edition for 50 cents will be found more satisfactory than the smaller ones. Five cents must be sent for postage for it.

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### DIED.

**HAVILAND.**—Of pneumonia, on the evening of Third mo. 16th, 1881, at his residence at Greenwich Station, Huron Co., Ohio, Wm. B. Haviland, son of Samuel P. and Lavina Haviland, in the 51st year of

his age; a member of Greenwich Monthly Meeting. He was much esteemed by all who knew him, and his bereaved family have the deep sympathy of the entire community. But his integrity of character, and his increasing religious concern to follow his Saviour, enable them to "sorrow not as those who have no hope."

**HOLLINGSWORTH.**—Fourth mo. 1st, 1881, in Des Moines, Iowa, Elihu Hollingsworth, aged 63 years. Receiving a guarded religious training by his parents, he accepted Christianity in very early life; moral and religious sentiments exercising a controlling influence over his conduct and conversation. Thus his life sped along until about the fortieth year of his age, when, under the preaching of the gospel of Christ, by the grace of God, the truth "A Saviour or I die," was sealed upon his heart and mind. Thenceforth, more intelligently yielding to the ruling of the Spirit of Christ in his heart, he was actively concerned for the growth of the church, and the establishment of the kingdom of God in the hearts of those with whom he mingled. He was an energetic, enterprising business man, a faithful, consistent Christian. Although strongly attached to the church in which he had a birthright, he delighted to associate with Christians of other denominations in evangelical work. During his sickness, which was over four months' duration, his faith never grew faint. His hope in Christ was steady and true to the last.

#### EDUCATIONAL CONFERENCE.

The First Annual Conference of the Educational Association of Friends in America for the Eastern Department met at Twelfth-street Meeting House, Philadelphia, Fourth month 22nd, 1881, at 8 P. M. Philip C. Garrett acted as President, and Allen C. Thomas, of Haverford, as Secretary.

A chapter in the Bible was read, and in opening the Conference the chairman spoke of the fact that Friends formed so small a part of the professed Christian church, and that if a child or youth of the Society were turned adrift among others, the probabilities were 2500 to 1 that he would cease to be a Friend. Hence he urged the necessity of Friends' schools. He regarded them as essential to the continuance of a Society holding spiritual views of Christianity. The withdrawal of boys from school to enter mercantile life early, he, as a business man, regarded as a mistake; and that a well educated youth should, by diligence and application, in three months learn most of what was usually learned between seventeen and twenty in a mercantile house. He urged that teachers should define the relative proportions of the studies needful to develop the minds of pupils, and that the garnered experience of the profession should be systematized for the good of all. Changes of methods took place constantly, while there was a lack of a comprehensive grasp of the whole subject, by which a wise system of teaching might be developed.

Watson W. Dewees, of Westtown, and Anna Woolman, of New Jersey, were appointed assistant Secretaries, and Thomas Scattergood, Treasurer.

A paper on "School Government and its Effects on Character," was read by William L. Swift, of Millbrook Academy, N. Y. In this the wisdom of the usual demand for strict order in schools, enforced by discipline, was questioned. Attention to instruction, to keeping pupils busy,

and an endeavor by example and precept to lead pupils to self-control on Christian grounds and to God-fearing duty was proposed as a better way.

Augustine Jones advocated law in school, and order as a result of such administration of it as to strengthen, not weaken, the pupil's moral sense.

James Allinson had seen a school so busy and interested that talking and other acts usually thought disorderly did not disturb.

Richard M. Jones would have order, but would train pupils not for the school-room, but for life. To follow good inward motives was the object desired by Mary W. Thomas, to which C. Canby Balderston, of Westtown, agreed.

Allen C. Thomas, Secretary, read a paper which had been prepared for the Association.

Francis K. Carey, of Baltimore, read a paper on "The Necessity of a Chair of Political and Social Science at Haverford."

President Chase, of Haverford, thanked the writer for the sentiments of his paper, and hoped such a chair would be endowed. He took a more cheerful view of the present condition of the Society and of Haverford than the writer, and felt that the fact that F. K. Carey had produced such a paper, and that the Conference was presided over by the Chairman of the Committee of One Hundred, who had done something,—both Haverford graduates—proved that Haverford training had not been in vain. He believed that not only the study of political economy, but of Dymond's Essays, of ancient history, the reading of Sophocles, &c., were useful to a young man who is to be a citizen.

President Moore, of Earlham, concurred in thinking that the love of God prompts to love of man, and that the staunch Quaker doctrine of "Good will to men" will prompt us to be good citizens, and take a proper part in political matters.

John B. Collins thought Haverford should make itself felt in the lives of its graduates as citizens.

Francis T. King, of Baltimore, referred to Lincoln and Stanton as having been influenced in their grasp of moral questions by Quaker education; referred to the part English Friends are taking in political questions, and hoped that at least one chair in this country would teach our views on war and the side of right.

John B. Garrett advocated the establishment of such a chair and that our young people of both sexes should be prepared for the simple duties of citizenship and intelligent interest in the affairs of the country.

Then adjourned to the next day at 10 A. M.

**Fourth month 23rd.**—Conference opened with reading of the Scriptures. Several letters were read from parties unable to attend, expressing interest and giving suggestions.

Committee on By-Laws reported.

L. Lyndon Hobbs read a paper on New Garden School, N. C. It was established forty-four years ago by Friends for Friends, because a full acceptance of the leading principles taught by Friends presupposes an enlightened and independent judgment, to which school training is very important.

To train teachers for neighborhood schools was also an object. Thoroughness and accuracy have always been prominent as an object, espe-

cially in mathematics. It was the only Friends' school in North Carolina not suspended during the war. It has been a centre of intelligence and stability to the Society in North Carolina, and many of our best men in the West have shared this influence. No school in the State in proportion to the means expended has done greater good. Because of the feebleness of the public school system of the State, the denominational schools are the more necessary. A high school, with one branch preparatory to Haverford and Bryn Mawr Colleges is desirable, where thorough work on a limited number of studies can be done.

Francis T. King referred to the rapid development of the South, the great importance of North Carolina Yearly Meeting, and hoped steps would be taken to place this school on the same level with Providence school, but not to attempt a college.

President Moore spoke of his three years' connection with the schools of North Carolina. He had great confidence in those educated at New Garden school, and bespoke for it the sympathy of Friends everywhere.

Thomas K. Brown, of Westtown, read a paper on "College Training for Business Men." He pictured college habits and student life as disinclining to hard work, except in the professions. The best work of the world is done by the men who "carry to their daily work with the elements of material and human nature a soul filled with a love of right and hatred of wrong, a mind stored with knowledge of the world in which he is working, and an intelligence quick to co-ordinate all branches of human labor, and to make each help the other." Colleges should not attempt to build up a class *exclusively* devoted to study, a sort of clerical, intellectual order. Still he regards a proper college training as no permanent drawback in business life, and that it will contribute largely to the enjoyment of life and the development of character.

John H. Dillingham. Business is an end in itself. If successful, it places a man in a position to gather intellectual men around him. A business man cannot be too liberally educated for that higher position to which successful business attracts him.

Edward Bettle felt that it was necessary for business men to be interested in colleges, and send their sons there, if colleges were to be as useful as they should be. He would have all classes send their sons to college.

Richard M. Jones thought that if a man has business qualifications in him, a college education makes him a better business man.

Francis T. King. As a merchant, he felt that the comparative number of college-trained minds that get into business is not great; yet that number is essential to the best interests of society.

Francis G. Allinson of Haverford, read a valuable paper on "Free Scholarships." Francis B. Gummere followed with a paper on "Methods of Teaching English," which showed him competent to deal with his subject, and make it interesting, even if grammar usually is not.

These papers were discussed by Marshall Elliott, Pliny E. Chase, Dr. James C. Thomas, Albert K. Smiley, Mary W. Thomas, and others.

Then adjourned to 3 P. M.

*Afternoon Session.*—A committee was appoint-

ed to consider the subject of instruction in English, and embody their views in suggestions for the primary and secondary schools of the Society.

Henry N. Hoxie, of Germantown, and Sarah Marble, of the State Normal School, Rhode Island, read able papers on subjects connected with the training of teachers. The first took strong ground in favor of a normal school among Friends; the latter showed the superiority of teachers who had enjoyed opportunities for special training. These papers interested the Conference, and were discussed by Pliny E. Chase, Richard M. Jones, Dr. Henry Hartshorne and Thomas K. Brown.

John H. Dillingham, of Philadelphia, read a paper on "The Relations of Culture to Quakerism." Isaac Sharpless, of Haverford, gave his views on "Our Relations as Friends to the Public School System;" and a suggestive paper by Mary M. Hobbs, of New Garden School, on "The Instruction of Girls," was also read.

The President congratulated the Conference on the deep interest of its discussions and its instructive character. Of future meetings he hoped yet more.

President Moore had enjoyed being present; had been pleased with noting that they of the West had been thought of, and hoped Friends from the East would attend the Conference of the middle section the coming summer.

The importance of periodical literature was referred to. A Friends' Quarterly was suggested, and *The Student* spoken of in terms of warm commendation, and the Conference adjourned.

The papers and discussions in full, will be reported in the next number of *The Student*, price ten cents, to be had of Isaac Sharpless, Haverford College, Pa., or W. W. Dewees, Westtown, Penna.

#### PHILADELPHIA INDIAN AID ASSOCIATION.

The Annual Meeting of the Indian Aid Association of Friends of Philadelphia was held on Fifth-day evening, Fourth mo. 21st, the attendance of Friends being larger than usual. The Executive Committee made a report of their co-operation with the Friends of other parts through the Associated Executive Committee. That over 8,000 Indians should still be under the care of Agents named by us; that over 700 pupils should be in schools where Friends act as teachers, and that some earnest solicitude for the right management of these schools should still be shown by Friends, was a cause of satisfaction to the meeting.

The fact that within a few years about 140 Indians have made profession of Christianity under the teaching of our people was also of interest to those present. Friends were desirous that the Committee should adhere to our well established Christian principles on Bible teaching, ministry and worship in all our efforts for the Indians, while going forward in doing in the very best manner possible what appeared to be our duty to them.

The Women's Indian Aid made report of the forwarding of books, clothing, pictures, &c., to six schools during the year; and presented let-

ters from teachers, Indians and others, acknowledging the help received.

The Treasurer reported balance on hand from last year..... \$630.01  
Contributions..... 1,055.00

Payments— \$1685.01  
Bibles, Seeds, &c..... \$105 68  
To Women's Aid..... 525.20  
Schooling A. Jackson at Earl-  
ham..... 135.05  
Quota to Asso. Ex. Committee 425.00  
To A. C. and E. Tuttle..... 158.00 1,348.93

Balance Fourth mo. 15, 1881..... \$336.08

Thomas H. Stanley, of Kansas, gave an account of his visit to the Osages, Kaws, Nez Perces, Senecas, Wyandottes, Ottawas, Shawnees, and Modocs, and of the work of our Friends among them, which was fresh and informing. Reference was made to the necessity for Bible teaching in the meetings for the Indians and other vocal exercises, and the desire that with these the leading of the Holy Spirit might be adhered to.

H. H. Bonwill said that she had seen the tears roll down the cheeks of Indians in silent meetings at the Wyandotte school, and had no doubt that they could understand and perform worship in silence. Others desired that such opportunities for united approach to God in spirit might be duly cherished in the meetings held for the Indians.

Captain R. H. Pratt, in charge of the Carlisle Indian School, spoke of his knowledge of the Kiowas, Comanches, Cheyennes, Arapahoes and Apaches of the Southwest, whom he had been among as a soldier, and who were now so settled and tractable as compared with former times. He had witnessed the advance of these Indians in education and willingness to send their children to school. Over eighty of their children were now at Carlisle, and were generally doing very well.

Jonathan Richards, formerly Agent for the Wichitas and affiliated bands, referred to his first teaching two Caddo boys, who came to his office to observe his curious proceedings in writing, and how he opened a school for this people, where now there are one hundred members of a Christian church, and scores of young people who have the rudiments of English education, while the moral, social and industrial condition of the people of that Agency has been greatly improved.

#### BIBLE-SCHOOL CONFERENCE.

The Twentieth Annual Meeting of the Friends' First-day School Association of Philadelphia and its vicinity was held at Twelfth street meeting-house on Third and Fourth-day evenings, the 19th and 20th ult. Dr. Henry Hartshorne was appointed Chairman, Franklin E. Paige and William P. Huston Secretaries, and Asa S. Wing Treasurer for the ensuing year. A portion of Scripture was read, and prayer offered. Reports were received from thirteen Bible-schools, there being one other belonging to the Conference from which, on account of the sickness of its Superintendent, none was presented. In these are en-

gaged nearly 140 teachers, with the names of nearly 1900 scholars enrolled, and an average attendance of from one-half to two-thirds of that number.

One new school opened at Phoenixville, Penna., was verbally reported. Another mission-school near Germantown, Philadelphia, has been conducted for several years almost altogether by Friends and attenders of Friends' meetings, but some circumstances interfere with its reporting to the Conference.

A little more than half of the scholars are colored, and of the whole number white and colored, 1500 are in mission-schools. Three of the mission-schools employ each a visitor who extends care to the homes, bodies and souls of the scholars during the week.

The reports from the schools each contained points of interest, which were commented upon as they were read, and practical lessons drawn of encouragement from the past or to guide future action.

John P. Pennington, of Ohio, Thos. H. Stanley, of Kansas, Louisa Painter and Sarah Foushee, of North Carolina, who were present, took part in the proceedings. The blessings received through prayer, and especially from united prayer in Bible-school work were illustrated and pressed. A former teacher spoke of the teachers of a school with which she had been connected having met each week before school during a whole winter for united prayer, and that very marked blessing had attended the school that year. Other instances were adduced. Numerous instances of the blessed results of the school work were given by different reports or teachers, of souls saved and Christian character in individuals and families having been built up. The thought was expressed that we must labor earnestly even if the fruits do not appear, that eternity alone can reveal results, and that if we do all we can our Heavenly Father knows it, and will bless us.

After reading some reports Asa S. Wing gave an interesting address and lesson on "The Bible Commands to Teach." He brought out forcibly the injunctions from various parts of the Bible on the subject, so that all could feel strengthened in their call to convey to others the knowledge of the precious truths of the Bible. This session closed with thanksgiving and prayer by John P. Pennington.

On the second evening, after the opening exercises, Joshua L. Baily spoke briefly on the importance of teaching temperance in Bible-schools. He was followed by James E. Rhoads, who gave an outline of the manner in which he thought this subject might be most safely and effectively taught from the Bible. Others spoke on the subject. Reports were read from schools with comment, and prayer offered for felt needs. One teacher spoke strongly of the bad effects, physical, mental and moral, of the use of tobacco, and urged avoidance of its use by teachers, and that this should be taught in mission-schools.

The full attendance of the meetings, the earnest addresses, the interested attention, the fervent prayers, all tended to invigorate those attached to the cause of Bible instruction and gave rise to the hope and belief that Bible-teaching and Bible study are claiming more and more the attention of the hearty Christian workers within the limits of the Conference.

## THE INTERNATIONAL LESSON.

## SECOND QUARTER.

LESSON VIII.

Fifth month 22nd, 1881.

PARABLES ON PRAYER.

Luke xviii. 1-14.

GOLDEN TEXT.—“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”—Luke x. 9.

After the last lesson Luke records some warnings of our Lord against offences, addressed to His disciples; an account of the healing of the ten lepers; and a discourse in which in answer to the question of the Pharisees when the kingdom of God should come, He tells them that first there should be a spiritual kingdom set up in the hearts of men. He assured His disciples, however, that in the unknown future there would be a kingdom of God set up in the world recognized by all, when the Son of man is revealed; but that in the meantime it was the duty of the church to wait, labor and pray in patient expectation, holding all, even life itself, at the disposal of Himself, whose coming would be sudden at last. He then gave the two parables on earnestness and humility in prayer, which form the lesson. The time was late in the year 29, and while teaching in Perea.

## THE LESSON.

Verse 1. *And He spake a parable.* That is, He went on from the last discourse about His second coming to encourage His disciples to persevere in prayer and trust in Him. *Men.* Although addressed especially to the disciples, it applies to all. *Ought.* Not only may, but ought to pray. *Always to pray.* When full of joy and prosperity to ask to be humble and grateful; when in trouble or temptation to seek help or deliverance, and at all times maintain the spirit of prayer. William Guest writes of Stephen Grellet: “In his chamber, in pine forests, and in the solitudes of the prairie, he poured out *unceasing* prayer. And yet it was not always prayer as it is generally understood. It was a state of heart which was united to God in faith and self-surrender.”

*And not to faint.* People easily give out when trial comes; they think God does not care about them; or that there is no use in trying to overcome sin, and they faint. If we are not instant in prayer, it soon becomes more hard to pray. When our Lord was in an agony in the garden He did not faint or grow weary of prayer; “He prayed more earnestly.”

2. *There was in a city a judge.* Judges in the East are often corrupt, irresponsible and unjust. *Which feared not God, neither regarded man.* A wicked character; he neither feared God's righteous punishment of wrong, nor had any care for his bad repute among his neighbors; “he gloried in his shame.”

3. *And there was a widow in that city.* Widows in the East have a hard lot, they are looked down upon, made drudges, and no one cares for their rights. *And she came unto him.* No doubt over and over again. *Avenge me of my adversary.* Do me justice in upholding my right against him who oppresses me.

4. *And he would not for a while.* He should have promptly attended to the case of one so helpless, but put her off a good while.

*But afterwards he said within himself, Though*

*I fear not God, nor regard man.* Men often hide their own evil state from themselves; this man coolly counted on his wicked, hardened condition.

5. *Yet because this widow troubleth me.* This was the sole reason; to get rid of trouble he would hear her case; he had no sense of justice about it.

*Lest by her continual coming.* Selfish ease led him to yield to her perseverance: *she weary me.* A strong expression, and literally “to beat,” or to give a black eye. She would pester him, so he would see justice done her.

6. *And the Lord said, Hear what the unjust judge saith.* Learn a lesson even from so bad a man as this.

7. *And shall not God.* If so wicked a man for selfish reasons hears a poor destitute widow, shall not God, our loving Father, one so just, so faithful, *avenge His own elect?* His own believing children who cry to be delivered from sin, from temptation, from the power of Satan. The church for eighteen hundred years has pleaded for deliverance from the oppression of the world, the flesh and the devil, and for the destruction of the kingdom of evil, and the salvation of all men. The elect are those whom God from the foundation of the world has chosen to become like Christ. He foreknew that they would accept His offers of grace, would repent, believe, and persevere unto the end.

*Which cry day and night unto Him.* At every hour of day and night somewhere souls are breathing desires and prayers to God. *Though He bear long with them.* God often seems to be long in answering prayer. The slaves of the South prayed long for freedom, but it came speedily at last.

8. *I tell you he will avenge them speedily.* Yes, God's kingdom *will* come; His will is yet to be done on earth as it is in heaven. A thousand years with Him are as one day.

*Nevertheless, when the Son of man cometh.* Referring probably to His “coming” in the destruction of Jerusalem, and then to His final great coming. *Shall He find faith on the earth?* Shall He find his chosen people still so trusting in Him as to be always praying, even in the darkest hours, and always believing that light, and help and deliverance will come? Are we always praying? always hoping? always believing that God hears and will answer? He wants us to be so.

9. *And He spake this parable.* This parable illustrates humility in prayer. *Unto certain.* It was addressed to the disciples concerning some, either among themselves or others, who were self-righteous, like the Pharisee described.

*Which trusted in themselves that they were righteous.* Thought they were good enough to stand before God by their own virtues. *Despised others.* Looked down upon “the rest,” as if they were better than all but themselves.

10. *Two men went up into the temple to pray.* All male Jews could go into one of the courts of the temple to worship. They would look toward the holy of holies, where God's presence dwelt aforetime, and would have between them and it the altar of sacrifice, and the priest as an outward mediator.

*A Pharisee.* One of a Jewish sect who were very strict in observing the rules and traditions

of their Elders. *A Publican.* One who collected taxes for the Roman government, and therefore was hated and despised by his fellow Jews.

11. *The Pharisee stood.* Jews prayed standing, kneeling or prostrate on their faces. *And prayed thus with himself.* With a word of thanks he told God how good he was; he did not ask forgiveness, nor ask for help or blessing.

*I thank Thee that I am not as other men are.* He admits that God is to be thanked that he has been kept from certain gross sins, but yet speaks boastfully.

*Extortioners.* Those who get the property of others by oppression; by "making a corner in wheat," or getting "good bargains," by taking advantage of the poor. *Unjust.* Not fair in dealing; over-reaching others; getting marbles out of a small boy in some sharp way. *Or even as this publican.* Here he shows his heart; he despises one who in humility has come to pour out his heart in penitent prayer to God.

12. *I fast twice in the week.* He was not obliged by the law of Moses to do so, but by the custom of the Pharisees, and so regarded this as a special merit.

*I give tithes of all that I possess.* Tithes were one-tenth of the produce of the land or of any business, given by law to the service of God. He felt much satisfaction in counting up his good points, but had a heart proud and self-conceited.

13. *And the publican standing afar off.* He stood back in the court, far from the temple itself, and away from others, to be alone.

*Would not lift up so much as his eyes to heaven.* He was full of grief, humbled because of his guilt, and owned his shame with downcast eyes.

*But smote upon his breast.* A sign of his anguish of heart.

*Saying, God be merciful to me a sinner.* He acknowledged his sin; he asked for mercy. Be merciful is "Be propitiated," and implies that God should be merciful to him, through a sacrifice or atonement.

14. *I tell you.* Here are not man's words, but God's thoughts about the matter. *This man went down to his house justified.* "He was pardoned, accepted and treated by God as righteous." He also had a sweet sense of forgiveness and peace in his heart.

*Rather than the other.* The Pharisee went away cold, hard, not accepted, but condemned of God. The proud is to be abased by chastisement; the humble to be exalted by a feeling of God's kind forgiveness.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. A Christian is called to grow from a babe to a full-grown man in Christ. On his way he will meet with all kinds of difficulties, and he must never give out, but always pray and press on.

2nd. Our Lord knew how much we should have to overcome, and first tells us always to persevere in prayer, then encourages us to importunity by the example of the widow and the judge.

3rd. If an utterly wicked judge would answer a poor widow's prayer from selfish motives, a thousandfold more will God, our Father, answer the prayers of His beloved children for good things.

4th. God sometimes seems to be long in an-

swering prayer; but He only delays because it is best for us, to test our faith, and because He forbears for the sake of others. So long as He is willing to listen, we should be ready to ask, as Abraham did for Sodom.

5th. The Lord will come; either death or His appearing will bring us face to face with Him. We should keep up our hope and confidence in Him, pray and obey, so as to greet him with joy.

6th. Men should not tell in their prayers of their good deeds, pluming themselves on their own works, but should come to God humbly, with faith, with perseverance, and asking mercy.

7th. The prayer of the contrite sinner is soon answered. God does not delay to forgive and accept such, and to send them on their way justified.

## CORRESPONDENCE.

MARTVILLE, TENN., Fourth mo. 26th, 1881.

I left Helena, Ark., last Third-day evening via boat to Memphis and rail to this place, reaching here Seventh-day, and finding a very comfortable home with Dr. Fordyce Grinnell and wife. Seventh-day evening attended the collection exercises of the students of the Freedmen's Normal Institute, under the care of Friends of New England Y. M., and managed by Wm. P. Hastings and wife. I think the school is in good condition, numbering about 150, a large number of whom are qualifying themselves for teaching. The same may be said of these young people that was said of Southland. The good influence they may exert with their race can hardly be estimated. To the many dear Friends in this country and in Europe who have contributed so liberally to this work I wish to say from personal knowledge, your contributions have been wisely bestowed, and hundreds of colored children can rise up and call you blessed. The general appearance of the buildings and grounds is not inviting, and I wish I could say something to stir up New England Friends to do more for this part of the work. A few hundred dollars spent in fences, making walks, planting trees, vines and shrubbery would add much to the beauty and attractiveness of the place, and be a constant educator to the colored people, for they are sadly deficient in having a taste for beautifying their humble homes with whitewash, trees, vines and flowers, but I am glad to be able to say they are making commendable improvement in these things. The colored people have a Preparative Meeting here, with a membership of about fifty. They hold their meeting for worship at 3 P. M. on First-day afternoon, and I was well pleased with their orderly and quiet deportment.

I attended Friends' Bible School in the morning and meeting for worship, and have

rarely seen so large and interesting a company of young Friends. At the evening meeting we had the company of Thomas Whitehead, a very remarkable example of the power of Divine Grace, he having been one of the wildest characters in this country. He is now a quiet and humble follower of the Lord Jesus. I regret to learn that our dear friend, Jeremiah Grinnell, is about to remove to Damascus, Ohio.

Dr. Garner's Normal School, as well as the work in the mountains, is in good condition. Friends speak well of the services of our dear friend, Joseph Potts, whose work is mainly with the people in the mountains.

I leave for home to-day, and in conclusion wish to magnify the name of the Lord for His keeping power and presence with me during this journey, and can truly say, "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." Thy friend,

C. S. HUBBARD.

ALICE BERGMAN began holding meetings the closing week of last month at Fifth Street Meeting-house, Richmond, Indiana, to carry forward the work so happily begun there.

At the last meeting held in the Meeting-house at Robeson, Chester County, before it was laid down, a visiting minister was present, and the house was filled with people. After the meeting some of the people wept when they thought that was to be the last meeting to be held there, and that the property might be sold where their forefathers had worshipped, whose remains lay in the burial ground attached. If the Quarterly Meeting had felt the love of souls and the zeal for Christ they should have done, would they not have kept up the meeting, even if they had sent a committee once a month to it? A Bible School held for a few years past would probably have saved the meeting from decay.

JONATHAN OZBUN writes, Fourth month 21st, from the Osage Agency, that the Indians are very busy planting, and show an increasing interest in the work of civilized life. They are also desirous to do more at stock raising, and Agent L. J. Miles has permission from the Department to furnish them 2000 head of stock cattle. Their leading men are disposed to stand for law and order, and co-operate with the Department in having questions adjusted when difficulties arise from any of their young men.

The schools are doing well, so far as the surrounding tribal influences will allow. The power of religious truth is felt by some of the people, but its effects are not yet as

permanent and deep-seated as could be desired.

#### MODOC INDIANS.

Under date of Fourth mo. 24, 1881, Asa C. Tuttle writes from Camp Modoc, in the Quapaw Agency, that the spring opens full of promise. The Indians, men and women, are busy in their fields; the tribal farm of 400 acres is being seeded, and their garden plots around their houses planted, the seeds sent by Friends of Philadelphia and New York furnishing a much-needed help. Many of the young men are building, making houses out upon the country around, instead of all huddling together at the thickly settled camp grounds. Agent Dyer is also building some houses for widows, away from the camp. The direction and encouragement of a resident farmer is stimulating the people to farm more than ever before.

The Monthly Meeting adjourned to be held for the Indians of this Agency, is to occur on Fifth month 14th. It is expected that several of the Modocs will apply for admission at that time.

#### STUDENTS' HOMES, TENNESSEE.

The "William Forster Home," for girls, in Friendsville, Tenn., and the kindred one for boys, were designed to afford to students from a distance, attending Friendsville Institute, (a school under the care of the Quarterly Meeting), comfortable boarding at moderate cost, combined with the sheltering care and the refining influences of a Christian home. They were instituted by an association of women Friends, residing partly in Philadelphia and its vicinity and partly about Friendsville. The Home premises are held for the association by trustees, one of whom is here, and three men in Friendsville constitute an advisory committee.

The "Wm. Forster Home" was opened in the autumn of 1870. The present matron, Priscilla B. Hackney, has acceptably filled that position, with the exception of one year's absence, since 1871, and to her faithful care and interest it owes much of its success. The house can now accommodate twenty young women, and during the last three years the number has varied from ten to twenty-one; at present it is seventeen. In the beginning, admission was gratuitous, but for some years past, a moderate board has been charged, the Association paying part of this for a certain number who cannot pay the whole. The inmates do the household work, in the intervals of school, under the instruction of the matron, and this domestic training is considered an important part of the advantages of the Home. It has been cheering to know that some parents have so valued the opportunities thus offered as to make much exertion and sacrifice to secure them for their daughters, and that the good effects of the care bestowed have been shown in the homes of some of the returned pupils.

Young men and boys attending the school

whose homes are at a distance, have sometimes clubbed to hire a room, and board themselves, which they can do very cheaply. But this mode of living not only furnishes scanty comfort, but its natural tendency is not to promote refinement of manners or the formation of good habits. For these a house was purchased and fitted up, and the Boys' Home opened in 1878. Six boarders entered in the first school term, but from various causes the number has never been large. The matron having resigned at the end of the year 1879, Ervin and Lois Taber, from Iowa, who were then the teachers of the school, rented the premises and assumed the charge of the Home for the remainder of the school year, agreeing so to conduct it as to carry out the design of its foundation, viz., while providing accommodations for students at reasonable rates, to seek to "foster noble aims, gentle manners, and a pure and upright life." In the summer of 1880, the Association made an agreement with the Friendsville Institute Board, by which the Board undertook to manage the Home in accordance with the rules previously established, the Association paying a fixed sum towards its support. The Board engaged Lois Taber as matron, and as teacher of one department in the school. During the first school term four students and the principal teacher boarded in the Home. Three successive cases of severe illness in the household, and the lack of efficient assistance, heavily taxed the matron's strength for some months; but she was enabled to bear up in faith and patience, and at the latest accounts the conditions were more comfortable. Seven students have been in the home at this term.

#### SCIENTIFIC NOTES.

*The Struggle for Existence.*—M. Lenormant well says that geographers have not hitherto paid sufficient attention to the general fact of the displacement of the centres of population throughout Southern Italy at the beginning of the middle ages. The Greek cities were all placed on the sea-shore or at a very short distance from it, in positions favorable to traffic by sea, but ill adapted for purposes of defence. During the centuries when Saracen corsairs were masters of Sicily, and periodically ravaged the coasts of Southern Italy, these positions became untenable, exposed as they were to devastations of every kind. The inhabitants abandoned them, and withdrew some five or six miles from the sea, leaving the coast absolutely deserted. Now, since security has returned to the coast—thanks to the suppression of piracy in Barbary, which continued to desolate these regions until the taking of Algiers by the French—a precisely opposite movement is in progress. The first step was to plant the sea-board and cultivate it afresh, without leaving the inland districts. Next, within the last few years, the railway has been constructed which skirts the

Ionian Sea. Now the inhabitants are gradually descending from the towns built in the middle ages on the heights, which, twenty years hence, with the exception of Catanzaro and Squillace, will be in turn almost deserted.

*Precautions Against Poisoning.*—The London Decorating Company, Limited, has arranged with W. Crookes, F. R. S., to supervise the chemical tests and processes employed to ensure the freedom of their paints, paper hangings, &c., from poisonous and deleterious ingredients.

For Friends' Review.

#### PILGRIM SONG.

(From the German of Gerhard Tersteegen, 1697-1769.)

Come, children, let us hasten,  
The evening shades appear,  
The peril is increasing,  
We may not linger here.  
Courage! forsake the desert,  
The land of light we see,  
"Jerusalem the golden,"  
Our steps are turned to thee.

And pilgrim-like we travel,  
With staff in hand we go,  
For if too much we carried  
Our journey would be slow.  
No time have we for sporting  
Like children 'mid the flowers,  
For while we lightly loiter,  
Time speeds his golden hours.

What though the briars prick us?  
What though the thorns annoy?  
'Tis but a pilgrim passage  
Which leads to endless joy.  
We follow still our Shepherd  
Through weary wastes He trod,  
We hear a voice proclaiming,  
"Behold the Lamb of God."

And whilst He still doth lead us  
No evil can we fear.  
"Come, children," He is saying,  
"Good cheer, below'd, good cheer!"  
The rays of glory streaming  
Disclose the gates of gold,  
And we can see through tear-drops  
Our dear ones in the fold

Join hand in hand together  
And let no strife divide,  
The angel of His presence  
Our onward steps shall guide;  
And if a weak one falter  
A stronger shall upraise,  
While from our band united  
Shall rise the song of praise.

Courage! the hours are gliding,  
Courage! the end is near,  
A little longer patience,  
Away with doubt and fear.  
Home of our heart's deep longing—  
Saviour, whom best we love,  
We come—we come—receive us  
To endless joy above.

MARY E. BECK.

Brighton, England.

**A MIDDLE-AGED WOMAN** wishes a Situation as Housekeeper, or for Sewing, in the country; mountains preferred. First class reference exchanged. Address W. W., Office *Friends' Review*, Philadelphia, Pa.

**THE** number of The Student containing the complete proceedings of the Eastern Department Educational Association will be published in a few days. Extra copies can be had for 10 cents each, by addressing  
*The Student*, Westtown P. O.,  
 Fifth month 2nd, 1882. Chester Co., Pa.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 3d inst.

**GREAT BRITAIN.**—The Roman Catholic archbishop and bishops of Ireland have sent to Premier Gladstone resolutions expressing their views of desirable amendments to the Land bill. They recommend the perpetuity of tenure to future tenants, and a further limitation of the landlords' power to object to an intending tenant, to resume possession and to raise the rent; deprecate the exclusion from the benefits of the bill of lease-holders and tenants in arrears; strongly condemn the emigration provisions, and the omission of laborers from the benefits of the bill; and recommend a comprehensive scheme for the purchase and reclamation of waste lands, arterial drainage, and liberal advances to tenants for improvements. Gladstone, in replying, says that if, as seems likely, the Irish people and their representatives recognize the bill as valuable, the Government will not be slack in pushing it forward; but while welcoming any amendments tending to improve the bill, they cannot give any expectation that they will accept changes which will give it a new character.

At a public dinner in London, Lord Hartington, speaking on behalf of the Ministers, expressed the belief that the evils of Ireland will not be effectually removed until the number of owners of property is increased, and said that they look to those clauses of the Land bill pointing in that direction for the ultimate and main improvements in the condition of Ireland. John Bright said the object of the bill is to give the tenant as much security as the landlord, and furnish him the greatest possible stimulus for exertion.

The Land bill was again discussed in the House of Commons on the 28th. The motion that no measure is complete which ignores farm laborers, offered on the 25th, was withdrawn.

On the 27th, C. Bradlaugh again presented himself in the House of Commons, and claimed the right to take the oath, but the Speaker called on him to withdraw, and he was removed by the Sergeant-at-arms. An Oath bill introduced by — Labouchere is awaiting consideration by the House; but Gladstone, in reply to an inquiry, said that the urgency of the Land bill prevented his offering facilities for it at present.

On the 2nd inst., Gladstone moved to postpone the order of the day to allow the introduction of a bill to amend the existing law relative to the Parliamentary oath. The motion was opposed, but finally the Attorney General was allowed to introduce the bill, debate on which was postponed to the 6th. A member gave notice that he would oppose the bill by an amendment that since the bill is intended to facilitate the admission of professed atheists into the House, that body declines to be a party to it.

**IRELAND.**—Within a few days, a renewed disposition to acts of violence has appeared in the west and south of Ireland. Several outrages have been reported, and it is said that armed bands traverse the country and terrorize the inhabitants. The London *Times* of the 2nd inst. declared that the record of agrarian

crimes on that day was more serious than at any time since the meeting of Parliament. The city of Dublin has been "proclaimed" under the Coercion act.

**FRANCE.**—Emile de Girardin, an eminent journalist of Paris, died on the 27th ult.

At a meeting of the committee of the Monetary Conference, held on the 2nd, an English representative was present. The committee adopted certain lists of questions to be submitted to the Conference, to form a basis for discussion of the subject from a scientific point of view.

**GERMANY.**—The Reichstag has agreed to a resolution of Prof. Virchow in favor of Germany's participation in the International Arctic Exploration Expedition, which had been previously approved by the Admiralty.

During a debate in the Reichstag on the 30th ult. Prince Bismarck said that he intended to move, at the next session, for the removal of both the Prussian and German Governments from Berlin to some other city more equitable in its demands, (of municipal taxation,) and less likely to influence Parliament and the officials.

A popular movement against the Jews has broken out at Argentan in Prussia, where a mob, led by a school teacher, wrecked some houses and maltreated the inmates. Serious disturbances of the same kind have occurred at Elizabethgrad, in the government of Kherzon, in Russia, originating in the superstition of the peasants respecting the rites of the Passover. A mob destroyed the Synagogue. One Jew was killed and several injured, and a number of the rioters were killed by the troops called out to repress them.

**RUSSIA.**—The government's proposal for a conference of all the governments of Europe on the question of a revision of extradition treaties, has been received unfavorably by some of them, particularly by England, and such a meeting is doubtful; but with the co-operation of Germany, Russia has obtained the consent of most of the Powers to maintain a stricter police supervision of the Russian subjects in their territories.

**TURKEY.**—A judicial inquiry has been begun into the cause of death of the Sultan Abdul Aziz, which was represented at the time of its occurrence as suicide, but it is now alleged to have been assassination. Several persons have been arrested charged with complicity in the crime, and the trial is to take place before a special tribunal of thirty Judges, assisted by several Councillors of State.

The Ambassadors of the Powers received on the 2nd the Porte's reply to their last collective note. It briefly announced that Turkey accepts without reserve the proposed solution of the Greek frontier question, and the former four Commissioners will confer with the Ambassadors to arrange a formal convention. It is understood that Greece has also accepted the proposed frontier.

**TUNIS.**—The French troops have taken possession of Tabarca, have occupied without opposition a fort on the mainland, and Kef has also surrendered to them under protest, by order of the Bey. They have advanced into the country, and have had some slight engagements with the Kroumirs. The Bey has stated that he will refer the French or any other government making proposals to him, to the Porte; and the latter has addressed a note to France, representing that the Sultan, as the Bey's sovereign, has more influence over him than France, and that an order from him might oblige the Bey to make all appeals to France, thus sparing the latter the necessity of coercion and the risk of diplomatic complications. France has declined the proposed intervention, not wishing to acknowledge the Sultan's sovereignty over Tunis.

**SOUTH AFRICA.**—A dispatch from Cape Town, dated 29th ult., stated that peace had been concluded between the Cape government and the Basutos.

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For Friends' Review.

## THE NEW REVISION.

BY PRESIDENT THOMAS CHASE, LL. D.

By the general consent of scholars, a revision of the English translation of the Bible has been acknowledged as a necessity of our times. The causes of the necessity, as regards the New Testament, are these.

First, by the discovery of manuscripts of the original Greek text more ancient and more authoritative than any that were accessible in the days of King James; by the more careful and scientific examination to which all the manuscripts have been subjected; by the exhaustive comparison of the

testimony of ancient versions and citations in the fathers to the genuine text; and by the great advance which has been made in the science of textual criticism, many errors and interpolations have been discovered in the Greek text which was followed by the translators of 1611, and we have been enabled to ascertain the genuine words of the inspired writers with an accuracy which was never approached before. Thus it is generally agreed that the last clause in the third verse of John v., together with the whole of the fourth verse, is an interpolation,—(which certainly removes a difficulty;) that for "the fruit of the Spirit" in Eph. v. we should read "the fruit of the light;" and that in the last chapter of the Revelations, for "blessed are they that do His commandments," we should read "blessed are they that wash their robes,"—precious words which turn our thoughts to "the source of all true holy life, the blood of Jesus Christ."

Second. Greek scholarship has made great advances in the last two and a half centuries, so that we can give the meanings of some words more correctly, and especially we can represent more exactly the force of tenses, of the article, and sometimes of prepositions and particles, than could the scholars of a quarter of a millennium ago. Thus, in Mark iv. 37, the boat was not "filled," but *filling*. In Luke i. 59, we are not told that they "called" the child Zacharias, but that they were *about* calling, they *would have called* him so. In II Cor. v. 14 a great and fundamental truth is obscured by saying, "if one died for all, then were all dead," instead of "that one died for all, *therefore all died*." Paul could say that he had fought *the* good fight, not simply "a good fight." Attention to the force of the article in marking the subject of the preposition, makes us change "supposing that gain is godliness" into "supposing that godliness is a source of gain" (or some similar phrase).

Third. From an excessive desire to give greater variety and richness to their English,

the revisers of 1611 often translated the same word in the original by different English words, as they avow in their Preface. They thus suggested differences which do not exist, or obscured actual identities.

Fourth. In the process of time, some words in our Bible have become unintelligible to common readers, or are in danger of being understood in a wrong sense. A man may be a tolerable scholar, and not know that "we do you to wit" means "we make known to you," and that the "carriage" which David left when he ran down into the valley, or the "carriages" which Paul and his companions "took up, and went to Jerusalem," were not *coaches* of any kind, but *luggage* or *baggage*. While intelligible archaisms have a peculiar charm, those which are in danger of suggesting false meanings, or no meaning at all, should be discarded.

These considerations have led to the revision of the New Testament, which has been recently completed, after some ten years' labor, by committees of prominent scholars in Great Britain and America. I have great confidence that the revision—(not the "new translation," for it will be seen in a few days that it is still substantially the New Testament of 1611, as that itself was substantially the New Testament of William Tyndale)—will speedily work its way into general acceptance by the Church of Christ in the English-speaking world. This confidence is based upon the following reasons: The members of the Committees were profound scholars and devout men, representing very fairly the different folds among which the one Flock is divided. Their work has been done with great deliberation, and with the aid of every application of consummate scholarship. Above all, it has been done with *thorough candor and honesty*, without sectarian bias, and with this single desire—to promote the Master's cause by finding out *the very truth* as regards the original text of the Sacred Writings and their most accurate and appropriate rendering into the English tongue.

**TOBACCO.**—A prominent Baptist pastor of this city, has lately renounced the use of tobacco. He rejoices over his emancipation from the slavery of this habit, and his release from an influence which decreased his Christian usefulness. We never notice a youth or young man using tobacco without a feeling of regret that the sum of all his life powers, the outcome for this world and for eternity of all he might be, will be lessened by this habit. Professor Lizars, of Edinburgh, an eminent physician, wrote of the use of tobacco: "It is painful to contemplate how many promising youths must be stunted in their growth and enfeebled in their minds before they arrive at manhood."

## AN ADDRESS ON TEMPERANCE.

*At Twelfth Street Meeting-house, Philadelphia,  
Fourth mo. 15th, 1881.*

BY CHARLES RHODES.

(Concluded from page 621.)

Much light is wanted to be poured into the popular mind in regard to the enormity of the evils of the drink traffic. But few imagine what its *pecuniary cost* alone is, not only to the inebriates, but to the sober and industrious. If they could be fully convinced of the burden of taxation they are bearing, not for any good results, but solely to enrich a few, we may well believe a revolt from such imposition would be produced.

The persevering and wide spread distribution of temperance literature is much needed, and presents a field of usefulness that all may enter into. The publications of the National Temperance Society in New York are now varied, effective, and cheap. The Address of our own Yearly Meeting on Intoxicating Drinks can be had gratuitously by all who will distribute it, and this, with tracts on temperance, may be obtained at the book store No. 304 Arch street, and at other tract repositories.

The youth in the public schools should be early imbued with just ideas of the value of abstinence from all that intoxicates, and the dangerous character of alcohol. The introduction of the Temperance Lesson Book by Dr. Benjamin W. Richardson into the public schools would be a salutary means of such instruction. Whilst adverting to this phase of the subject, it may not be out of place to remark, that the popular ideas of the medical value of alcoholic stimulants in cases of debility and some forms of disease are highly erroneous, and go far to sustain the manufacturer of them in a false view of the morality of his business. The researches of modern chemical analysis and practical experiments on the human system have convinced scientific men of the inefficiency of such remedies in most cases, and their positive mischief in others. Dr. B. W. Richardson remarks in his work on the diseases of modern life, that "at one time it was imagined that alcohol acts immediately upon the heart by stimulating it to increased motion, and from this false idea of the *primary* action of alcohol, many erroneous conclusions have been drawn.

"We have now learned that there exist many chemical bodies which act in the same manner as alcohol, and that their effect is not to *stimulate the heart*, but to *weaken the contractile force* of the extreme and minute vessels which the heart fills with blood at each of its strokes. These chemical bodies in fact

produce a *paralysis* of the organic nervous supply of the vessels which constitute the minute vascular structures. These when paralyzed offer inefficient resistance to the force of the heart; and the pulsating organ thus liberated, like the main-spring of a watch from which the resistance has been removed, quickens in activity, dilating the feebly resistant vessels, and giving evidence really not of *increased* but *wasted* power. This fact," says he, "is proof that the heart under the frequent use of alcohol must undergo deleterious change of structure. The physician can find no place for alcohol as a necessity of life. He contemplates its action on living formation to discover that it supplies no force to living matter, and no *new matter* that is of a natural character for the construction of organized tissue. In whatever direction he turns his attention to determine the value of alcohol to man, beyond the sphere of a drug which he may at times prescribe, he sees nothing but a void. In whatever way he turns his attention to determine the persistent effect of alcohol he sees nothing but disease and death; mental disease, mental death, physical disease, physical death."

In treating on the effect of spirits on the temperature of the body, while he admits that in the early stages of its action the animal heat is slightly increased, he asserts that as its use is continued, this warmth declines, and the bodily temperature falls as much as four degrees below the natural standard. This fact, he states, shows that alcohol does not in any sense act as a supplier of vital heat, as is commonly supposed; and it does not prevent the loss of heat, as those imagine who just take a drop to keep out the cold. He remarks that it is assumed by most persons that alcohol gives strength, and we hear feeble persons saying daily that they are kept up by stimulants. This means actually that they are being *kept down*; but the sensation they derive from the immediate action of the stimulant deceives them, and leads them to attribute passing good to what in the large majority of cases is persistent evil. "The evidence is all perfect that alcohol gives no potential power to brain or muscle. During the first stage of its action it may enable a feeble or wearied organism to do brisk work for a short time; it may make the mind briefly brilliant, but it does nothing substantially and fills up nothing it has destroyed, as it leads to destruction. A fire makes a brilliant sight but leaves a desolation. It is the same with alcohol."

It is common to suppose that a glass of ale or brandy will assist digestion after a meal, or relieve dyspepsia in those suffering from this disease. These views are now proved by

competent and accumulating medical authority to be erroneous. Dr. Henry Monroe, an English physician, in a lecture on the physiological action of alcohol, says: "It is an error to suppose that any liquor containing alcohol can in any way assist digestion; because alcohol has the peculiar power of chemically affecting or decomposing the gastric juice, by precipitating one of its principal constituents, rendering its solvent properties much less efficacious." "It is a remarkable fact," says Dr. Dundas Thompson, "that alcohol when added to the digestive fluid produces a white precipitate, so that the fluid is no longer capable of digesting animal or vegetable matter."

Dr. Hitchcock, President of the State Board of Health in Michigan, estimated that there are constantly 98,000 persons sick or disabled in the United States from the use of alcohol. In the year 1851, out of 5,000 cases of disease or injury treated in the Philadelphia Alms-house, 3,600 were intemperate persons, and 614 were affected with mania-a-potu.

The lowest estimate of the loss of life annually in the United States from the use of intoxicants is 60,000. The average life of men who abstain from the use of strong drink is over sixty-four years, that of the inebriate is less than thirty-six years, as we learn from the statistics of life insurance companies.

More than three-fourths of the inmates of prisons impute their fall to the use of strong drink. Of the thirty-nine cases of murder and one hundred and twenty-one cases of assault with intent to kill, occurring in this city in the year 1868, it is reported that nearly every one of these crimes was done under the influence of intoxication.

In 1872, the Chief of Police reported to Mayor Stokley 15,782 arrests for intoxication alone, and 9,769 for drunkenness and disorderly conduct, making 32,775 cases of arrest in which intemperance was directly or indirectly the cause.

These constituted nearly two-thirds of the whole number of police cases for that year.

Whilst the only effective panacea for this great curse of our race, as for every other human failing, must be found in the personal acceptance of heart-changing Christianity by individuals, there are helps and means which have a powerful collateral bearing on such reforms. Foremost among these I place prohibition through constitutional or statutory enactments. We must remove from our youth and men, already fond of drink, the places of temptation.

Many temperate men still doubt the practical efficiency of such legislation, from a superficial view of its effects where it has

been tried, or through the misrepresentation of the liquor dealers.

I have lately conversed with a clergyman who travelled through parts of the State of Maine and made it his business to investigate the condition of things there with regard to the sale of strong drinks. He assured me the results were highly favorable to prohibition. That in Portland he spent hours in walking through the streets looking for liquor saloons, but could find none. The hotels had no bars, and if liquor was wanted the difficulty was so great that it was discouraging to attempt to get it. The testimony of scores of the best known and most reputable public men in Maine has been published of latter time, proving beyond all question that the consumption of strong drink in that State is not one-tenth of what it was before the law. It is true that in some of the large cities the law is not so fully enforced as it should be, but this is no argument against its value. As well might we claim that laws prohibiting murder and theft are impractical and should not be enacted, because they do not prevent all murders and robberies. That the Maine law is practically useful in preventing both intemperance and other crimes is proved by the fact that in 1880 that state had but one person in her prisons to every 3,000 inhabitants, whilst Pennsylvania had one to every 2,300; New Jersey, one to every 1,400; Kentucky, one to every 1,700. In fact the statistics in the American Almanac for 1881, show that prohibitory Maine has proportionally a smaller number of convicts than any other State in the Union. My own township of Haddon in New Jersey, is an instance of the value of prohibition. Under a special statute, we have abolished the sale of liquor there since the year 1873. Prior to that time there were four taverns in the township, three of them being in the village of Haddonfield. They were closed up after a close contest in 1873, and at our biennial elections since, the majority for "no license" has increased from 58 in 1873 to 306 in 1877. The effects are marked in regard to the quiet and freedom from crime which our community of about 2,500 people now enjoys. \* \* \*

Kansas has led the van in entrenching her prohibitory law deep in the provisions of the constitution, and now we observe several other State Legislatures have the same project before them. It is no small gratification to find that 109 members of the House of Representatives in Pennsylvania, have recorded their votes in favor of such an amendment to the fundamental law of this State against fifty-nine negative votes, and we may earnestly hope that the Senate will coincide with this act. Yet it must be remembered that such an amendment can only be finally

carried by the concurrence of the next Assembly, which will not meet for two years more, and after that it must be submitted to the ordeal of a popular vote. Meantime there will be ample need to educate the minds of the people to the point of appreciating its value to their welfare. More than half the Representatives from Philadelphia recorded their votes against it. Their constituents should see to it that they are not again returned to their seats.

When I tread the streets of this fair city, founded in deeds of Christian humanity, and as a "holy experiment" by that noble philanthropist, Wm. Penn, where peace and righteousness should reign, and the oppressed of all climes might find a refuge from the intolerance, injustice and pride of the old monarchies of Europe; when I behold the fountains of vice and misery that stud her highways now so thickly at every step, and in mental vision look into the dark and awful scenes which underlie the smiling surface of society here; when I call up to view the 8,000 dens of sin where brutal passions bred by rum, are holding their nightly carnival; when I turn my thoughts to that vast throng who, intralled in chains of lust, are treading the highway to death, and see the broken hearted wives, the sorrowing mothers, the pale and tattered children, the hopeless victims of disease brought on by the intoxicating cup, and the terror-stricken subjects of delirium-tremens,—I feel as though the blood of thousands of our brothers and sisters was crying for vengeance against those who *permit* as well as those who perpetrate such crimes; and I turn to ask when the day will come that the Christian men and women of this City of Brotherly Love, when the merchants and manufacturers, the honest tradesmen and laboring men shall arise in their might, and resolve with Divine help that this scourge of humanity shall be stayed.

To you, my friends, now here assembled, who were among the first to respond to the cry of the freedmen when want and sorrow cast them upon your charity at the close of the late war, whose hearts and hands have ever been ready to help the suffering and destitute, I would fervently commend the now far greater and more imperative duty of going to the rescue of the thousands of your fellow citizens who are groaning under worse than African bondage, and perishing in a ruin that involves both the physical frame and the immortal soul.

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BISHOP OF MANCHESTER ON REPENTANCE.  
—Preaching on 3d of Fourth month at Manchester, Eng., Bishop Fraser said, "How

much need there is in the very best of us—the purest, saintliest, youngest or oldest, to repent; not in sackcloth, nor ashes, nor with the outward forms of asceticism as men in olden days used to proclaim their repentance to every eye, but in the inward communings of the heart, the searchings of the spirit, and the examination of the conscience, endeavoring to find out what have been our shortcomings, and to make our lives better in the time to come than in the time that is past.”

(From Scribner's Monthly.)

#### THE GREATEST ACTIVE VOLCANO.

For years it had been my heart's desire to visit Hawaii, and to behold with my own eyes the marvels of its volcanoes, so graphically described by a long stream of successive travellers, each depicting the scene differently from his predecessors, but all alike exhausting the power of language in the endeavor to convey their own impressions of indescribable grandeur. So it was with curiosity stirred to the uttermost that, one beautiful evening at the close of October, 1879, I found myself safely lodged in the Crater House of Kilauea, a most comfortable mountain inn, where the kindest of landlords devotes himself to tending and caring for all weary travellers who seek shelter beneath his hospitable roof. And weary they may well be, as we proved after a thirty-miles' ride from the palm fringed sea-coast at Hilo, over one continuous bed of lava, or rather, over a succession of flows of divers date, varying only in their degree of roughness; the path winding up and down, over ridges and curves and hummocks of hard black lava rock, past extinct craters and cones, and great steam cracks, cool, but still forming deep and dangerous clefts, generally veiled by a treacherous growth of ferns and other vegetation. \* \* \*

Ever since I had landed at Honolulu, every one had been congratulating me on having arrived at so fortunate a time, the crater having been unusually active for many months; and here, on its brink, the statement was confirmed by the guides, one of whom had been down to the verge of the lake only two days before, and seen it in fine action. There seemed no symptoms of change at hand, therefore, no cause for hurry. So, as the white guide wanted to shoot wild pigs to feed the native servants, and I was still so tired as to be glad of a day's respite before undertaking the unknown fatigues which the expedition might involve, we agreed to defer the descent into the crater till the following day, and I spent that one in securing a general sketch from the highest part of the outer crag wall. Alas! I little

knew what that day's delay was to cost me. Though I heard occasional detonations, and sounds as of falling rocks, the noise thus produced was so trifling, compared with the thunderous raging and roaring I had heard in the volcanic regions of New Zealand, that I gave it small heed, and worked on unconcerned, only stopping occasionally to catch my horse; the poor beast, failing to find one green leaf as fodder, and being therefore restless, again and again having pulled up the bushes of small guava scrub to which alone I could tether him. The danger I dreaded was lest, in his search for food, he should fall into one of the innumerable steam cracks which honey-comb the whole country for miles around, and in which a multitude of horses and cattle every year perish. All through the woods are clefts of all sizes, from one vast fissure thirteen miles in length, which suddenly burst open in 1868, to quite small pits, perhaps a hundred feet deep, and completely hidden by rank vegetation, chiefly by ferns, which love the warm steam. \* \* \*

On the following morning we descended, by a steep path leading down the face of the crag, from the hotel to the bed of the crater, which lies about 600 feet below, forming a vast pit, which, by the lowest computation, is nine miles in circumference, and inclosed by a wall of crags all about the same height. At the furthest side of this great crater lies that inner crater known as the Halemaumau, or House of Everlasting Burning, which is commonly described as the Lake, or Lakes of Fire, and which, though constantly varying, averages about three miles in circumference. As seen from above, the bed of the outer crater resembles a dark bluish-gray lake, being apparently a level surface; but on a nearer approach we found it to be a bed of extremely irregular black lava, contorted into all manner of forms, such as huge coils of rope, folds of rich black satin drapery, waves of glistening black glass, forming a thin iridescent coating to a sort of bubbly red lava; and here and there the lava had flowed over ridges so steep that in cooling it had assumed the appearance of a perfectly petrified waterfall. We saw plainly where successive lava flows overlapped one another, the currents often flowing in opposite directions, showing where the fires had found temporary vent by some newly formed lake or chimney. But whatever by-play of this sort they may indulge in, the one centre of ceaseless activity is the Halemaumau, which consequently is continually varying in all its features. Sometimes it is one vast lake of fire; sometimes, two; rarely, only a deep pit with no fire at all. In any case, the level of the fire

is always varying; then, again, the pit may be simply a deep gulf, or chasm, without any encircling edge of crag, and within a few weeks the forces at work below will upheave great lava cliffs to a height of 500 feet, and a little later will so undermine the crags that they topple over into the lake and bury its fires, till they are themselves molten afresh. Thus the works of construction and destruction are ever going on, hand in hand.

(To be continued.)

From the British Friend.

### MY VOYAGE BY THE "BATAVIA."

(Psalm cvii. 21-30.)

I left New York by the Cunard steamer *Batavia* on the 19th of First month, my dear cousin, S. B. Satterthwaite, as we knelt together in my little state-room before starting, praying for me, that if according to His will, the Lord would smooth the way before our vessel, but "if He sent 'stormy wind fulfilling His will,' that He would keep me in His peace, and make use of me to some on board that ship." The first three days of our voyage were very pleasant, and we were able to be much on deck. Rough weather then set in, and went on increasing. The night of the 25th was exceedingly stormy, the seas striking the *Batavia*, and making her shudder from stem to stern. The mad whirr of the propeller when lifted out of the water, and the excessive rolling, made sleep out of the question. Whilst lying there in the darkness, holding on to my berth to prevent being rolled out, eternity felt very near. In that testing time I felt I was an "unprofitable servant," and that no holiness or good works of my own could stand before the Holy God. I pleaded afresh that God would accept for me the atoning blood of Jesus, and the answer was full and perfect peace. All fear was taken away, and I could, with full heart, praise the Lord for His wondrous love to us in Christ Jesus.

About 3 A. M. on the 26th, being then about 860 miles from Fastnet Light, on the Irish coast, the machinery stopped with a crash, and we soon knew the shaft was broken near the propeller. Having now no help from steam, the ship tossed and rolled all the more in the trough of the sea. Captain Hozelzan, who never lost his coolness and cheerfulness, soon had some sails set, and when we went on deck in the morning, told us he quite hoped to navigate the ship to Queenstown, not many days overdue. The broken propeller, however, could not be got rid of, and kept knocking against the stern-post in an alarming way.

On the second day after the accident, the weather being somewhat moderated, a boat, manned by four brave seamen and the chief officer, was let down to investigate the state of matters at the stern. All afternoon the engineers worked from above, trying to brace up the propeller, and succeeded in stopping the knocking; in place of which the water, rushing between, made, we supposed, a little whirlpool, and caused a dismal and prolonged wail or yell which continued without intermission day and night. It soon became evident that the propeller interfered with the steering, and that though they could keep the ship steady, they could not turn her. The mid-day observation also showed that the north wind and the current were drifting us south-west, quite out of the track of the ocean steamers. Our prospects were now depressing in the extreme, the weather continued as rough as ever, and no sign of help visible. The wonderfully truthful description by David in the 107th Psalm, 25th to 27th verses, exactly expressed our condition.

On the morning of the 28th the promise in my Daily Light Text Book was, "As thy days, so shall thy strength be"—and gave me unspeakable comfort. When I got home I found a note from a dear friend in England, written on the 28th, saying that she had read that text in her Daily Light that morning, and had prayed for me that whatever was my position that day, I might realize it as my experience. So the prayer which rose from that loving heart more than a thousand miles away, was answered in blessing to me tossed on that stormy ocean. Later on in the day, the promise, "I will deliver thee, and thou shalt glorify Me," was brought to my mind with power. Every time I opened my little Testament my eyes fell on Rom. iv. 21—"Being fully persuaded that what He had promised He was able also to perform." I could only say with thankful heart, "Yes, Lord, I am fully persuaded that Thou wilt deliver us."

The very next morning at daybreak, the *Columbia*, Anchor Liner, hove in sight, and we were soon clinging to our state-room windows to look at her, feeling the Lord had sent her for our deliverance. But the difficulties of attaching two ships for towing amid the Atlantic waves are tremendous. The officers and crews of both vessels worked without intermission the whole day, only to see the strongest hawsers snap like string, and when the darkness put an end to their labors, the *Batavia* was still rolling helplessly about, with, however, the friendly lights of the *Columbia* as near as was safe, cheering us with the thought that we were not alone on that great ocean. All

that day the account of Paul's shipwreck was much on my mind, with the assurance of deliverance; but again and again the verse would come up, "Howbeit we must be cast upon a certain island." This seemed very strange to me, as we thought the *Columbia* would tow us to Queenstown; but in the evening we learned that our captain had decided we should be towed to the Azores, as the weather was likely to be less stormy further south, and the distance was several hundred miles shorter, the *Batavia* having drifted to 1020 miles from Fastnet when the *Columbia* met her. We all felt the wisdom of this decision, although taken in a different direction from the land we wished so much to reach. The next morning, First-day, was considerably calmer, so a strong steel hawser and chain were got across, and we were towed southwards. But just before dusk the steel hawser snapped, and both vessels had to lie to another night.

Next morning a final attempt was made to get the great anchor chain of the *Batavia* across, and through the energy and skill of the chief officer, successfully—the Captain of the *Columbia* very skilfully backed his ship to near the bows of the *Batavia*. But here we encountered a new and sudden danger. Before the *Columbia* moved on, the heavy chain dropping down into the water, almost caught the *Columbia's* propeller. Had this been the case, the two ships would have been brought into collision, and the result would have been frightful. From this danger also the Lord delivered us, and we were towed safely southwards, though some days very slowly on account of adverse winds.

On the 2nd of Second month, just a week after the accident, the wind being astern, the bracing of the propeller gave way, and the thundering knocks commenced again, causing much alarm. At last, about 6 p. m., with a shock as though the stern was carried away, the propeller sank to the ocean depths. The shock put out the lights in the under saloon, and one of the steward boys, who had been reading there, rushed at full speed through the upper saloon, and being asked where he was going, said, "To No. 5 boat." It was great relief to find on sounding that the great mass of metal had fallen away without damaging the stern post, and we moved along much more quietly afterwards.

On the 4th we passed a steamer sailing N. E., the only one, except the *Columbia*, we had seen for a fortnight, and signalled to "report." This was a great satisfaction, as to almost every one on board, passengers, officers, and crew, the impossibility of send-

ing tidings to anxious friends was the most distressing part of our experience.

The next morning we cast anchor in Fayal Channel, with thankful hearts to God for His great deliverance. We were, however, disappointed to find that the mail steamer to Lisbon did not sail for nine days, and also that the Portuguese authorities put us in quarantine for five days. Through the efforts, however, of the English and American Consuls, after three days the yellow flag was hauled down, and, as the anchorage was not very safe, our captain, who treated us throughout with great kindness and courtesy, sent the passengers ashore to a hotel to await the steamer. The little city of Horta, in Fayal, is very foreign looking, and the people picturesque in costume. It was a great pleasure to ramble about the beautiful gardens of the American Consulate, amid the tropical fruits, flowers, and trees. Yet it was with little regret we went on board the mail steamer *Azor*, for a week's voyage to Lisbon, calling on the way at San Jorge, Graciosa, Terceira, and St. Michael's to take in cargo. At the latter island, famous for its orange groves, we were crowded up with Portuguese passengers, who being very bad sailors, our voyage was not over comfortable. At Lisbon we were met by the Cunard agent, who transferred us to the English steamer *Malaga*, in which we had a most comfortable voyage of five days, landing at Plymouth, 26th of Second month, five weeks and three days after leaving New York. During my short stay there, I was delighted to visit Agnes Weston's Sailor's Rest at Devonport, and to hear of her active temperance work among the seamen and boys of the Navy. Everything was bright, cheerful, and home like—having restaurant, sailors' cabins, reading rooms, Gospel Hall, and places of recreation for the boys. On reaching home I found my dear friend, A. A. Bryson, on account of whose dangerous illness I had been summoned home, considerably better, so that gratitude filled my heart for all the loving kindness of the Lord.

M. WHITE.

Glasgow.

#### "BIBLE FIRST, PAPA."

"About forty years ago, a Christian man sat at his fireside in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not yet begun; and waiting for his breakfast, it may be, the father took up the daily paper to read. The boy at once, climbing up into his lap, snatched away the paper, exclaiming,

'No, no, papa! Bible first—Bible first, papa!' That lesson, taught by a little child, was probably a turning point in the life of that man. Death soon came and rudely tore away the sweet little preacher; but his morning sermon was never forgotten. The business man, in his loneliness and sorrow, went forth to do his work for Christ. 'Bible first, papa,' was ever ringing in his ears. It became the motto of his life. He was exceedingly prospered in his business. Wealth accumulated; business increased; friends multiplied. But uppermost in that man's heart was the precious word of God. He read and studied it. As teacher and superintendent in the Sabbath-school, he taught it. He did more than this—he practised its precepts."

The gentleman referred to was the well known locomotive-engine builder, Matthias W. Baldwin, of Philadelphia. Would not the child's cry, "Bible first!" be an excellent motto for every Sunday-school teacher in the land?—*Peter Stryker in S. S. Times*

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## FRIENDS' REVIEW.

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PHILADELPHIA, FIFTH MO. 14, 1881.

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In several of the religious journals there has been discussion as to whether the attendance at places of worship has declined in the last ten or twenty years. The conclusion reached appears to be that except in the case of the congregations of some very able and popular preachers, the proportion of attenders of Protestant worship is decidedly less than formerly in several of our large cities, and in New England in rural districts also. Meanwhile the Roman Catholic meeting-houses increase faster than all others in several of the large cities; and the adherents of that society are gaining more rapidly than any other. It is stated that forty years ago one-half of the people of New York city were regular or occasional attendants at some Protestant church; now only one-quarter.

Is it that the religion of Christ has changed or men's opinions, that many glide along on the current of the times so lightly? The true follower of Christ still serves with reverence and godly fear, while he rejoices in hope. He does not seek to sail as closely to the world as possible, lest he be enchanted by her syren voice, but "comes out and is separate." His sentiment towards balls, grand parties, dances, theatres, circuses and operas is, "O my soul, come not thou into their secret; unto their assembly, mine honor, be

not thou united." He shows his faith by obedience to God's voice in the Bible and in his soul. He guards his words, and avoids the foolish talking and jesting which are unbecoming to a saint. Even though young, he is sober-minded. Though courteous he abhors flattery, and speaks the truth to his neighbor, avoiding all equivocation. He attends religious meetings with sacred regularity, seeking communion with God and His people, not forsaking assembling with them because it is hot, or rainy, or because business or some social pleasure interferes. He is scrupulously honest and exact in money matters, and very careful how he incurs a debt. His promise is better than many men's oaths. He does not question the divine authority of the Bible, but with Christ his Lord, he honors the Old Testament, and accepts it as well as the New, as containing the words of God. He esteems ceremonies lightly, but the worship and service of God much. He admits no priest to become between him and God but Christ; and knows that through Him all who believe have access by the one Spirit unto the Father. Thus he needs not to turn back to the errors into which the world, the flesh and the devil, led the professing church in the dark ages of its apostasy. He is afraid of observing so-called holy days, invented in Romish darkness, lest he or others should Judaize or paganize. But he has no fears lest science should shake one jot or tittle of God's truth, nor that Christianity has lost any of its primal God-given power to bless and save the world.

By faith he sees Him who is invisible, and is "always confident," "knowing that to be absent from the body is to be present with the Lord."

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SARAH B. SATTERTHWAITE closed her extensive and very useful visit to Friends in this country, and sailed on the 4th inst. from New York. At a parting meeting at a Friend's house in Philadelphia on the evening of the 2d instant she expressed the deep interest and Christian love she felt for Friends in this land among whom she had been, and that the watchword for those present, (applicable also to others,) was, to "stand fast in the Lord." She desired that each might steadily pursue the path of duty daily opened before us, not looking out upon difficulties or discouragements, but simply trusting in the Lord's power, and doing with our might and His assisting grace that which lay next in our path. A strong feeling of Christian regard and fellowship, on the part of many, with prayers for blessings upon her future life follow her on leaving for her native land.

THE ANNUAL REPORT of the Pennsylvania Hospital for the Insane, made by Dr. Thomas S. Kirkbride, who for forty years has been the able Superintendent of the Institution, has some points of interest for the general reader. It appears that men are more liable to insanity than women at all ages from 10 years to 80. Although inferences cannot be drawn accurately from the statistics of occupation, it is curious to note that clerks have furnished the most patients, and next, in the order named, farmers, merchants, domestic servants, seamstresses, and day laborers. The number of lawyers was slightly larger than of physicians and nearly twice that of ministers. Those assigned no occupation have furnished more than any other class, as if a busy, useful life might be more free from disease of the brain than one of ease and comparative idleness; or it may be this class were more able to meet the expense of hospital treatment.

The wives of farmers and merchants have suffered alike; and the daughters of farmers less than those of merchants. Of teachers 53 were men and 109 women, as if the latter bore less well the wear of their important duties. Among males the married and single were nearly equal, but the married women seem to have suffered more often than the single. Of all the causes assigned for insanity ill health supplies more than one-fifth.

Where the emotions were concerned, women have suffered more than men in the proportion of twice as many from disappointed affections, more than thrice as many from grief, &c., and nearly twice as many from religious excitement.

Intemperance has 10½ per cent. of all the cases attributed to it, the men being 721 in number and the women 58.

The curability of the disease of insanity is shown by the discharge, out of a total of 8280, in the forty years covered by the statistics, of 3768 cases as well, and 1989 improved. The vast improvements in the treatment of the insane and in the accommodations for their care and restoration, during these forty years, are noted by Dr. Kirkbride, and he regards many questions of management of such institutions as solved, while he anticipates an ever continued advance in other respects.

The great lesson of the report is that a proper use of all our powers, care for health, avoidance of excesses, and a firm reliance on the goodness and wisdom of God in all the events of life, will go far to prevent those diseased states of the brain which accompany insanity.

#### DIED.

MILLER.—On the 6th of Third mo., 1881, at the residence of her son, near Huntsville, Randolph Co., Ind., Rebecca Miller, widow of Robert Miller, aged 77 years; a member of Cherry Grove Monthly Meeting. During her long life she was a humble follower of our dear Lord and Master. Having in early life experienced pardon and redemption through the sacrifice made on the cross by our now risen and glorified Redeemer, she was enabled to walk by faith, realizing the keeping power of the Holy Spirit, of which she often spoke with a heart overflowing with love and gratitude. Her friends have the assurance that she was prepared for a home in glory.

NICHOLS.—On the 7th of Third mo., 1881, Virgil

F. Nichols, aged 1 year and 5 months, son of Simeon L. and Caroline Nichols; members of Cherry Grove Monthly Meeting, Ind.

WORTH.—At his residence, near Iowa Falls, Iowa, Third mo. 30th, 1881, Isaiah G. Worth, a minister and member of Rocksylvania Monthly Meeting, aged 58 years. He was a devoted servant of the Lord; diligent in the attendance of all our religious meetings as long as his health permitted. His ministry was clear and concise, and he was firm in the conviction that the religious principles of Friends were those of Christianity, and jealous that these should be maintained in purity and simplicity. In the fall of 1873 he was liberated for religious service within the limits of Kansas Yearly Meeting, also to visit the Indians in Indian Territory. He was absent from his home on this mission nearly two years, laboring, much of the time, for the elevation of the Indian, as way opened therefor. Throughout his illness he manifested the fulfilment of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

Christian Worker please copy.

TAYLOR.—On the 24th of Fourth mo., 1881, aged 52 years, Ruth L. Taylor, wife of George W. Taylor, and daughter of Samuel Leeds, late of Westfield, N. J. Her quiet and innocent Christian life and conversation endeared her to her numerous relatives and friends. She was possessed of much energy and executive ability, which she made effective in every duty of life. She had a severe attack of palpitation of the heart in the spring of 1877, from which she recovered slowly, and enjoyed apparent good health until this last attack, which in three weeks terminated in death. During her illness she said to her sorrowing husband, "All is peace." In that peace, we humbly trust, she calmly reposes in the bosom of Jesus.

NEW YORK YEARLY MEETING, at Glens Falls, commences with meeting of Ministers and Elders Fifth-day, 26th instant, at 11 A. M. Representative Meeting same day 7 P. M., and regular meeting for business Sixth-day, 27th instant, 10 A. M. Citizens' Steamboat Line to Troy, leaving foot of Christopher street, North River, at 6 P. M., and Delaware and Hudson Railway, will carry Friends to Glens Falls and return for four dollars the round trip. Tickets obtained at the wharf good from Fifth mo. 24th to Sixth mo. 6th inclusive. The boat to Troy on Fourth day night, 25th, will call for passengers at Newburgh about 10 P. M.; and the boat to New York the night of the closing day of the Yearly Meeting will leave passengers at the same place. Those desiring to secure state rooms in advance address G. M. Lewis, General Passenger Agent, Christopher street, North River, New York.

T. W. LADD.

New York, Fifth mo. 10th, 1881.

NEW ENGLAND YEARLY MEETING is to be held at Portland, Maine, commencing Sixth mo. 11th, 1881. Arrangements have been made with the Eastern and Boston and Maine Railroads to carry those attending the Yearly Meeting at half price. Free return tickets will be furnished at Portland.

#### LECTURE ON RACINE.

SAMUEL BRUN, S. B., Instructor in French at Haverford College, will give a public lecture on Racine in Alumni Hall on Fourth-day evening, the 18th inst., at 7½ o'clock. It will be illustrated by Readings, as also a lecture on Corneille on the 11th inst.

## RELIGIOUS INTELLIGENCE.

ON the 25th of Fourth mo., Captain R. H. Pratt brought twenty of the pupils of the United States Indian school at Carlisle Barracks, Pennsylvania, to Philadelphia. They first went to the Zoological Garden, where they were met by a number of young ladies who escorted the girls of the party through the garden. The Indian children enjoyed highly the sight of the animals, some of which were quite new to them. They afterwards visited Girard College for orphans, and the Institution for the Deaf and Dumb. In the evening a public meeting was held at the hall of the Y. M. C. Association, which was filled to overflowing by a most interested and appreciative audience. Ex-Governor Hartranft presided, and brief addresses were made by the Chairman, Capt. Pratt, General Miles, and some others.

A military post for eighty years, Carlisle Barracks are now occupied as a school for 287 Indian children brought thither from twenty-three tribes. Most of the pupils are the children of the chiefs and head men of their tribes, and many of them from nomadic bands such as the Sioux, Kiowas, Comanches, Cheyennes, &c. The boys make harness, of which \$3500 worth has been sent to various Agencies from Carlisle. 350 dozen of tin ware have also been made, beside garments for men and women. One boy had learned the trade of a tailor, had made the suit he wore, and could do as much in a day as an expert sewing woman. Specimens of carpenter work were shown, and Captain Pratt expects to erect a new hall for the girls, the work to be done by his own corps of boys under the direction of his master carpenter. The audience was delighted to hear the boys tell their own story in English one after another, while the seven little girls sang a hymn very sweetly.

Two of the young men were sons of chiefs who had been killed by white men. One young man, a Creek, is a student at Dickinson College, and leads a class of sixty white boys in Latin. In the summer Capt. Pratt sends out his boys to farmers, who take them into their houses, give them work, and an insight into the every day life of a civilized community.

Captain Pratt feels the most assured confidence that his work is guided by Divine Providence, and that the problem of Indian Christianization is certain to go rapidly forward to a right solution.

That so noted an Indian fighter as General Miles, and Captain Pratt also once engaged in military movements against refractory Indians, should be advocating their industrial and Christian education and the turning of a dozen army barracks into schools like Carlisle, is certainly a pleasing fact. Both at Carlisle and Hampton, Bible and other Christian instruction is given, and the pupils so far accept it in many instances as to consider themselves as "on the Bible road" instead of adherents to the religious superstitions of their fathers.

THE *Christian Union* gives a not very favorable account of the moral and religious changes in Bulgaria consequent upon its erection into an independent State. Education is much sought and school-houses erected, while places of worship want repair. The increase of infidelity is greater than that of piety. Sabbath-breaking has much increased. But as the missions flourish

and copies of the Scriptures are bought and read, it may be that a better day is near.

A SCHEME of Jewish colonization in Palestine contemplates "the establishment," says *The Christianian*, "of a province which shall not be independent of the rights of the Sultan, while it shall possess an administrative economy." The region of land selected will be about a million and a half of acres; it comprises the fine pasture lands in the Bashan of Scripture, the fertile plains and mountains of Gilead, and the valley of the Jordan. The capital will be £1,000,000.

THE permission for the free distribution of the Bible in Russ, by the late Emperor of Russia, appears to have borne fruit in an increasing number of the people of the Empire taking Scripture as their guide in religion. The London *Times* states that the sects seeking a purer Christianity than the national Greek Church are constantly on the increase in Russia, and now number 14,000,000 souls.

## TEMPERANCE NOTES.

IN Iowa a constitutional amendment for prohibition passed the last Legislature, but must again pass it before being submitted to the people for their adoption. In the meanwhile the liquor dealers are making ready for the contest.

THE bill to submit a prohibitory amendment to the people of Pennsylvania passed the House of Representatives by a large majority. But it is very doubtful if it will be passed by the Senate.

ON the 16th ult. Governor St. John, of Kansas, gave an address at the hall of the Y. M. C. Association, Philadelphia, on "The exodus of the colored people from the South, and the exodus of rum from Kansas." The latter part of his address is thus reported by the *Ledger*:

Passing to his subject of prohibition, the Governor took the ground that the sale of intoxicating liquors as a beverage was either absolutely right or absolutely wrong. If it was right, it should go on as any other lawful business, without limitation. If it was wrong, no license system could meet it. For ten years the Prohibitionists of Kansas have been at work, beginning with a local option law. In some counties there has never been a saloon licensed, in others there have been none licensed for some years. "In the town of Olathe, where I live, we were defeated six years in succession, but the seventh year we got a local option law. The ministers all worked for it. It went into effect on the 1st day of January, 1878. At that time we had five saloons in Olathe, each paying \$500 license apiece. Fears were expressed that we could not pay town expenses without the revenue from liquor. I said I would rather walk in mud up to my knees than walk on a sidewalk built at the expense of the souls of my fellow men. In the last year of the license system in Olathe, we had fifty-four men in the calaboose. Next year there were but eighteen; in 1879 but eleven; last year only nine, and since January 1, 1881, there has not been a single case of drunkenness in that town, and Olathe has a calaboose for sale! We have \$2000 in the treasury, and town scrip is worth one hundred cents in gold on the dollar."

The speaker took the ground that prohibition does prohibit, although Bangor, Maine, was

cited to the contrary. If you drive liquor-selling under ground and force it to hide itself in cellars and out of the way places, it is so much clear gain. If you deprive it of respectability and protection, even if you do not kill it entirely, you put it out of the way to do open mischief. As regards this mischief the speaker told a touching story. A woman came to his office to ask for a pardon for her husband, who was serving out a ten years' imprisonment for having murdered a man in a drunken spree. She told him they had come out to Kansas and were prospering in business. They had six children and a happy home. Between their house and their shop, in due time, a liquor saloon was put up, where there had been none before. Her husband began to drop in there, to play cards, for drinks, at first. He went on from bad to worse, until finally he killed a man, in a tavern brawl. "Now, sir," she said, "he has served out five years of his sentence. Three of my children are dead; the oldest, that has been my main help since his father was in prison, is dead. I ask that you let my husband come out. His petition for pardon is signed by the Judge that tried him, the prosecuting attorney and other citizens. I ask that the State, that put that tavern there, shall take half his sentence." The Governor signed the pardon. The good effects of the Kansas Prohibition bill were already shown, as many of the saloon keepers were leaving the State and going over to Missouri. The Prohibition bill passed the Senate unanimously, the opposition of the liquor interests being reserved to make the fight in the House. It wanted one vote of the necessary two-thirds, when a black-eyed little woman went swiftly up the aisle and appealed to her husband, a Democratic member, to change his vote from no to aye for her sake. The member voted for his wife and the bill went through. In this, as throughout his remarks, the Governor bore strongly on the effect that would come about to the temperance movement if women did their own voting.

The speaker was inclined to treat rather humorously the charges against the Kansas law, as prohibiting the use of wine in the sacrament, and affirmed that this interpretation had been started in the West by the liquor interest.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

LESSON ix.

Fifth month 29th, 1881.

PARABLE OF THE POUNDS.

Luke xix. 11-27.

GOLDEN TEXT.—"So then every one of us shall give account of himself to God."—Rom. xiv. 12.

After the events of the last lesson our Lord blessed the little children brought to Him; taught the rich young ruler that he must give up all and follow Him to have eternal life, and that all who do give their hearts and lives to Him shall have a hundredfold in this life, and life eternal. He healed blind Bartimeus as He came into Jericho; went with Zaccheus to his house and saved him. He was coming back from Perea, beyond Jordan, by the way of Jericho, and going up to Jerusalem. He had come near to Jerusalem, and the people about Him began to expect that He would at once declare Himself King of the Jews, and

set up an earthly, outward kingdom of God in the land. Because this was in their minds, and they were expecting such things, He spoke the parable which forms the lesson, to teach them that He was going away to heaven, and that His outward reign would not come at once.

The time was about a week or ten days before His crucifixion, and the place most likely at Jericho, just as He left the house of Zaccheus.

### THE LESSON.

Verse 11. *And as they heard these things.* As the multitude listened to what He said at the house of Zaccheus. *He added and spake a parable.* This parable is somewhat like that of the talents in Matt. xxv. 14-30, but is really distinct from it. *Because He was nigh to Jerusalem.* Jerusalem was the capital of their country, the city of God, where the temple was. *And because they thought that the kingdom of God should immediately appear.* The people had seen so many miracles, and the disciples were so sure Jesus was the Messiah, that all began to expect He would go right up to Jerusalem and proclaim Himself King.

12. *He said therefore.* He wished to teach them that His kingdom would not appear at once as an outward reign; that He must first go far away; that His cause would meet with opposition; that His disciples would have to work long for His cause, and that people would be rewarded for faithful service for Him, or punished for opposing Him, and rejecting His claims as King.

*A certain nobleman.* One of noble birth, having a right to princely station, and a fitting illustration of Jesus Himself, who was heir of David's throne and Son of God. *Went into a far country, to receive for himself a kingdom and to return.* Our Lord uses an illustration drawn from the events of His time. Archelaus, mentioned in his father Herod's last will as his successor in the kingdom of Judea, went to Rome to have the Emperor confirm his claims against those of his brother Antipas, mentioned in a previous will. While Archelaus was gone, the citizens of Judea appointed an embassy to go to Rome and oppose his claims, virtually saying, "We will not have this man to rule over us." He was made ethnarch, not king, and had a palace at Jericho. Our Lord taught also that He would die, go to heaven, there wait His appointed time and return.

13. *And he called his ten servants; or rather ten of his servants. And delivered unto them ten pounds.* Ten minæ, in Greek. A mina was worth \$15 to \$20.

*And said, occupy till I come.* He gave a small and equal sum to each, to be used in His absence, as a test of fidelity. Thus each of us has health, time, powers of body and of mind, influence over others, and gifts of grace which we must use for our Lord. To occupy, is to traffic with; and we are to trade with all our Lord has given us till He returns. If His people busily and silently use their gifts the world will be prepared for His coming suddenly, to bring in His kingdom openly.

14. *But his citizens hated him.* The Jews were our Lord's own people according to the flesh, and represented the "citizens;" but so also do all who hatefully deny His claims.

*And sent a message after him.* The saying, We have no king but Cæsar, the stoning of Stephen, and persecution of Christ's people by Paul, were so many messages to Christ of hate and denial.

*We will not have:* means we will not to have; our will is directly opposed to Him. *This man:* used contemptuously. *To reign over us.* Christ is King. He has the right to rule over our hearts, our thoughts, our wills. Those who know most of His love delight most to have Him reign in their lives, "and crown Him Lord of all."

15. *When he was returned.* In the times of the Romans those who received a kingdom at Rome would afterwards reward their friends with the government of cities, or other high offices; and punish those who had opposed their elevation to the throne. Our Lord points forward to the long time between His ascension and His final coming to judgment, when the kingdom will be fully His.

*To whom he had given the money.* Not weapons to fight with, but peaceful gifts, to be used for blessing to others.

*That he might know how much each had gained by trading:* literally, "what business each had carried on." (Stier).

16. *Then came the first, saying, Lord, thy pound hath gained ten pounds.* The servant does not say, "I made ten pounds," but humbly ascribes it all to the Lord's gift, "Thy pound" has done it. The Lord's people are aided by His Spirit to do good works, which are yet rewarded by Him in proportion to our faithfulness.

17. *Have thou authority over ten cities.* "Cyrus the Great bestowed upon Pytharchotus the Cyzican, his favorite, seven cities." (Whedon.) He who serves Christ faithfully in small things is fitted even here for greater duties. We may expect that those who so serve in this life will have much higher service in heaven.

18, 19. *Five pounds*—five cities. The glory and happiness of each in heaven may be proportioned to usefulness here, and to the greater capacity for holy enjoyment thus gained.

20. *Lord, behold, here is thy pound.* Some people say, I never did any harm. Even if this were true, it would not excuse them,—it would still mean that they had wasted all God's gifts for a whole life-time. *Which I have kept laid up in a napkin.* He boasts of keeping it, wrapped up in a linen handkerchief, where it was of no use to anybody.

21. *For I feared thee.* The slothful man says there is a lion in the way; he finds some excuse to do nothing.

*An austere man.* He thought his lord a harsh, exacting man, whom he could not hope to please, who unjustly asked for returns from his servants which they could not render. This is the way the sinner looks upon the Lord Jesus. He complains and thinks hardly of Him, instead of giving willing service for His great love.

22. *Out of thine own mouth will I judge thee, thou wicked servant.* If he knew that God was severe and strict he should have taken the more pains to use His gifts, and have been prepared to make a good return. He who neglects to serve God is not harmless but wicked.

23. *Wherefore then gavest thou not my money into the bank.* If thou thought as thou said, why not put my money into the hands of a broker to

trade with. *Usury:* interest, or amount paid for the use of money.

24. *Them that stood by:* represents the angels. *Take from him the pound, and give it to him that hath ten pounds.* When one man or one church omits to use God's opportunities, these are given to another.

25. *(And they said unto him, Lord, he hath ten pounds).* An interruption, which was not noticed by the lord; for no one has a right to question God's free gifts to another.

26. Every one who is faithful in doing what he can for the Lord, though it be only to give a cup of cold water to a disciple, will be stronger to do the next service, and have more grace and opportunity given him.

He who does not use his knowledge, money or power for Christ, grows more timid, falls under Satan's control, gets discouraged or selfish, and loses what little power he had.

27. Eastern kings are severe in their punishments. Here the lesson is that after the church is judged, then those who have willfully rejected Christ will receive even greater punishment than the unfaithful servant. The wrath of the Lamb is a fearful expression; as if those who return hate and rebellion for such tender love must at last see the Lamb lay aside His mercy to punish them as enemies of all righteousness.

#### SUGGESTIONS.

1st. Our Lord will surely return and judge us, according as we have faithfully used His gifts, or have neglected to do so.

2nd. Each has abilities to be employed for Christ; none are excused because they have only one pound.

3rd. People sometimes make no profession of religion and think they are thus excused; but both servants and enemies are to be called to an account.

4th. Our Judge is a King. He can reward most royally, or punish severely.

5th. Those who serve Christ well here have an hundredfold in this life, and have greater capacity to enjoy heaven forever. Those who are afraid through unbelief to serve Christ, and waste their time, will be called wicked.

6th. Our Lord is not a harsh Master, but a most loving, tender Friend, who gives all grace and help to those willing to serve Him.

7th. If we use the powers and grace God gives us we shall grow stronger, and be fit for higher duties.

8th. He who neglects to do what the Lord would enable him to do, loses what little power he had.

9th. God expects us to act freely from our own choice. Without this there could be no virtue. Daniel Webster once said, "The most important thought I ever had was my individual responsibility to God."

#### HAVERFORD GYMNASIUM.

Haverford College welcomed to its charming grounds on Seventh-day afternoon, Fourth mo. 30th, many of its friends and former students, on the occasion of the re-opening of the gymnasium, which for some months past has been undergoing extensive alterations and repairs, and has been furnished with improved apparatus,

designed by D. A. Sargent, M. D., Professor of Physical Training at Harvard University. The work was done under the supervision of a Committee of the Board, and of Albert G. Ladd, M. D., Instructor in Physical Culture at the College.

The exercises were held in Alumni Hall, beginning at 4.45 o'clock. President Chase, in suitable words, introduced Prof. Sargent, who gave a comprehensive and very interesting lecture upon the subject of physical training in its physiological and hygienic aspects. Within the brief limits of his lecture he gave much valuable and suggestive information upon health as developed and promoted by exercise, and pointed out the errors and ill consequences resulting from ignorance of our physical structure. His remarks were listened to with attention and interest by his audience.

Dr. Ladd then briefly stated the system to be pursued in his management of the new gymnasium, and explained how the muscles of every part of the body were developed by the various pieces of apparatus.

Resolutions of thanks to the Managers and friends of the College were offered by a member of the Senior class, and briefly responded to by a member of the Committee.

The meeting then adjourned to the gymnasium, where some time was spent in examining the room and apparatus. The room is 90 feet long by 30 feet wide and 14 feet high, and is handsomely finished in yellow pine, and lighted on three sides with large windows. Much satisfaction was expressed with the appearance of the room, and with the neat and simple but evidently efficient apparatus.

#### NEW GARDEN SCHOOL.

The summer term of New Garden School opened on the 25th ult. with a better prospect than we have had for years. The number the first week was about sixty, boarders forty-four. As some do not enter promptly at the beginning of the term, we may expect at least seventy in school during the summer. The number of pupils who board in the building being larger than usual, it became necessary to make additional arrangements for their accommodation. This increase of interest, which has been constantly going on for the last few years, is a source of encouragement to those interested in higher education in our Yearly Meeting, and demonstrates the inadequacy of the present buildings to meet the demands of our day.

There has been introduced, besides the usual studies in the school, a class in Higher English, Lounsbury's History of the English Language.

L. L. HOBBS.

New Garden, N. C., Fifth mo. 2d.

O'er wayward childhood wouldst thou hold firm rule,  
And sun thee in the light of happy faces—

Love, Hope, and Patience, these must be thy graces,  
And in thine own heart let them first keep school.

—Coleridge.

## CORRESPONDENCE.

WINCHESTER Quarterly Meeting began with the meeting of Ministers and Elders on Sixth-day, the 22d ult., at 10½ o'clock.

A Bible School Conference was held at 9½ o'clock on Seventh-day morning. Six schools continued all winter, and nearly all have organized for the summer. It is expected to hold a like conference each quarter.

Visiting Ministers were Isaiah Jay, Julia Ann McCool, Sarah Coate, Mary H. Rogers and Miriam Hough. These, with some of our home ministers, were acceptably engaged in gospel labor. M. H. Rogers has been holding meetings at Winchester with good success.

There was not much business came before the meeting. Fifty persons pledged ten cents a month for the spread of the gospel in our limits. It is hoped the number will be considerably increased.

A series of meetings have been held recently at Muncie, Geneva and Briant, with some success.

E. C. T.

Portland, Indiana

We have been enjoying the company of William Allen and his companion, Rufus Garrett, both of Ontario, who held an eight days' series of meetings at this place, commencing Fourth mo. 17th. They were well attended, much interest manifested, and we believe lasting benefit has been received. They are now laboring in other parts of this (Ferrisburg) Q. M.

M. S. KNOWLES.

East Farnham, Prov. of Quebec, Fifth mo. 2d, 1881.

At Abington Quarterly Meeting, held at Germantown, Philada., Fifth mo. 5th, several Friends from a distance were present. Among these were Sarah Linton, of Indiana; Daniel Barker and Perrin Reynolds, of North Carolina; Elwood Dean, of Ohio, and Joseph S. Elkinton and Edward Sharpless, of Philadelphia; several of whom were engaged in speaking and prayer. In the business meeting a committee to visit the subordinate meetings made a report, was continued and encouraged to faithfulness in the service.

#### TREATMENT OF CRIMINALS.

Two points in the treatment of crime appear to have been established lately, the first that there is a special difficulty in enforcing the extreme penalty of the law, both in Europe and America; the other that the wretched jail system of the United States furnishes such a successful school of crime, sustained by the taxes of the people, that crime is increasing in some of the States

much more rapidly than the population. Statistics carefully collected and published by the Howard Association in England make it appear that in Austria between 1870-79, only 16 persons were executed out of 806 convicted of murder. In France during the same period 93 were executed out of 198; in Spain, from 1868 to 1877, out of 291 sentenced, 126 were executed; in Sweden, from 1869 to 1878, out of 32 sentenced, only 3 were executed; in Norway (1867-1878) 3 were executed out of 14 sentenced; in Denmark (1868-1877) one out of 94; in Italy, of about 1600 homicides annually, very few were followed by execution, or any severe punishment whatever. In North Germany in the decade 1869-78, 484 were sentenced for homicide and one executed.

"In the United States about 2500 murders per annum were committed, with about 100 executions and about 100 'lynchings' per annum. The 'lynchings' occur almost exclusively in the States which retain capital punishment by law."

As to the second position, A. S. Meyrick, in the *Independent*, states that in Massachusetts, Pennsylvania and New Jersey the increase of crime since 1865 has been much greater than the increase in population. As to the cause of this he observes: "One thing, however, is certain. Our penal system, harsh and repressive as it is, administered as it has been for some years past and is now, by officers who scoff at the possibility of reforming the criminals placed in their charge, who insist that every convict is a liar and a hypocrite, and every evidence of amendment on the part of the prisoner part of a cunningly devised scheme for accomplishing a mitigation of his condition or securing the favorable notice of the Court of Pardons, *does not prevent crime*." He regards our common county jail system as a successful school of crime. "The graduates of the tavern and saloon come to the jail by natural processes. The inmates of the jail, kept in idleness, at a heavy public expense, act and re-act upon each other, until the weak become vicious, the vicious become criminal, and the criminal are confirmed and hardened in crime."

A. S. Meyrick proposes that a system in practice in Gloucestershire, England, should be adopted. There, a well-organized police to *prevent* crime, houses of reform for the younger delinquents, and the separation from each other of all persons accused of crime, have brought about a reduction of the number of convicts, from 500 to 600 in 1840, to 176 in 1876, while the population has largely increased.

MUCH contempt is poured upon the opinions of those who are stigmatized as the

"peace-at-any price" party. But the Book may teach us that even these much-abused people have the highest possible precedent to plead. When God stood upon his rights, and claimed his people Israel at Pharaoh's hand, He did indeed make His mighty power known, but not a man of the Egyptian host was led to repentance and converted. But when, in fulfilment of the increasing purpose running through the ages, God revealed Himself as meek and lowly in heart; took upon Him the form of a servant; was seized in the garden and forbore to call His legions of angels; was spit upon and did not consume His mockers with the breath of His mouth; was crucified in weakness and prayed for His murderers; made peace at any price, even by the blood of His cross; then He won the world, and laid the foundations of His everlasting kingdom in the broken hearts of sinners, whose confidence and faith were gained by the love which bare their sins in His own body on the tree.—*London Christian*.

THE QUINCY METHODS OF EDUCATION.—These methods are by no means new, but have been more or less discussed for a century by Pestalozzi, the Edgeworths, and many German authorities, and were formally introduced to this country by Horace Mann in his celebrated reports to the Board of Education. It is the question of theory and practice, head and hand, memory and perception, conservatism and radicalism, the classic and the romantic—in short the polarity in nature which will come up in a thousand differing forms. Theoretically *both* poles must be represented in all ideal work, practically it is a constant question of relation and balance, suiting the method and form of teaching to the special character of the teacher, the pupil and the subject.—*Ex.*

#### WHAT A PENNY WILL DO.

In a London concern, the office-boy owed the clerk three pennies, the clerk owed the cashier two pennies, and the cashier owed the office-boy two pennies. One day the office-boy, having a penny, decided to reduce his indebtedness, and handed it to the clerk, who concluded to pay one-half of his debt by passing it on to the cashier; the cashier returned it to the office-boy saying, "Now I only owe you one penny." The office-boy again paid the penny to the clerk, who gave it back to the cashier, who in turn handed it over to the boy, paying what he owed him, and the boy discharged his entire debt by passing the penny over to the clerk again, thereby squaring accounts all around. Thus one penny, in a few moments time, paid

debts amounting to seven times its value, and was ready for another job of the same sort when it should offer.

The debt paying power of a little money is a most important financial fact. *We fear our readers do not appreciate it.* A thousand of them owe us, we will say, a dollar each for *The Christian*; and we owe the paper-maker the same amount for the sheets on which the papers were printed. When our subscribers pay us we can pay him, then he passes the money to his workmen, or sends it off to buy rags and paper stock, and so quite likely it gets back, some of it, into the hands of the very persons who sent it to us. Now we know how *one* man feels, to be owing money which should be paid, and if a thousand men who owe us feel the same way, *we pity them*, and we think for the relief of human misery, the best that they can do is to *pay promptly for their papers*, and so keep the wheels of business in motion. *What do you think about it?—Boston Christian.*

#### SCIENTIFIC NOTES.

*Water Rocks.*—A singular phenomenon exists on Kotzebue Sound, an inlet of Behring's Strait in Alaska, and which was visited by Kotzebue, Beechey, and by the officers of the *Herald* in 1880. This consists of a mountain of pure ice, covered with a non-conducting layer of moss, vegetable matter and clay, of the period when the wild horse, buffalo and mammoth frequented this region. The ice attains an elevation much beyond any hills or rock-formation visible from its summit, and is interstratified like a rock with the clays, &c. It is pure, except on the surface, has no glacial debris about it, and is devoid of motion. The cliffs rise at the sea front to perhaps one hundred feet, and the hill of ice of which these cliffs form the face attains six hundred or eight hundred feet, a few miles inland, entirely overlooking all the rock-formations of the vicinity.—*Am. Naturalist.*

*Dr. Theobald*, at a recent meeting of the Maryland Academy of Sciences, showed a beetle weighing two grains which moved 1,320 times its own weight.—*Am. Nat.*

In the department of the Gironde, France, American stocks are being introduced into the vineyards to supply the place of the native vines injured by the *Phylloxera*.

*Charles Aldrich*, of Webster City, Iowa, states in the *Am. Naturalist* that the house wren is one of the most valuable birds for destroying insects. For this end he procures thirty or forty cigar boxes, and in the spring sets them in his trees near the garden. The

wrens are almost sure to use them as nesting places, and produce two or three broods of young, all hungry little ones, and to be fed with insects by the parent birds. One pair of wrens has been observed to carry to their young about one thousand insects in a day.

#### FALLING ASLEEP.

Evening is falling asleep in the West,  
Lulling the golden-brown meadows to rest;  
Twinkle like diamonds the stars in the skies,  
Greeting the two little slumbering eyes.

Sweetly sleep; Jesus doth keep;  
And Jesus will give His beloved ones sleep.

Now all the flowers have gone to repose;  
Closed are the sweet cups of lily and rose;  
Blossoms rocked lightly on evening's mild breeze,  
Drowsily, dreamily swinging the trees.

Sweetly sleep; Jesus doth keep;  
And Jesus will give His beloved ones sleep.

Sleep till the flowers shall open once more;  
Sleep till the lark in the morning shall soar;  
Sleep till the morning sun, lighting the skies,  
Bids thee from sweet repose joyfully rise.

Sweetly sleep; Jesus doth keep;  
And Jesus will give His beloved ones sleep.  
*Selected. —From the German.*

#### TWO VACATIONS.

BY ALICE P. ADAMS.

Vacation past,  
Two teachers to their school-rooms came,  
Where eager children thronging fast  
Declared their joy with loud acclaim.

An irksome day  
It was to one, for she had spent  
In foolish sort her holiday,  
And now returned in discontent.

She stitched away  
The precious moments given for rest,  
On needless, frivolous array,  
Unmindful of her soul's behest.

A breathing-space  
She had, indeed, in crowded room  
At fashionable watering-place,  
And this but added to her gloom.

In canyon deep  
The other, with some chosen friends,  
Pitched her white tent near rocky steep  
Where an o'erhanging elder bends.

She climbed the hill,  
Secured the Spanish bayonets tall,  
And scarlet larkspur by the rill  
Close by the murmuring waterfall.

And idly oft,  
In swinging hammock to and fro,  
She watched the sky so blue and soft,  
And rugged mountains crowned with snow.

Her cares forgot,  
Her soul was filled with Nature's lay;  
And to her school-room there came not  
A child more glad and free that day.

—*Practical Teacher.*

**V**ENTNOR COTTAGES, SEA GIRT, N. J., will re-open for the season on the 17th of Fifth month, 1881. The charges will be quite moderate. For terms, &c., address

RACHEL K. LETCHWORTH,  
Sea Girt, Monmouth Co., N. J.  
Or, JOHN LETCHWORTH,  
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#### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 10th inst.

**GREAT BRITAIN.**—John Dillon, an Irish member of the House of Commons, has been arrested in Ireland, under the Coercion act. Justin McCarthy gave notice in the House on the 3rd of his intention to move on an early day that the action of the Irish Executive in arresting a member of Parliament and proclaiming the city of Dublin is an abuse of the powers granted by the Coercion act, and is calculated to arouse disaffection and mar the results of remedial proposals. The motion had not been made up to the 10th inst.

On the 7th, a motion made by an Irish Home Rule member was agreed to, declaring that the House thinks something should be done to improve the dwellings of laborers in Ireland. W. E. Forster said that if the Government could see any way of proposing in the Land bill anything to effect the object of the motion, it would gladly do so. On the 9th, John Bright, in the course of a speech on the Land bill, defended the emigration clauses, saying that if free passage were offered the Irish population, probably all, certainly half, would go to the United States. He would be sorry to see them go; but though emigration would be a hardship to parents, it meant deliverance for the children from poverty and suffering. An ineffectual effort was made to obtain a morning sitting on the 10th to consider the Parliamentary Oath bill. An address to the Crown, asking that a monument to Lord Beaconsfield be provided in Westminster Abbey, was adopted in both Houses on the 9th, the motion in the Commons being made by W. E. Gladstone.

The Board of Trade returns for last month show a decrease of £5,379,703 in the value of imports, and of £1,493,029 in the value of exports, as compared with the same month last year.

**FRANCE.**—The Committee of the Monetary Conference adopted a list of questions to be presented to the Conference, submitted by the Dutch delegate Vrolik. They include inquiry whether the variations in the value of silver have been injurious to commerce; whether those variations are due to increased production or legislation; whether, if a large group of States accords free and unlimited coinage of legal pieces of both metals, with paying power in a uniform proportion for the gold and silver contained in the monetary unit of each, substantial stability will be obtained in the relative value; what measures should be taken for reducing to a minimum the variations in the ratio of value between the two metals; and in adopting bi-metalism, what should be the ratio of the weight of pure gold and silver in the monetary units. At the second sitting of the Conference, held on the 5th, these questions were unanimously adopted for discussion. Delegates from Germany, Austria, England, India, Canada, Greece, Portugal, Sweden and Switzerland explained the views of their respective governments. The German delegate stated that Germany adheres to the gold standard; that she is prepared to agree to suspend the sales of silver some years, resuming in a certain defined amount yearly, to be agreed upon; and to

agree to increase the quantity of marks in circulation, possibly also the amount of silver per mark, and to withdraw the five-mark gold pieces. The English, Canadian and Indian delegates said that they attended in deference to the States issuing the invitations, that they were ready to give any information asked of them, but would not vote on the proposals submitted. The Russian, Swedish, Swiss and Greek delegates made reservations in regard to the acceptance of bi-metalism. At the sitting of the 9th, it was proposed and agreed to, that the delegates furnish statistics of gold and silver coined in their respective countries.

The Budget Committee of the Chamber of Deputies has rejected a Radical amendment in favor of the suppression of the French Embassy to the Vatican.

**GERMANY.**—On the 7th, the Reichstag, on the second reading of the Government's bill to increase various existing taxes, imposing taxes on persons exempt from military service, unanimously rejected the first clause, thus throwing out the bill. That body has adopted the report of a committee, that the Reichstag meet yearly, and has rejected the proposition for biennial budgets, but sanctioned quadrennial Parliaments.

**RUSSIA.**—There is much agitation in the Baltic provinces of Russia among the peasants, who desire absolute ownership of the land now held on leases. A handbill has been distributed at Dorpat calling upon the inhabitants of those provinces not to swear allegiance to the Czar until he has granted them laws and land rights equal to those possessed by the Russian people. It urges the people to remain united, but to refrain from open rebellion. A manifesto recommending that the people refuse to swear allegiance before Russian officials, and only swear before the local officials, has been circulated at Vindau, Courland.

The Czar has informed the Senate of Finland that hereafter his sanction will be required for its laws only when they are of exceptional importance.

A decree relative to peasants' rents is about to be issued, of which Gen. Melikoff is a principal promoter. Experience has shown that the payments imposed upon peasants for land received at the time of emancipation were too high, amounting in some cases to more than the income which could be derived from the land. This ukase will decree that proprietors and peasants may come to a voluntary agreement for the complete transfer of ownership to peasants until First mo. 1st, 1883, when the period of obligatory transfers will begin. Meanwhile the annual payments will be immediately reduced to a rate which the peasants can pay, and assistance will be given them to redeem their holdings. The Government will assume the payment of 9,000,000 rubles annually to indemnify the proprietors for these reduced payments.

**AUSTRIA.**—Crown Prince Rudolph, the Emperor's eldest son, was married on the 10th inst., at Vienna, to the Princess Stephanie, daughter of the King of the Belgians.

**BULGARIA.**—Prince Alexander, (formerly of Hesse, Germany), the elected ruler of Bulgaria, having received numerous complaints of the Cabinet's administration, has issued a proclamation declaring that despite his honest attempts to guide it in the path of progress, the country is discredited abroad and disorganized at home, and he has charged Gen. Eraroth, Minister of War, to form a provisional Government. The National Assembly will be summoned, and if it assents to measures which the Prince will indicate, he will consent to keep the crown and will adhere to his oath to the Constitution; but the present state of things renders the execution of his duty impossible. If the National Assembly decides against him, he will abdicate. The provisional Cabinet has been formed, retaining most of the members of the former one; the two dismissed are leaders of the Radical, "Young Bulgarian" party, and the party retaining power is Conservative and Russian.

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For Friends' Review.

## WESTERN SKETCHES.

"That He should gather together in one the children of God which are scattered abroad."—John x. 52.

In the angle formed by the junction of the Missouri and Kansas rivers—their high, rocky bluffs rising in irregular masses on either side—lies Kansas City, half in the State from which it takes its name, and half in Missouri, where its city corporation is included.

It is a place of unrest, where day and night trains seem perpetually gathering, making up and departing; in the ebb and flow of that mighty current of life which sets westward with a steady, attractive

force that seems to overcome all considerations of hardship and privation, and all love of home or fatherland.

We scanned with deep interest and sympathy the faces of those who composed the living freight on the emigrant trains, as we waited opposite some of these cars at the depots, or passed them slowly on the road. While pleasing ourselves on one occasion by relieving in such poor way as we were able, the physical wants of some groups of hungry children, through the aid of an intelligent young Swedish woman, who comprehended our signs and faithfully carried out the distribution desired, we longed for some interpreter to enable us also to minister to the needs of the immortal souls of the company; to tell of the Bread and the Water of Life, which they who partook of should never hunger or thirst again; of the rest that our blessed Saviour invites all to come and receive from Him, in the midst of our toil and sorrow, and of the happy home He has prepared for us above, where there will be no more unsettlement or parting.

They all seemed weary and aimless; men, women and children, representatives of many different European nationalities—the quiet patience of their countenances, lighted up with little of enthusiasm or hope, seemed to tell the story of long oppression or of repression, which had driven them forth to encounter all the uncertainties of an unknown life in a new world.

And their future—the eternal destiny of each one of these souls for whom the Lord Jesus died—what would it be? And our part, individually, and as a Christian church! Have we realized our great added responsibility before the Lord, resulting from the wondrous and continued influx of these old-country people to our shores, thus passing by us in their western immigration? In this rich harvest of immortal souls what share, as faithful laborers, have we in the work of gathering them into the heavenly garner?

Our visit to Kansas City was in response to a cordial invitation from a minister of one of the Evangelical churches there, in whose congregation a few of our members had gathered, there being no Friends' meeting established in the place. The earnestness of a fine, intelligent young man who brought the message to Lawrence, and of the other Friends whom we met at the Yearly Meeting from that neighborhood, awakened a deep interest in our hearts for them; and this was confirmed on observing how true an attachment they seemed to retain to the Society, although they had little personal acquaintance one with another.

Arriving at night-fall, we were welcomed with true English heartiness by our friend F—— W——, who with his young wife, who left her little baby under the care of a neighbor, kindly accompanied us to the evening appointment.

A somewhat novel reception awaited us there, in the "church parlors," so called, where a goodly company of Friends had gathered, and with them assembled a considerable number of the regular congregation. A choir and leader were performing as we entered, with full accompaniment, on a piano, with a cornet and other instruments.

Waiting till they had finished their prelude, the minister very cordially welcomed us, and asked if we would take charge of the meeting. We told him that while we appreciated his kindness in providing the music, yet that if they would not feel hurt by such a request, we would ask them to close the piano and lay aside the brass instruments for the evening, and join us in a simpler mode of worship, as the Lord might lead. We have a grateful remembrance of the kindness and delicacy with which he immediately assented to this request, and so explained matters to the choir that they cheerfully left their places and took seats among the audience, as well as of the heartiness with which he replied to an inquiry whether our joint service would infringe upon their church regulations or scruples,—“Oh, we are west of the Mississippi; you may feel at perfect liberty here.”

So we gathered in fervent and earnest prayer at the feet of our one Lord and Master; and soon after, in the liberty which had been accorded us, a short Bible reading on “Spiritual Clothing,” from the text, “Consider the lilies how they grow,” seemed especially appropriate, as many of those present were women.

The thoughts were dwelt upon that before the lily could shoot upward into leaf and flower, it had first to be rooted and grounded in that from which it drew its life and its bloom; and that it needed the sunshine and

the shadow, the rain and the dew, the east wind as well as the south wind to “blow upon the garden,” that its beauty and fragrance might be fully brought out. How a “garment of fretfulness” was as unsuitable for the consecrated believer now as it was for the priest under the Jewish law; and as, under that law, all “leprous garments” must be cleansed thoroughly, and if the taint were “in the warp and the woof, they must be burned in the fire,” so with all the *habits* of our life, they must be all sanctified and cleansed with the renewed soul, and given to the fire if found to be sinful or thoroughly corrupt. How, as it is written of one of old, that “she was not afraid of the snow for her household, for all her household were clothed in scarlet,” so the mother of the family who had brought her children to the Saviour, and knew that in His precious blood all had been cleansed, and that each one of them had been clothed with His salvation as with a garment, need not fear evil tidings, the storms of life or of death, for them. So, too, when a church is in truth a household of faith, its members converted—so washed and so clothed—there is little fear of the chill of spiritual indifference or deadness hurting the divine life within its borders. That we must not “come into the King’s presence clothed in sackcloth,” but with “the garment of praise,” which He has given us in its stead, and in which He loves to see His children arrayed. And how the “ornament of a meek and quiet spirit” was “in the sight of God of great price,” because it had cost the life of His dear Son to purchase it for us, with the other gifts He received for men when He ascended on high.

Other service followed, in the gospel, and the word seemed to have free course in the hearts of all who were assembled there. Pastor and people appeared much affected, and acknowledged that it was the Lord’s truth they had heard; and one after another came up to say that their hearts’ needs had been spoken to, and to invite us to remain awhile with them.

We left under a sense of love to all, and of thankfulness to the Lord, who had thus set before us an open door; and with earnest prayer that before long some way might also be opened for the establishment of a regular Friends’ meeting in that city.

T. & M. S. K.

Richmond Hill, N. Y., Fifth mo. 5th, 1881.

THE report of the Bureau of Statistics states that the complete returns for the year will show that in 1880 the United States received 386,068 immigrants, more than 125,000 in excess of any previous year. More than half of these, 206,005,

were from the British Isles and Canada. Of those from Great Britain only 84,794 were from Ireland, while Canada furnished 134,789. Although a considerable proportion of those coming from Canada were probably newly arrived from Europe, it seems very probable that a large part had been resident there one or more years, and were drawn to the States by what they believed our superior advantages in arts and agriculture. The immigration last year was equal to two-thirds of the average annual increase of the whole population of the United States by birth during the preceding ten years, and was nearly one-fifth of the population of the thirteen colonies at the time of the formation of the United States Government.

For Friends' Review.

#### BRITISH AND HINDU THEISM.

As all men have the same mental faculties, it is naturally perplexing to find great differences of judgment amongst those who appear to have nearly the same resources and opportunities of knowledge. To me, the only trying "argument" on behalf of infidelity is, that any apparently honest and sane persons can profess themselves to be unbelievers of religion. When, then, we can account, more or less sufficiently, for the prevalence of a particular kind of unbelief, or that of any class, it seems to give some relief to the strain which it may have put upon our faith.

There have always been those who have believed in the existence of God, and yet have denied revelation. In the last century, these were called deists. They professed to hold to "natural religion" only. Some of them were respectful towards Christianity; others were not so. They believed in the omnipotence of God, upon the evidence given by the natural universe to their reason. Often unconsciously, they imbibed opinions and sentiments upon moral questions from the teachings of the very Christianity which they professed to reject.

During our present century, under the modified name of Theism, at least two different schools of thought have appeared. They were blended together in Theodore Parker. Now, they are distinctly presented, in two different quarters of the world. England has one form of Theism, and India the other. Professor F. W. Newman, Frances Power Cobbe and Voysey are the chief exponents of the British school, and Keshub Chunder Sen of the other, the *Brahmo Somaj* of India.

From a statement of Voysey, made last year, we learn that he and his associates deny all revelation, including that of Christianity; but they claim to know God, not by reason only, but by "the conscience and the affections of man, far more than from the

reason." This sounds plausible. It might be admirable, *if there never had been any revelation, any Bible*. As we have such, we cannot help being reminded of those with whom we are told (Matt. xii, 42) the queen of the South shall rise up in judgment; as a "greater than Solomon" has come to teach us.

Hindu Theism, of modern date, began with Rammohun Roy, a high-caste Brahmin, who lived from 1774 to 1833. Early in life, becoming unsettled in his belief of the old Brahminical religion, he studied the sacred books of the Veda in Sanscrit, the Tripitaka of the Buddhists in the Pali tongue, the Koran in Arabic, and the Bible in Hebrew and Greek. At last he came out boldly in opposition to all idolatry, to the immolation of widows, and to other Hindu usages. This brought persecution upon him; but some friends gathered around him, and in 1830 they began the organization of the *Brahmo Somaj*, or "society of God." Under Rammohun Roy's successor in the leadership of this body, Debendranath Tagore, it was distinctly formed into a Theistic church, in 1844.

The next great leader, Keshub Chunder Sen, born in 1838, was educated at the British Presidency College in Calcutta. Joining the *Adi-Bramo Somaj* at twenty years of age, he endeavored to carry the body still farther from Hinduism, and introduced many ideas derived from Christianity. This caused dissension, and a separation, which took place in 1865.

The section following Chunder Sen has increased largely, numbering now more than a hundred "Theistic churches," scattered throughout India. I have before me, at this moment, several numbers of an ably conducted weekly paper, *The Sunday Mirror*, edited by Krishna Bihari Sen, and published in Calcutta, which is the organ of the *Brahmo Somaj*.

These Theists assert their belief in one God, who makes Himself known in two ways; through outward nature, and in the soul of man. They assert that Moses, Jesus Christ, Mohammed, Chaitanya and other great teachers have known more of Him than other men, but all may know Him, without a mediator. They admit no inspiration of the Bible, and no miracles; but they greatly admire the character and teaching of Christ. Chunder Sen writes with reverent and loving enthusiasm of Jesus, without acknowledging His divinity, atoning sacrifice, or resurrection. They claim to find much that is good and of divine origin in *all* religions—Brahmin, Buddhist, Christian and Mohammedan—and they claim that their Theism *includes* the truth belonging to them all, while it maintains also "fidelity to science and history."

In these last words, it appears to me, we may find the secret of their not going farther, and becoming *altogether* Christians, after approaching so close to Gospel truth. Science is their watchword. It (or the word scientific) appears twelve times in a single column of an article entitled "Theistic Synthesis," in the paper above mentioned, dated "December 5, 1880." Although it cannot, perhaps, be said of them as of the Greeks of old, that the preaching of the crucified and risen Saviour is to them foolishness, yet the wisdom they have obtained and cherish is not that learned by Mary, sitting at Jesus' feet. Hence they remain only "not far from the kingdom of God." "Ye will not come unto Me, that ye might have life."

Yet, under this movement of Theism, India has been wonderfully stirred, and apparently helped. The following are some of the words of an address to the members of an Oxford Mission, upon their arrival in India:

"You will find, you will be delighted to find, the spirit of Christ working in the depth of the Hindu heart, and gradually leavening Hindu society. \* \* \* \* \* You are Christians; we are not. Yet in Christ we are sons of the one True God, our common Father. Pray and work, struggle and toil, honored brethren, so that in the fulness of time the kingdom of our Father may be established in India."

What a privilege have we, who, through grace, know "God, and Jesus Christ, whom He has sent."

H. H.

#### OUR LONDON LETTER.

A unique meeting recently took place in Exeter Hall, London, under the auspices of the National Temperance League. It was called to hear addresses from some of the Mayors of cities and towns in England who are total abstainers. It is said there are twenty-eight in this position at the present time. The chairman was our friend J. S. Rowntree, the Lord Mayor of York, and one or two other members of our Society took a prominent part, in particular George Tatham, Mayor of Leeds. The Lord Mayor of London, although he did not attend the meeting, and is not actually a pledged abstainer, yet as a sincere Wesleyan sympathizes largely with the temperance movement, and sets an example of simplicity and moderation too rare in the banquets of London Aldermen. There is no question that the cause has made great advances in public favor here of late years. The ration of "grog" served daily to sailors in the British navy will probably soon be stopped. A motion is likely to come

before Parliament "that it will promote good conduct and sobriety among the men and boys of the Royal navy" if the spirit ration were discontinued, and an equivalent given in the form of improved dietary or increased wages. This is a needful reform, but one which will cost the nation something, for the Government get the rum (duty free) at a very low price, and will probably have to give the sailor cocoa or money to a higher value, for he can sell his grog under present arrangements for more than twice its cost.

The new *Victoria University*, which is at present almost synonymous with its one College, Owen's College, Manchester, has just drawn up a code of regulations for its students. At a Court held at Manchester on the 14th, these were fully discussed. Their main feature, as compared with the regulations of the older Universities of England, is, that it is possible for candidates to go through a course of study and obtain the degrees of Bachelor or Master of Science, without any acquaintance with Latin or Greek. These languages are made merely optional at the preliminary examination. This innovation on the habitual practice of many centuries, during which Latin has been the universal language of the learned, did not pass without giving rise to strenuous opposition from some, including Principal Greenwood, the head of Owen's College. But the district for which the University is to be adapted must be considered, the dense manufacturing population of the North of England, to whom the imposition of a moderate classical test on entrance would be a great difficulty. There are young men and boys rising up from the humblest classes who show a decided genius for mathematics, chemistry and engineering, but who have never had any training in Latin or Greek. The regulations were in the end adopted by a majority of eleven against five, the Chancellor, the Duke of Devonshire, giving them a qualified assent.

The opium question, which was to have been introduced in the House of Commons on the 26th by J. W. Pease, has been crowded out. *Bradlaugh's* case occupied the whole of that sitting, and gave occasion for an eloquent appeal by John Bright in favor of religious liberty. Bright and the Government do not, of course, sympathize with Bradlaugh in his atheistic views, but they maintain that a man who is duly elected by the people should be subjected to no religious test whatever, but should be allowed to take his seat in Parliament without question.

Walter Morris has been liberated this month by Devonshire House Monthly Meeting and London Q. M. for religious service in *Norway*, and perhaps Sweden. He expects to

attend the next Yearly Meeting at Stavanger in the Sixth month.

London, Fourth month 23th. 1831.

(From Scribner's Monthly.)

### THE GREATEST ACTIVE VOLCANO.

(Continued from page 630.)

A sketch of the changes which occurred within twelve months will illustrate the whole subject.

In January, 1879, the Halemaumau was one large lake, without any divisions. It was inclosed by a low crag-wall, in which were several cracks, through which flowed streams of molten lava. The lake was quite full, to the top of the wall, and large waves, tossed as if by a violent storm, were continually splashing over, accompanied by a noise like the discharge of artillery. There was no smoke, and at night fountains of fire were seen from the hotel, thrown high in mid-air. From January to April the crag-wall was gradually upheaved, till it attained a height of about 450 feet. During this time the fire was never more than forty feet from the top, and sometimes it rose to within five or six. All this time there were flows in the outer crater, and one night a party counted 317 different points in the crater from which the fire was bursting up. On the 21st of April the whole mass of crags around the Halemaumau fell in, leaving only a wall about twenty-five feet high. Standing on this level, you looked down one thousand feet into one vast pit, without any divisions, and could only see a little steam at the bottom. Gradually the crags were once more upheaved, and the fire filled up within an inner circle of rock-wall. In seven months the crags attained an altitude of from 360 to 400 feet. The highest crag had fallen in about a fortnight before my arrival, partially filling the lake; but two days before my visit the fiery waves were tossing and surging in wild glory, and it was without a shadow of misgiving that, on the morning of October 29th, we climbed the steep rock-wall, scrambling over coils like large hollow glass tubes, which gave way beneath our tread, filling my mind with considerable misgiving. They looked like gigantic specimens of the twisted sugar-sticks familiar to my childhood. At length we gained the summit, and eagerly looked for the fire-waves and fountains, and marvels of mystery and beauty; but lo, there were none! no fire-waves, and only some small fountains spouting rather feebly, as if grieved to find themselves forsaken by all their fiery kindred. The rest was all chaos—jagged masses of tumbled crag jutting up through volumes of dense white

smoke, which rolled toward the farther end of Halemaumau, where lurid clouds of sulphurous steam wholly veiled the scene. This was in the South lake, which was wholly divided by great lava crags from the North lake. In the latter there was no trace of fire, but the bed of the lake was visible. When I returned, two days later, even this had sunk out of sight, and the "house of everlasting burning" had become a bottomless pit. There was no doubt as to what had happened. The crashing of falling rocks which I had heard on the previous day was, beyond all question, the falling in of some of the great crags, and their huge fragments effectually choked the fires.

Finding it impossible to see much from this point, and equally impossible to go along the summit of the crag, we descended to the bed of the outer crater and tried to re-ascend at such a point as would enable us to look down into the North lake; but we were compelled to relinquish this attempt, there being at this point a large deposit of sulphur, traversed by many cracks, through which the suffocating gases rose in hot gusts.

So, once more descending, we consoled ourselves by watching the vagaries of a blowing cone or chimney, from which the lava was spouting. Finally it forced open a passage through one side, from which it flowed in a thick, liquid stream, apparently of the consistency of molasses. We then took a long walk across the crater to see a good specimen of a stone waterfall—a lava cascade, and in the course of our explorations came on two distinct rivers, still in motion, but which had already assumed the two totally distinct forms known as *a-a*, a very rough, jagged black lava, which from the beginning, lies tossed in confused, broken masses, almost impassable for animals, and the *pa-hoe-hoe*, or smooth lava, which is pleasant to walk on.

Next morning I was astir betimes to secure a sketch of the rosy sunrise glow on the snowy crest of Mauna Kea, crowned with many extinct craters. Nearer lay the huge dome of Mauna Loa, on the flank of which we stood. Its simply rounded top shows no trace of the crater of Mokuia-weo-weo, which lies there, nor of the fires which smoulder within, and which, when they do awaken, cause such terrific earthquakes and lava flows in whatever direction their wild will may impel their action. The crater of Mokuia-weo-weo is about 14,000 feet above the level of the sea. That of Kilauea is only 4,000 feet from the sea level. The two craters have apparently no connection, and rarely show special activity simultaneously. Kilauea is more equable in her temperament; is generally in action, and confines

her ebullitions to her own quarters. But though Mokua-weo-weo is rarely stirred up to action, when she is, then certainly danger is to be looked for in some quarter.

All through this day, the cone we had visited on the previous day was spouting violently, and at night the crater was all illumined by the flow of fire-rivers starting from its neighborhood. On the following night the flow was increasing rapidly and was magnificent. The fire had burst up at so many points near together that it formed a lake, in which fire jets spouted and molten lava was thrown high in mid-air,—great masses of red hot solid lava being tossed to a height of from thirty to forty feet,—while from the overflowing rim, or from weak points in the side of the lake-basin, flowed rivers of lava, forming a net-work of living, rushing fire, covering fully two square miles of the very ground over which I had been walking two days previously. Words are poor exponents of such a scene as this, and imagination fails to realize its marvelous beauty. All next day the flow continued, and at night a full moon added its cool pure light to the lurid crimson glow which was reflected on all the overhanging clouds, as well as on the column of white steam which forever rises from the Halemaumau itself; and these clouds, being visible to a distance of many miles, declared plainly to our friends at Hilo that there was unusual activity at Kilauea. I had little time for sleep that night. As often as I lay down the fascination of the scene recalled me, and I watched fresh fountains and rivers of fire continually bursting forth, till their glow paled in the light of the risen sun, and only the points of most intense heat continued to show red; the general color of the new lake and its rivers now became wonderfully silvery and glistening.

Wishing for a nearer view, we descended into the crater, and taking a circuitous route so as to avoid the fiery breath of the mighty furnace, we contrived to reach a comparatively safe point, near the principal spouting cone. This was as near as we dared approach to the new lake, which raged and tossed its fiery spray, and boiling over its banks, poured forth a river about 150 feet wide, which rushed down the incline with appalling speed. I reckoned that it flowed as rapidly as the Merced river, above the Vernal Falls in the Yosemite, which is about the swiftest stream known to me.

The Rev. Titus Coan tells me that he has seen the lava flowing at the rate of forty miles an hour—rushing down-hill through the forests on its seaward way, and leaping over crags in cascades of living fire. Once he traced a lava-flow which had thus fallen

seven hundred feet at one bound! I confess I watched even this small, comparatively safe river with some trepidation; it was necessary for the guide to keep ceaseless watch, to guard against the possibility of our retreat being cut off.

We took our stand on a hummock of lava, and were thus raised on a level with the lake, which had very capriciously selected the highest portion of the crater, so that all the rivers flowed down over a steep lava bank. When they reached more level ground, their pace became more sluggish, and we watched the simple process by which the lava, in cooling, assumes those wonderfully intricate forms which had excited our wonder and admiration. The foremost curve of lava, of course, cools most quickly, and, as it gradually solidifies, it travels slower and slower till it halts altogether, forming a hollow tube. Behind it comes a fresh wave, which, though checked in its course, forms a second rope or tube; successive pulsations form successive ridges, which assume precisely the appearance of great coils of rope, with every twisted strand clearly defined. Then comes a more impetuous wave. It partially overleaps the barrier thus raised, and flowing almost at a right angle, repeats the process in a new direction,—or, perhaps, obeying some fresh impulse, it assumes folds like the richest drapery. As the lava cools, it throws the vitreous element to the surface, which thus presents the appearance of myriad flakes of black, iridescent glass. I brought away exquisite specimens of this, which I had seen thus solidify; some in flakes, light as froth and exceedingly brittle, others in coils heavy as iron. Indeed, so rapidly does the lava cool, that when we had gained sufficient confidence to follow our experienced guide, we were able to walk across many of the streams which only a few hours previously had been liquid fire. They were certainly very hot, but did not even singe our boots, though we could see the fire through all the cracks and broken places, not four inches below our feet. The streams were coated over with a thin, gleaming, silvery crust, like that which forms on molten metal.

On the following morning, I looked my last on the wondrous scene, and at the moment of sunrise, a vivid rainbow appeared above the Halemaumau, forming a perfect semicircle, and having the full moon as keystone to its wondrous arch. A few minutes later, one of my companions, standing about fifty yards from us, cried out, "Do you feel the earthquake?" Not having felt the slightest movement at the house, we all maintained that he was dreaming, but happily he was able to prove his ac-

curacy by pointing to a cloud of dust rising from the very bank on which I had sat the first day, part of which had fallen in. When, late the same evening, we reached Hilo, the first questions put to us were in relation to the earthquake, which had there been felt as a severe double shock.

(To be concluded.)

For Friends' Review.

### JAMES SMITHSON AND HIS BEQUEST.

The Report of the Smithsonian Institution for 1879, recently bound and distributed, contains some interesting particulars concerning James Smithson and his bequest.

Sir Hugh Smithson, the father of James, married Lady Percy in 1740, and thereby succeeded to the high title of Duke of Northumberland. James, however, was not the fruit of this alliance, but was born in 1754. He received his education at Pembroke College, Oxford, where he especially distinguished himself for his proficiency in chemistry. His vacations were chiefly passed in excursions for minerals and for ores for analysis. Subsequently he became a Fellow of the Royal Society, and travelled extensively over Europe, interesting himself in the collection of new and rare gems. He likewise contributed not a few papers to the Royal Society and scientific journals. He died, unmarried, at Genoa, Italy, in 1829, and was buried in the Protestant cemetery, west of that city, upon a high elevation overlooking the harbor.

The estate of James Smithson, amounting to about £100,000, was bequeathed by him to a nephew named Hungerford, to use the income thereof during life. Upon his decease, the principal of said property was to vest in the child or children of the said Hungerford, if such there should be. In default of such issue, however, the will of the testator says: "I bequeath the whole of my property to the United States of America, to found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men."

The nephew Hungerford died unmarried in 1835, having been in possession of the estate but six years. When President Jackson announced to Congress that the United States was entitled to the bequest, some opposition was made to receiving it. Senator Calhoun, of South Carolina, was of the opinion that "it was beneath their dignity to receive presents of this kind from any one," whilst Senator Preston, from the same State, thought that it was "too cheap a way of conferring immortality." The consideration of the subject in the House was referred

to a Committee, who, through their Chairman, John Quincy Adams, moved the acceptance of the bequest. The motion to do so was finally acquiesced in by both houses of Congress, and Richard Rush, of Pennsylvania, was appointed agent on behalf of our Government to collect the money.

It is mentioned as a matter greatly to the credit of the London attorneys employed by Richard Rush, that they took no advantage of their opportunity to protract the suit in the Court of Chancery for their own emolument, but that they pressed the matter to a successful issue within two years. The stocks comprising the estate were promptly sold and converted into gold sovereigns, which, being shipped in the packet *Mediator*, reached New York in safety. The sovereigns were re-coined into American money at the Philadelphia mint, producing upward of \$508,000 as the bequest of James Smithson. That the United States should have been made the legatee of the estate of this Englishman was deemed a curious circumstance by those who, upon his decease, examined his library of books, inasmuch as but two volumes were found which referred to this country.

For Friends' Review.

### A CHRISTIAN INDEED.

Many of the most complete Christians have been converted in very early life. This was the case with Thomas Chalkley, who was born in London in 1675, but who spent most of his life in Pennsylvania. At ten years of age he so far accepted the religious training of his parents that he was kept from many of the sins of the boys with whom he was thrown, and would dissuade them from swearing and other evil practices. When he gave way to wrong words or acts he was followed by God's secret judgments in his conscience for so doing. When a youth he went to visit some relatives who were wont to play cards. He bought a pack of cards unknown to his parents and started, but on his way attended a meeting where a faithful minister of Christ preached against the evils of gaming and other follies then, as now, practised at Christmas, (it was about that time of the year,) and from this meeting he went to the house of his relatives. Here he met the parish minister, who was used to play with his uncle. His uncle called the doctor and Thomas Chalkley to join him at a game. T. Chalkley had strong convictions that it would be wrong, and cried secretly to the Lord for strength. Just then his eye lighted on a Bible, and he went to it and began to read. His uncle called again and said, "Come, doctor, you and I and my wife

and daughter will have a game at cards, for I see my nephew is better disposed." The doctor said he was better disposed also, and so the game was spoiled, and T. Chalkley gave up cards forever. Finding himself beset with temptations, and unable to help himself, he prayed often and earnestly, "Lord, help me, or I die. Save me, or I perish forever. I cannot keep Thy covenant nor do Thy will without Thy help." He thus watched unto prayer, began to delight in reading the Scriptures, was greatly affected with the account of our Lord's crucifixion, and found in himself the peace that passes all understanding. At twenty he was seized and carried aboard a man-of-war to serve as a marine. He plead Christ's Sermon on the Mount as a reason why he could not fight, and was released.

He had such a sense and fear of dishonoring God that he often cried with tears, "Never let me live to dishonor Thee. Oh, it had been better for me that I had never been born than that I should live to dishonor Thee, or wilfully reproach the name of Christ, who, with the Father, is only worthy of divine honor." He became a minister, with a most pressing love for the salvation of souls, and he says, "I did earnestly beseech God for the continuance of the gift of His Spirit, that I might be enabled to preach the gospel in the power of Christ Jesus." He made a pure and full surrender of himself to God "to serve Him all his days through His assistance." He had great confidence in the prayer of faith. He traveled very widely in England, America, the West Indies, &c., and had many seals to his ministry. He went through great afflictions in loss of children and in business troubles. But he overcame all by the blood of the Lamb and the word of His testimony, for he loved not his life unto the death, of which he gave proof. He was a very earnest advocate of Christian perfection, the having the heart made clean and pure, and walking in obedience to all the Lord's known will through His grace. He wrote a tract on this subject, in which he quotes many Scriptures to prove his position. He died of fever in 1739 in the island of Tortola, whither he had gone to preach the doctrine of our Lord Jesus Christ freely. In a sermon on First-day, a few days before he died, being then ill, he spoke with much brokenness of spirit, and ended with Paul's words: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

THE children of to-day are no wiser and certainly no better than the children of old, and why they should be allowed to govern

themselves, and throw off all parental restraint, is not easy to see. The exercise of authority is quite consistent with kindness; the hand that governs can be gentle even while it is firm. While the home-rule need never be of iron, it should be sufficiently firm to make itself felt and recognized. It would be well for parents to bear in mind that these children are to be the future men and women who will give tone to American politics and American society; and that they are now planting the seeds which may spring up for the good or for the ruin of this great republic.—*The Teacher.*

## FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 21, 1881.

HAD the new Emperor of Russia been a weak monarch, he would have feared to make changes in favor of constitutional government, lest this should have been interpreted as a concession to the murderers of his father. But he has shown himself able to rise above such thoughts, and to act as the ruler of a great people, responsible to God and his own conscience for right action. He has extended the local government granted by his father to villages, to the cities. He is said to have convened a representative council upon national affairs, whose functions shall be advisory; and now it is stated that a ukase was to be published not later than Fifth month 8th, lessening the rent to which peasants are liable for land from thirty to sixty-five per cent. This will apply to the thirteen northern governments, while other measures will be adopted for the amelioration of the south.

The moral support of all lovers of their kind should attend the Emperor in his efforts to better the condition of the people of Russia, surrounded as he is by circumstances difficult in the extreme. Since the above was written, it is reported that the Emperor has reversed his action with regard to a representative council.

A PAPER published at Genoa, Nebraska, states that our friend, James M. Haworth, in his capacity as United States Indian Inspector, had visited that place to examine the building used as a boarding-school for the Pawnees before they were removed to the Indian Territory. The object was to learn if it would be a proper place to open another Industrial Boarding School for Indian children similar to those of Carlisle and Hampton. It was understood that Inspector Haworth's report would be favorable, but much must occur before such a school can be opened.

THE Committee of Indiana Yearly Meeting on Evangelical work has called the ministers of that meeting together at four different points "to consult together, to wait on the Lord, and to seek for the filling and guidance of the Holy Spirit in reference to the work." The meetings have been appointed at Knightstown, Fifth mo. 17th; at Miami, Fifth mo. 24th; at Fountain City, Fifth mo. 25th; and at Wilmington, Fifth mo. 31st.

*El Ramo De Olivo* for Third month, 1881, is at hand, and appears in better type and illustrations than when it first was issued. It contains articles on "The Fall of Man;" Missions of Friends in Mexico; obituary notices of Stanley Pumphrey and Timothy Harrison; Religions of the World; and selections in prose and verse. Luciano Mascorro is the editor. The mission at Matamoros is to be congratulated on the successful management of the paper.

ERRATUM.—The name of the Assistant Clerk of Philadelphia Yearly Meeting, given on page 604, No. 38, should be *Joseph*, not *George* Scattergood. The error was the proof reader's, not the writer's.

#### DIED.

COOK.—At his residence, near Centreville, Wayne Co., Ind., on the 28th of First mo., 1881, Jesse Cook, aged 52 years; an esteemed member of West Grove Monthly Meeting. For the last 14 years of his life he had acceptably filled the station of Overseer. He was of a meek and quiet spirit, exemplary in his conduct and conversation. He was a firm believer in the principles of the Christian religion as professed by Friends. The last three months of his life he was confined to his bed; he bore his sufferings with Christian patience and resignation. He said at different times that there was nothing in his way, that he was happy and ready, waiting for his Lord to take him.

GRIFFIN.—At his residence, near Centreville, Wayne Co., Ind., on the 29th of First mo., 1881, Joshua Griffin, in the 73d year of his age; a member of West Grove Monthly Meeting. His end was peace.

DOAN.—In peace, at her residence, Yonge street, Canada, 10th of Second mo., 1881, after a long and painful illness, which she bore with Christian resignation, Elizabeth, wife of Seneca Doan, and daughter of the late Jehu Webb, aged 58 years. She was convinced of Friends' principles and joined the Society in early life; and was an example of uprightness and integrity to the cause of Christ, trusting in Him as her only Saviour. This was as an anchor to her soul and buoyed her up in times of deep distress of body, and enabled her to say, "Thy will, not mine be done, O Lord."

HARE.—On the 10th of Fourth mo., 1881, at the residence of her husband, Wm. H. Hare, Nansemond Co., Va., Ann Hare, aged 60 years. She was a minister of Somerton Monthly Meeting. Her death was sudden, from pneumonia, and occurred in the absence from home of her husband. Finding her end near she told those about her she was resigned to the Lord's will, that she did not fear death, and that they must not mourn for her, but put their trust in the Lord and meet her in heaven. She calmly submitted all to the Lord's will, even to be taken before her dear husband should return, if He so ordered it. She was a pillar in the little church at Somerton, which with a large

circle of friends mourns her loss, but with the assurance of her eternal gain. At her funeral at Somerton Meeting-house many gave testimony to her Christian usefulness, and of her kindness to the poor, and to the afflicted, to whom she ever extended help and words of encouragement. She was also ever ready to entertain the Lord's servants, many of whom will remember her kind care. She died in the Lord and her works do follow her.

BEEDE.—At her home, in Minneapolis, Minn., on the 15th of Second mo., 1881, Catharine F., wife of Richard D. Beede, aged 53 years. This dear Friend was for many years an invalid and suffered much at times, but always remained cheerful and hopeful, trusting in the Lord. She removed with her family to Minneapolis in 1869 for the benefit of her health, which was much improved for some years, but gradually declined for the past few years, until she fell asleep in Jesus. She was a member of Minneapolis Monthly Meeting of Friends.

RAWLS.—Jesse Rawls, son of John and Tabitha Rawls, was born in Southampton County, Virginia, in 1810. At the age of 13 he removed with his parents to Starke County, Ohio, where in 1836 he was married to Elizabeth M. Chappell. In 1850 he removed with his family to Westland, Hancock County, Ind. His death occurred at his residence in Carthage, Third mo. 29th, 1881, at the age of 70 years. He was a consistent member of the Society of Friends, and those who knew him best fully believe he sweetly trusted and calmly sleeps in Jesus.

WHITE.—At her home, in Minneapolis, Minn., Fourth mo. 20th, 1881, Louisa, relict of Isaac White, in the 84th year of her age. She joined the Society of Friends by conviction in early life and was a life-long supporter and consistent member of the church of Christ. She was singularly sensitive to the sufferings of others, and her large hearted sympathy ever went out toward the poor and needy, and they always found in her a ready contributor toward their relief as far as lay in her power. So that the language of our dear Saviour would seem especially fitting to this dear Friend, "She hath done what she could." Her deep sympathy for suffering humanity, caused her to become an early and earnest laborer in the anti-slavery cause, sacrificing even close ties of friendship for the maintenance of the right. She was a member of Minneapolis Monthly Meeting.

#### ANNUAL BIBLE-SCHOOL CONFERENCE OF WESTERN YEARLY-MEETING.

To begin on Third-day, Fifth mo. 31st, 1881, at Kokomo, Howard County, Indiana.

##### PROGRAMME FOR 1881.

Fifteenth Conference. Meet at 10 A. M. 1. Address of Welcome, Emma E. Dixon, Kokomo; 2. Response: Enos Kendall, Thorntown. (Recess of five minutes). 3. Appointment of Committees. Adjourn 12 M. *Afternoon*.—Meet at 1.30 P. M. 4. Annual Address by the President, W. S. Wooton, Danville. 5. Report of Committees on Libraries and Literature. Adjournment 4 P. M. *Evening Session*.—Meet at 8 P. M. 6. Adaptation of the Teachings of the Bible to the Human Mind, Dr. Dougan Clark, Richmond.

*Second Day*.—Meet 9 A. M. 7. Reports from Quarterly Meeting Superintendents. 8. Our Ministers—Their relation to the Bible-school and its work: Thos. Armstrong, Bloomington. (Recess of five minutes). 9. How shall we secure punctuality in the attendance of teachers and pupils at our Bible-schools? Levi Rees, Vermillion, Illinois. 10. Report of Committee on Finance and Printing. 11. Report of Treasurer. Adjourn 11 A. M. *Afternoon*.—Meet 1.30. 12. Our Temperance Work: Emma Malloy. 13. Temperance

Exercise by the children, conducted by Ruth Stanley, Carmel, Indiana. Adjourn 4 P. M.

**Third Day.**—Meet at 9 A. M. 14. Report of Committee on next Conference. (Time, place and officers). 15. By what means shall we make our teachings more effective? Hiram Hadley, Indianapolis. 16. Report of Committee on Programme for next Conference, Report of Committee on Delegates, Report of Committee on Resolutions. 17. Review of the work of this Conference: Milton Hanson, Carmel. Closing remarks and adjournment.

**NEW YORK YEARLY MEETING** will be held according to adjournment at Glens Falls, N. Y., commencing on Fifth-day, the 26th inst.

Friends desiring aid in securing homes during Yearly Meeting will please address Jonathan W. Potter, Glens Falls, N. Y. On behalf of Committee on Arrangements.  
JONATHAN DE VOLL.

**NEW YORK YEARLY MEETING**, at Glens Falls, commences with meeting of Ministers and Elders Fifth-day, 26th instant, at 11 A. M. Representative Meeting same day 7 P. M., and regular meeting for business Sixth-day, 27th instant, 10 A. M. Citizens' Steamboat Line to Troy, leaving foot of Christopher street, North River, at 6 P. M., and Delaware and Hudson Railway, will carry Friends to Glens Falls and return for four dollars the round trip. Tickets obtained at the wharf good from Fifth mo. 24th to Sixth mo. 6th inclusive. The boat to Troy on Fourth day night, 25th, will call for passengers at Newburgh about 10 P. M.; and the boat to New York the night of the closing day of the Yearly Meeting will leave passengers at the same place. Those desiring to secure state rooms in advance address G. M. Lewis, General Passenger Agent, Christopher street, North River, New York.

T. W. LADD.

New York, Fifth mo. 10th, 1881.

**ARRANGEMENTS** have been made with the New York and Hudson River Railroad to convey Friends from the Grand Central depot in New York to Glens Falls for \$6.25 the round trip. Tickets good from 25th inst. to 5th prox.

## RELIGIOUS INTELLIGENCE.

IN a late number of the *Christian Worker* are accounts of forty-nine applications for membership to different Friends' meetings, and two admissions to another meeting.

D. L. MOODY and I. D. SANKEY are expected to go to Great Britain this year.

DANIEL HOLMES, of Bellbrook, Ohio, who died recently, is thus spoken of by the *Bible Society Record*: "He was a man of limited means, but resolved to give out of his income from his farm, \$100 annually to the Bible Society. When from any cause he was unable to do this one year, he felt it to be a sacred obligation to make it up the next."

A CORRESPONDENT of the *Christian Union*, after a sad picture of wearing taxation, oppression and nearing decay in Turkey, adds: "Meanwhile the gospel is quietly exerting a leavening influence. Christian schools are multiplying in numbers and increasing in influence. The new colleges are raising up men who will be fitted ere long for useful service. The female seminaries are also training young women to perform their part well in labors for their own sex. The

Bible was never so great a power in the land as it is to-day. The congregations are growing, and the evangelical churches are extending their influence."

THE Leper Home at Jerusalem is now under the care of the Moravian Church. It has had twenty inmates the past year, of whom five were women. Three of the poor sufferers appeared to have accepted salvation by Christ. The Government Leper Home, outside the city, has forty inmates, who receive but little care.

## TEMPERANCE NOTES.

A MEETING was called at Twelfth street Meeting-house on Fourth-day evening, Fifth mo. 11th, to organize a Temperance Association for Friends of Philadelphia. Although the notice was not widely given sixty to seventy persons assembled, and an organization was formed with a Chairman, Secretary, Treasurer, and an Executive Committee of six men and six women. Several modes of practical action were suggested by different speakers, and the tone of the meeting was in favor of steady, persevering work for the removal of the manufacture, sale and use of all intoxicating drinks.

OUR honored Ex-President Hayes sent a copy of the following communication to a Western newspaper, to a Friend in Philadelphia. It is a pleasure to know that the course pursued at the White House during his administration was due as much to his own clear conviction and calm decision as to those of his admirable wife. They bear with them in private life the loving regard and high respect due to those who have served well in positions of great trust and responsibility:

"When I became President I was fully convinced that, whatever might be the case in other countries and with other people, in our climate and with the excitable, nervous temperament of our people, the habitual use of intoxicating drinks was not safe. I regarded the danger of the habit as especially great in political and official life. It seemed to me that to exclude liquors from the White House would be wise and useful as an example, and would be approved by good people generally. The suggestion was particularly agreeable to Mrs. Hayes. She had been a total-abstinence woman from childhood. We had never used liquors in our own home, and it was determined to continue our home custom in this respect in our official residence in Washington, as we had done at Columbus. I was not a total abstainer when I became President. But the discussion which arose over the change at the Executive Mansion soon satisfied me that there was no half-way house in this matter. During the greater part of my term, at least during the last three years, I have been in practice, as in theory, a consistent total-abstinence man, and shall continue to be so."

CIDER.—In my youth I have heard my father deplore the drunkenness which was very common in our neighborhood in his younger years. He said that it was due to the universal practice of making cider which was freely used by the farmers and their hands. This experience is corroborated by that of a writer in *Our Union*, who says:

The writer knew a Sunday-school superintendent who would not join a temperance society because cider was prohibited in the pledge.

Also, a lady had her name taken off when she found out that cider was prohibited. She said it was harmless, and she would drink all she wanted of it, and allow her family to use it. The following incident shows that cider can be the cause of habitual and confirmed drunkenness:

Speaking to a friend of mine last summer, who owned a large farm with a fine apple orchard, she said suddenly: "Did you know that cider would make drunkards?" I answered, "Yes, I have often heard that it will."

"Well," said my friend, "I have, as you know, never identified myself with the temperance work; have never given the subject much thought, as I have never had an intemperate relative in my family, and so cannot by any means be called a 'fanatic' on the temperance question. But I have found out, since I have been on this farm, that men can become drunkards on cider. We had a great many fine apples, and in my ignorance I allowed the hired men to make cider, as the neighboring farmers did. How bitterly I regret this now, for the consequence was the men, and my son also, drank and drank for days and weeks, until one, more intelligent and more frank than the rest, came and told me that they would all become drunkards if there was not a stop put to it. In alarm for my son, as well as for the others, I banished the temptation from the place, and becoming a strong total abstinence woman from that moment, vowed that not another drop of cider should be made on my place again, though the apples rotted on the ground, for it is known that in a few hours after the juice is pressed from apples it will ferment, and fermentation will produce alcohol, and who shall say at what moment it is safe to drink it or not. The only safety lies in letting it alone altogether. About that time," continued my friend, "it was told to me that a neighbor on an adjoining farm, with his four sons, had become habitual drunkards from their annual crop of cider, made regularly and kept in the cellar. This example strengthened me in my resolve never to have one drop of the article in my house again."

THE temperance movement appears to be making a real impression on the consumption of alcoholic drinks in England. In the *Times*, Mr. Hoyle has shown that the consumption of beer, wine and spirits during the year 1880 has diminished by nearly £6,000,000 from what it was in 1879, and of this nearly the whole has been saved in beer alone. On the other hand, the consumption of British spirits has rather increased, though the consumption of foreign spirits has diminished more than the former has increased. If these figures may be trusted, the improvement is rather in the greater temperance of non-spirit drinkers than in the conversion of regular dram drinkers. For the extinguishing of the latter class we must look chiefly to death, and the improved education which may prevent the places of existing drinkers from being supplied by new drinkers, as they drop out.—*London Spectator*.

JAPAN has created a Minister of Agriculture and Commerce, whose duties are after the model of the same office in France.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

LESSON X.

Sixth month 5th, 1881.

THE CRUCIFIXION.

Luke xxiii. 33-46.

GOLDEN TEXT.—"And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32.

The connecting events with the last lesson are, that our Lord went to Bethany, where on First-day occurred the supper, and anointing by Mary (Matt. xxvi. 6-13); on Second-day His public entry into Jerusalem, riding on an ass, and his visit to the temple; Third-day, the cursing of the fig-tree, the cleansing of the temple courts from those who sold sheep, &c., and exchanged money; Fourth-day, the words on the withering of the fig-tree, teaching in the temple, the widow's mite noticed, &c., and on leaving the temple He foretold its destruction, went to the Mount of Olives and told of the signs of His coming, &c.; Fifth-day, preparations for the Passover, which was eaten after sunset, or on the beginning of the Sixth-day, according to Jewish mode of counting; Judas withdraws, our Lord gives His last teachings and prayer (John xv. and xvi.), and goes to the agony and arrest in the garden; Sixth-day, the early trial before Annas, then before the Sanhedrim, before Pilate, before Herod, and His subsequent delivery by the former, after a dreadful scourging, to be crucified.

This Lesson should be approached with the deepest reverence, and humble prayer that its solemn teachings may so affect the heart as to lead to love for the Lord Jesus, and to following Him in the spirit of devotion and entire obedience.

33. *And when they were come to the place which is called Calvary.* What a spectacle was that procession, from the palace of Pilate to the spot without the city gate! The haughty Roman officer and hard soldiers; the two thieves; the "very God" in human form, with fainting and lacerated body, carrying His cross, of which one part was borne by Simon the Cyrenian; the weeping daughters of Jerusalem following and lamenting the crucifixion of their beloved Lord. *Calvary* is from the Latin, and means a skull. It was so called either because it was a common place for executions, or more likely, because it was a little mound in the shape of the top of a skull. It was probably northwest of the city, and just outside the walls. Roman and Jewish law forbade executions within a city.

*There they crucified Him.* The punishment of crucifixion was one of dreadful torture. It could not be inflicted on a Roman citizen, and was considered infamous, much as being hanged, drawn, quartered and hung on a gibbet was in England formerly. The cross was an upright pole, across which near the top another piece of wood was fastened in the form of a T. The cross was laid upon the ground, the arms were stretched out, and the hands fastened to the transverse piece by nails. In our Lord's case nails were also driven through the feet; the cross was then erected. The weight of the body was sustained by a piece of wood which projected from the cross and passed between the legs.

*And the malefactors, one on the right hand, the other on the left.* These were robbers, Jews, probably of the band which Barabbas led. Our

Lord was put between them to add to the shame of His suffering.

34. *Then said Jesus, Father, forgive them; for they know not what they do.* This was probably said just after He was raised up on the cross. In all His agony He thought with pity of those who were concerned in His unjust torture. They knew enough to be guilty of grievous sin, while they did not know to the full that they were crucifying "the Lord of glory."

*And they parted His raiment, and cast lots.* His clothing, of an outer robe or cloak, and an inner tunic, had been taken off and now was parted among the four Roman soldiers. As the tunic was woven in one piece, they cast lots which should have it instead of cutting it to pieces. By a Roman custom the garments of malefactors were given to the executioner. A piece of linen was put around the waist of the sufferer.

35. *And the people stood beholding.* Some, no doubt, felt sorrow and pity; others were moved only by curiosity, but many by bitter scorn.

*And the rulers also with them derided Him.* They laughed at Him; they shot out their lips, and wagged their heads in mockery, saying, *He saved others; let Him save Himself.* "They tell us He had healed the sick and raised the dead, now let Him show us a miracle and come down from the cross," they mean to say. *If He be Christ the Chosen of God.* His suffering for them and for us unto death and rising again was the crowning proof that He was the Christ. He stayed there till His work was "finished." Yet He felt this scornful hate, as it is said in Ps. lxxix, 20, in prophecy of Him, "Reproach hath broken my heart."

36. *The soldiers also mocked Him.* Accustomed to blood, hard and unfeeling, they mocked Him as professing to be a King, the King of the Jews.

*Coming to Him and offering Him vinegar.* They probably sat down near the crucified ones to guard them from being rescued by their friends, and eating their midday meal they offered Him the sour wine which was their usual drink.

37. *And saying, If thou be the King of the Jews, save thyself.* They knew little or nothing about His claim to be the Messiah, but He had said to Pilate that He was a King, and for this they taunted Him.

38. *A superscription also was written over Him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews.* It was usual to carry the accusation before the criminal, and set it over him when on the cross. John says Pilate wrote this title. He may have written it as a taunt to the Jews, and yet have felt in some degree that it was true, that He was a King of men. The Greek language was the one of universal use in literature at that time, the Latin was the tongue of the Roman people, and the Hebrew or Aramaic that of the Jews.

39. *And one of the malefactors which were hanged railed on Him, saying, If thou be the Christ: or rather, Art not thou the Christ; spoken in bitter irony. Save thyself and us.* Matthew and Mark state that both the robbers in their torturing agony had joined the rulers in deriding Him. But now only one does so.

40. *But the other answering rebuked him.* Our Lord's prayer for His enemies, His God-like patience and love, the appalling darkness over the land, the consciousness of his own sins, all may have combined to change this robber's heart.

*Dost not thou fear God, seeing thou art in the same condemnation?* As if he had said, those about us who jeer are safe and well, but thou art crucified as He is and soon to die; surely thou shouldst fear God, and at least be kind to a fellow sufferer.

41. *And we indeed justly.* It is a mark of true repentance heartily to confess sins. *For we receive the due reward of our deeds.* And still more to own that our punishment for them is just and right.

*But this man hath done nothing amiss.* The Sanhedrim had found nothing against Him except His own word of truth that He was the Son of the Blessed. Pilate said openly that he found no fault at all in Him, and only gave up an innocent man to pacify popular fury; and now this robber, owning his own crimes, says that Christ was innocent. The robber probably knew of our Lord's past history, and gives this clear testimony.

42. *And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.* He calls Jesus, Lord, giving Him homage as King and Messiah of the Jews. He must have believed that Jesus had a kingdom in the future, for he saw Him here about to die. He believed in the immortality of the soul; he believed that Jesus could save him from the future punishment of the sins he confessed; he believed in a crucified Messiah, and cast all the interests of his soul upon Him. This was great and triumphant faith.

43. *And Jesus said unto Him, Verily I say unto thee.* He used the word *verily*, by which He was wont to express great certainty. *I say.* Though crucified He is still consciously Lord and Saviour, and speaks with Divine authority.

*Unto thee.* The message of assurance of salvation is personal to each.

*To-day shalt thou be with me in Paradise.* The repentant and believing robber's body would die on the cross, but himself, his soul, would live beyond the death of the body. He would not go into a state of sleep but of conscious life "with Christ," in His blessed companionship, which would be joy and glory. *In Paradise.* The word *paradise* is of Armenian origin, and meant a park or garden with trees, fountains, &c. The Jews who translated the Old Testament into Greek, rendered the word Eden by Paradise. Here it means that happy abode of the blessed into which they enter at once after death, and where they are in holy joy and happiness with Christ.

44. *And it was about the sixth hour.* The sixth hour would be our twelve o'clock at noon. The ninth hour, three o'clock P. M. Our Lord's crucifixion took place at the third hour, or 9 A.M. *And there was darkness over all the earth until the ninth hour.* Over the whole land, would be the proper reading. Astronomers have found that this darkness was not from an eclipse. It appears to have accompanied the earthquake which took place at the same time. (Matt. xxvii. 51).

45. *And the sun was darkened.* The darkness was probably caused by something in the atmosphere, and was a sign of the sympathy of nature in the suffering of Him by whom all things were made.

*And the veil of the temple was rent in the midst.* Our Lord died at three o'clock in the afternoon. At this hour the priest on the day of Preparation would be about to enter the holy of holies, when he must have found the veil rent, which was between the holy place and the holy of holies. Our Lord died at the time of the evening sacrifice, and at His death "the way into the holiest of all was made manifest." Then only the priest could enter the holy of holies. Now all may come into God's very presence in prayer and worship through the sacrifice and mediation of the Lord Jesus.

46. *And when Jesus had cried with a loud voice.* During the dread darkness there seems to have been silence. Now our Lord cried either the "Eli! Eli!" of Matthew xxvii. 46, or the "It is finished" of John xix. 30. *He said,* quoting the words of Psalm xxxi. 5, and adding the word "Father," which he used in all his recorded prayers, "Father, into thy hands I commend my spirit." He committed His spirit in trustful confidence to the Father.

*And having said thus He gave up the ghost.* As He had cried with a loud voice, indicating that His strength was not exhausted, and as His death occurred much sooner than was usual with persons who were crucified, it has been inferred that He of His own power did "lay down His life," and yield up His spirit.

#### SUGGESTIONS.

1st. The cross of Christ is the great centre of the salvation from sin of the race of man. There we read how dreadful a thing sin is, that it should need such suffering from such a Sufferer. There we see the amazing love of the Father and of the Son to sinful, rebellious man. There we learn how God made a way whereby He could be just and yet forgive sin; for Christ, who was innocent, suffered for our sins.

2nd. The Jewish rulers who represented the outward church, and the Roman governor who represented the world-power at that time, both joined in rejecting and crucifying Christ, while the people and soldiers united with them, a proof of the wickedness of men's depraved hearts.

3rd. Jesus forgave all concerned in His crucifixion, and prayed that they all might be forgiven. We should imitate Him and forgive all.

4th. To deride and revile the suffering is cruel and wicked. To revile not again, but to bless, is Christ-like.

5th. Christ was King of the Jews, and is the rightful King of our hearts and lives. Surely we should love the King who was willing to die such a death for us.

6th. One robber condemned his sins, turned to Christ in faith, and was saved, while the other refused to do likewise. Salvation depends on man's acceptance of Christ's readiness to save.

7th. Christ's death fulfilled the law and opened the way for all to come in His name to the Father who dwells upon the mercy seat.

8th. The cross fulfilled many of the prophecies of Scripture.

9th. Have we accepted Christ's death for us?

Have we redemption through His blood, even the forgiveness of sins? Does Christ's suffering for us make us hate sin and lead holy lives?

## CORRESPONDENCE.

IOWA CITY, IOWA, Fourth mo. 5th, 1881.

I WAS especially interested in the article which appeared some time ago relative to Harry Moorhouse, from the fact that I had the pleasure of hearing the "boy preacher" while in Philadelphia. I thought the readers of *Friends' Review* would be interested to know something of the author of the hymn, "There is rest for the weary," which, according to Thos. Kimber's statement, was one means of the conversion of this very useful and spiritually-minded man. Emory Miller, the pastor of the M. E. Church of this city, after the singing of this hymn by the members of the prayer meeting last night, arose and said in substance, "We might be led to think by the wording of this hymn that the author was a man who desired ease and inactivity, but the reverse is the truth, as I can affirm from intimate acquaintance with Brother Harmer, a member of this Conference, who wrote it. His service in the ministry has been one of earnest, humble, cheerful toil, and fruitful of great good; and eternity only will reveal the results of such self-sacrificing toil for the Master."

It seems to me the fact that Harry Moorhouse was brought from darkness into light, partly by the means of this little hymn, must be a comforting thought to Brother Harmer now as the evening shadows of life are gathering about him. J. R. TOWNSEND.

A PREPARATIVE MEETING and meeting for worship was established in the city of Toronto, Canada, by Yonge Street Monthly Meeting; Preparative Meeting was first held on the third of Second mo. last. Eliza Brewer, of West Lake Monthly Meeting, Jos. Blackledge and wife, of Iowa, and Jas. F. Barker and wife, of Norwich Monthly Meeting, were present. Much interest was manifested and the gospel proclaimed with power.

A good work is being done there by the earnest labors of Friends of that place; their Bible-school is one of special interest, numbering nearly 100; composed mostly of those that would not have opportunity of Bible teaching in other schools.

There are at present twenty-five members residing in the city, and requests from six for membership were presented to our last Monthly Meeting; the prospects are cheering.

The meeting and school are held in a comfortable meeting-house on Pembroke

street. Friends contemplating visiting the city can obtain further information by addressing Elias Rogers, Dominion Bank Buildings, corner of Yonge and King sts., Toronto.

BENJ. CODY.

Third mo. 21st, 1881.

HONEY CREEK MONTHLY MEETING was held Fourth mo. 10th, 1881. Riley Dixon informed the meeting he had attended all the meetings belonging to White Lick Monthly Meeting, and had visited a good many families, mostly among the old and afflicted. Willis Kenworthy also returned a minute granted him in Tenth month last. He had attended a great many meetings in several Quarterly Meetings, also had held series of meetings in some localities. One person was received into membership. A committee was appointed to visit the meeting and families of Russiaville for their help and encouragement. Willis Kenworthy and family requested a removal certificate to Pike Creek Monthly Meeting, Indiana.

New London Quarterly Meeting was held Fourth mo. 16th, 1881. We had very acceptably with us Catharine M. Allen, from Coloma Monthly Meeting, Indiana, Thos. Morris and wife, her companions, Joshua Trueblood from Plainfield, Indiana, William N. Card from Fairfield Monthly Meeting, beside some others without minutes from neighboring Quarterly Meetings. The gospel labors of all were strengthening and edifying. Our meeting on Seventh-day was indeed a time of special favor from the Lord.

MIRA SMALL.

New London, Ind., Fifth mo. 5th, 1881.

SARAH B. GODDARD has held several meetings around Suffolk, Virginia, with full houses, and it is believed with good results. She continues to attend meetings at Black Creek and its vicinity, where the Lord's blessing has been given with manifest results.

#### THE TERM, THE WORD OF GOD.

In the minutes of the Ministerial Conference of Western Yearly Meeting, page 15, this occurs:

Question. Ought any member in his service to condemn the use of the expression, "The word of God," as applied to the Scriptures?

Answer. He ought not.

Is not this answer, endorsed by the Conference, in danger of placing the Scriptures in a wrong light, and consequently doing harm? They certainly ought not to be called "The word of God." That phrase appears forty-six times in the Bible (according to Cruden), but only once is applied to the written word. Mark vii. 13. We are

told the world was formed by "the word of God," Heb. xi. 3, and we are born again, not of corruptible seed, but of incorruptible, by "the word of God, which liveth and abideth forever." 1 Peter i. 23. Then, "Take the helmet of salvation and the sword of the Spirit, which is the word of God." Eph. vi. 17. "For the word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intent of the heart." Heb. iv. 12. He was clothed in a vesture dipped in blood, and His name is "the word of God." Rev. xix., 13.

I expect all Friends admit that the Bible was given by inspiration, but as it contains much that is historical, and the doings of wicked men and Satan, it must therefore be incorrect to call it the "word of God."

D. BAKER.

Tonganoxie, Third month 4th, 1881.

The term word of God has two closely allied, but separable meanings, as used in the Bible. The first is as a name of Him who in the beginning was the Word, and was with God, and was God, and who was made flesh, and who continues to be called "The Word of God." The other meaning is, any impartation of the mind, (truth, will, feelings,) of God to man. Our Lord quotes one of the ten commandments and calls it "the word of God." Mark vii. 13. It was an expression or impartation to us of God's mind or truth. When prophets spoke under divine inspiration it was "the word of the Lord," or "the word of God." When our Lord was teaching, "the people pressed upon Him to hear the word of God." Luke v. 1. It was an impartation to them of the mind of God. So far as the Scriptures are the words of "holy men who spake as they were moved by the Holy Ghost," and are "given by inspiration of God," they are the word of God, or an impartation to man of His mind, truth, &c. But the word of God is not confined to the Scriptures, although it includes them. The Apostles preached the word of God—gave themselves to the word of God—and yet very few of their words are on record. God is ever speaking to us, in and through the outer world; in His providences and the circumstances of our lives; through the Bible; through our friends and enemies; through ministers; through books; and above all in our minds, hearts and consciences by the Holy Spirit. All these are to us the word of God—or an impartation of his mind to us. George Fox preferred to call the Bible "the words of God," and so do we. A large body of reverent, evangelical, and competent religious writers, especially in the Church of England, do not apply the term

"the word of God" to the Bible, for the same reasons substantially as have always been urged by the most deeply instructed among Friends, while they and we hold most fully to its divinely inspired authority. But it is not a question worth much controversy, and this latter we understand to be the meaning of the conclusion of the ministers of Western Yearly Meeting.—*Ed. Friends' Review*

**PERSONAL.**—Francis T. King, and James C. and Mary Whitall Thomas, of Baltimore, sailed for England on the 4th, and expect to attend London Yearly Meeting. James Wood, of Mount Kisco, New York, Assistant Clerk of New York Yearly Meeting, also expects to attend London Yearly Meeting. Thus in the absence of any ministers visiting England with minutes on religious account, there will be some American Friends present to keep bright the bond of Christian fellowship between Friends of the two continents.

#### BLUE JACKET SCHOOL.

A house for meeting and school purposes has been put up at Blue Jacket Station in the Indian Territory, sixteen miles southwest of the Ottawa Mission. It is to accommodate the Shawnees who have settled there in the Cherokee country. The funds have been supplied from the proceeds of sale of the old Shawnee school property in Kansas, which belonged to Indiana Yearly Meeting. Some of the former pupils of this school live in the neighborhood. On the 1st of Fifth mo. a meeting was held at 11 A. M. The 46th Psalm was read, some singing of hymns followed and prayer was offered. Jeremiah Hubbard spoke at some length. Some remarks were made by Indians present, which were interpreted by Charles Blue Jacket, a Christian man, and chief of the Shawnees. Another meeting was held at 4 P. M. and ended with a serious impression upon those attending. The school-house is 20 by 80 feet, and is comfortably built. There have been two acres of prairie broken near by, and it is the expectation of the Associated Committee to have a Friend and his wife reside near the house as teachers of the school, and to help the Indians religiously. There is an expectation that some funds for the school teacher will be furnished by the Cherokees; but most of the needful salary must come from Friends. As the funds of the Associated Committee will not justify them in sustaining the teacher, it is hoped that means will be furnished from other sources.

THE U. S. Government received during the four years President Hayes' administration

\$1,192,551,107.24, and spent \$990,755,706 93. Of the public debt \$204,824,730.27 was paid in the same period, a little less than \$1,000,000 a week. The imports of specie into the United States in the same four years exceeded the exports by \$130,046,482.

CARL BOCK, leader of the Dutch Exploring Expedition in Borneo, saw a fair-skinned or "white" race of Dyaks, living in the forests of the interior.

*African Devices to Obtain Water in Drought.*—Dr. Matteucci remarks on the almost absolute want of water in Darfur, and the consequent recent cultivation of water-melons by the natives as far as the arid soil will permit. They also utilize the Baobab tree in a curious manner. Hollowing out the huge trunk of the older trees by fire, they by some prehistoric primitive method get the hollow trunk filled with water during the rainy season, the water keeping sweet for eight months. The people of Darfur, Dr. Matteucci says, are still in a primitive, uncorrupted condition, a contrast to the Egyptianized natives of Kordofan.—*Nature*.

#### PRAISE.

"Praise waiteth for Thee, oh Lord! in Zion."

Bathed in the shoreless ocean of God's love,  
My spirit sits in happy peace above :  
Above the cares of earth, above its darkest days,  
And in a Saviour's listening ear, sings the "new song"  
of praise.

Praise for the Gift of Gifts; Himself the Crucified  
Praise for the love that so loved us, for us He came;  
He died.

Praise that our weary hearts, at last, have found repose  
in Thee;

Praise for the goodness that hath set our earth-born  
spirits free.

Praise for this glorious outer world; land, sea, and  
crystal air;

Praise for the beauty Thou hast flung about us every-  
where.

Praise that above our Nation's Flag, broods the white  
Dove of Peace :

Praise that the clank of Slavery's chain, forever, here  
shall cease !

Praise for the trials of the way; praise for the "broken  
nest ;"

Praise for the token and the sign, that this is not our  
rest ;

Praise that, mid worldly crowd and press, we touch  
His garment's hem ;

Praise that there rose, on darkest night, the Star of  
Bethlehem !

Praise that Thy Hand hath planted us within Thy  
House, oh Lord !

Praise, that by grace we daily come into Thy courts,  
oh God !

Thanksgiving that we know full well, each earthly  
fetter broken ;

Thanksgiving, that no human spell, no human lan-  
guage spoken,

Can, for one instant, come between  
Our souls and Thine, Thou Nazarene !

—*Ocean Grove Record*.

**V**ENTNOR COTTAGES, SEA GIRT, N. J., reopened for the season, Fifth month 17th, 1881. They combine a near ocean front, with abundance of shade trees in the rear. Chambers comfortable and airy, table well supplied, beach and bathing unrivalled. Charges moderate. Address

RACHEL K. LETCHWORTH,  
Sea Girt, Monmouth Co., N. J.  
Or, JOHN LETCHWORTH,  
420 Commerce St., Philadelphia, Pa.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 17th inst.

**GREAT BRITAIN.**—In the House of Commons on the 10th, C. Bradlaugh again appeared, desiring to be sworn, and refused to withdraw, either at the order of the Speaker or the touch of the Sergeant-at-arms. Sir Stafford Northcote then made a motion that he be removed until he should promise not further to disturb the proceedings of the House. W. E. Gladstone said that Bradlaugh had a statutory right to come to the bar of the House. Northcote's motion was carried, and Bradlaugh then left the House. He afterward said that he claimed the same legal right to enter the House as before the passage of the resolution, against which he sent a formal written protest. The plaintiff in the action for penalties against Bradlaugh has given notice of intention to apply for leave to sign the judgment and to issue an execution. Bradlaugh will resist, pending a decision by the House of Lords. Gladstone stated in the House on the 13th, that in consequence of the opposition to the Parliamentary Oaths bill, the Government intended to postpone consideration of the course to be taken upon it, until the Land bill has been substantially disposed of.

To a question in the House of Lords whether the Government was disposed to take steps for the better protection of peaceable subjects in Ireland, Earl Spencer said their hopes for the result of recent legislation for the maintenance of order had not been realized. Thus far 72 persons are in custody under the act. The increased number of ejections, he said, may partly account for the increase of outrages, but the Government will vigorously carry out the law, leaving nothing undone to secure peace and order.

The second reading of a bill to permit clergymen to sit in the House of Commons, was defeated on the 11th by a vote of 110 to 101.

**FRANCE.**—The Government statement respecting Tunis, presented to the Chambers on the 12th, renewed the denial of designs of annexation and conquest, but held that the Bey was bound to allow France to take, in his territory, measures for the protection of her territory which he is manifestly unable to take unassisted. A formal convention must place the legitimate influence of France in Tunis beyond the reach of hostile designs. On the same day, the Bey gave audience to the French Gen. Breard, who read the text of a treaty, which the Bey after a few hours' consideration signed, and which was announced to the French Senate on the 13th. It assures to France the right to occupy positions which the military deem necessary for the maintenance of order and the security of the frontier and the coast. France guarantees to the Bey security of person, State and dynasty, and the maintenance of existing treaties with European Powers, the Bey not to conclude any new international convention without a previous understanding with France. French diplomatic agents abroad will be charged with the protection of Tunisian interests; and the financial system of Tunis will be regulated by France in concert with the Bey. There is to be a French Minister Resident in Tunis, to watch the execution of the treaty. A subse-

quent treaty will arrange for the war indemnity to be levied on the rebellious tribes and guaranteed by Tunis. The Bey subsequently telegraphed to the Porte that he had signed the treaty under pressure of superior force, without examination or discussion, for honor's sake and for the prevention of bloodshed, but with the declaration that he was constrained by force.

The French exports during the first four months of this year show a decrease in value of 52,000,000 francs as compared with the same time last year, and the imports a decrease of 25,000,000 francs.

**ITALY.**—The new Franco-Tunisian treaty has caused much dissatisfaction. A strong rivalry, especially in respect to business and railroad interests in Tunis, has existed for some time between French and Italian influences, and the success of the French in securing virtual command of the country arouses Italian jealousy. The Ministry under Premier Cairoli, has been compelled to resign, apparently because of having failed to prevent the action of the French, and ——— Sella has been requested to form a new one.

**AUSTRIA.**—The Emperor has granted amnesty to all persons imprisoned for offences arising from poverty, or which were not premeditated.

**RUSSIA.**—Serious riots against the Jews have occurred in the region known as the Ukraine. The origin is said to be, not religious animosity, but the fact that the Jews, who are very numerous there, and are mainly traders, usurers, &c., have made themselves, as creditors, pecuniarily masters both of landlords and peasants. In several places, the dwellings and warehouses of Jews have been pillaged, and they have been personally attacked. At Kiev, the Jewish quarter is said to have been burned. Many Jews have taken refuge in the Austrian dominions.

The Emperor has issued a manifesto reminding the people of the glorious government of his father and the great reforms he accomplished; and appealing to all faithful subjects to serve him and the State faithfully and sincerely, in order to extirpate the rebellious spirit which covers Russia with shame; to strengthen faith and morals, and place the education of the youth upon a sound foundation; to eradicate all that is contrary to a sense of right and integrity, and everywhere to establish order and justice. He declares himself called upon to consolidate and defend the autocracy.

**HOLLAND.**—The Second Chamber of the States General has adopted by a vote of 60 to 11, a bill to repress the abuse of alcoholic liquors. It provides for licensing bar-rooms in proportion to population, and so as to prevent their accumulation in any one locality. Persons drunk in public places will be punishable by imprisonment.

**TURKEY.**—The Turkish delegates to the Boundary Conference proposed to modify the convention for transferring the ceded territory to Greece, by allowing the evacuation to occupy six months, instead of three as proposed by the Ambassadors; but at a meeting on the 16th, Turkey withdrew those points which the Ambassadors considered inadmissible. Both parties, it is said, manifested a conciliatory spirit, and a desire to conclude an arrangement as soon as possible. A meeting was to be held on the 17th, to consider the terms of the evacuation.

The plague has prevailed violently for some time in the district of Nedjef, but active measures have been taken by a Sanitary Administration to check the spread of the disease. Recent dispatches stated that 4000 inhabitants were dispersed in camps completely isolated, and that those camps were quite free from plague, as were the localities of Elzayad and Djara, whence the disease was originally propagated. The remaining inhabitants of Nedjef would soon leave it, when the officers hoped to be able to destroy the latent germs of the epidemic.

# Friends' Review.

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For Friends' Review.

## WESTERN SKETCHES.

### No. 3.

*St. Louis.*—At the close of Indiana Yearly Meeting, two dear Friends, who had been in attendance from St. Louis, impressed upon us the importance of stopping a day or two in that city on our westward journey; that we might hold a meeting there with those who were connected, by membership or other relations, with our branch of the Church, if only for a single evening, as many had been longing for such an opportunity.

While touched with their earnestness, and deeply interested in their statement, we explained to them how improbable such a prospect was, as we would then hardly have

time to reach Kansas in season for the preliminary appointments of the Yearly Meeting there.

"Well, at all events, take our cards, in case you should stop on your return," they said on parting; and then calling back to us, added, "Here is the address of other Friends, who would welcome you if you should happen to arrive there before we get home ourselves." So entirely casual, apparently, were the circumstances that led to our St. Louis re-union.

The same evening we took the train through to Lawrence. It was very near the time of the Indiana State election, however, and the cars were crowded with political delegations, getting on and off, all through the night, at various points on the way; many of these men were quite boisterous and unruly, under the influence of liquor, causing to the conductors much annoyance and delay, and to us a sleepless and uncomfortable night.

One of the saddest scenes we witnessed was at the Indianapolis depot, where a large number of little boys, regularly drilled and officered, were marching and countermarching an hour after midnight; probably in foolish imitation of their fathers' and older brothers' manœuvres as members of some political club, or lodge, or military organization. The lessons they had learned too well, in the vulgar slang and profanity and swagger heard and witnessed on every side during the day, they rehearsed in painful caricature before us, that night, as we were detained some time at the station.

We reflected how similar scenes of excitement and dissipation, and others more disgraceful to follow, were going on all over the State, and would soon be witnessed to a greater or less extent at the general election over the Union.

While duly appreciating the freedom of our institutions and the safety of a government founded on the universal vote of a rational and sober people, as well as the re-

sponsible duty which attaches to that franchise, yet grave apprehensions filled our minds and hearts that night, as they had often done in a less degree before, whether such scenes of license were indeed the fruits of true liberty, and whether the blessing of the Lord could be expected to rest upon a system of government depending on or controlled by such appliances as these.

It would seem as if earnest, consecrated Christians, who had chosen their citizenship in heaven, and who felt constrained in every act of life to glorify their Lord and Saviour, and to engage in no pursuit unless His presence went forth with them, could take little pleasure, if indeed much active part in the political machinery and associations which at present surround a popular election.

We took refuge from such thoughts in the remembrance of the wonderful forbearance and long-suffering mercy of our Heavenly Father, who so loved the world that He spared not His own Son for its redemption; and of the infinite love of that blessed Redeemer who "came not to condemn the world, but that the world through Him might be saved." Stretching out our hands to Him, who knoweth our frame, who remembereth that we are dust, we seemed able to trust that for His own Name's sake, for the sake of the many thousands of homes and hearts where that Name was precious, for the sake of those who loved the habitation of His house and the place where His honor dwelleth, and who flocked to the Bible schools and churches of this land—nay, even for the sake of those who loved Him not—He would continue to spare and bless our dear country in the future, as He had so wonderfully done in the past.

While such reflections as these occupied the long hours of the night, the practical result was that we missed our connection at St. Louis, arriving at that place more than an hour after the Western express had left. We were on the way to a hotel to await the evening train, when our Friends' provision of the last address recurred to us, and we soon found ourselves at the door. After a few hours' rest, we joined the hospitable family circle, and met with all the promised welcome, and with a warmly-expressed desire for such a re-union as had been proposed. It was accordingly arranged with our kind host and hostess that if practicable on our return we would stop a day, and that they would endeavor to gather all those who were connected by membership or by family relations with Friends, in a religious meeting in their parlors; and so we passed on westward.

Four weeks spent amid the engrossing interests of the new and growing church in

Kansas made the claims of our St. Louis friends seem less vivid and imperative.

Matthew Arnold says of the power of the daily accumulation of life's cares and duties to obliterate the liveliest impressions, that

"Each day brings its petty dust,  
Our soon choked souls to fill;  
And we forget because we must,  
And not because we will."

Happily, in the Lord's service, we have the powerful aid of His Holy Spirit to "bring all things to our remembrance whatsoever He has said unto us." And so, when looking towards our return, this call of His again presented itself clearly; we forwarded the notification agreed on, and arrived in the city the evening before the appointment.

Then came one of those "sweet surprises" which are so often prepared for the workers in His harvest field. We had taken leave at Richmond, Indiana, of our dear friends, Sarah B. Satterthwaite and Mary White, not knowing that we should meet them again at the West; but on arrival at our hospitable home at St. Louis, we found that they, too, were tarrying for a night on their way to Southland, Arkansas, in company with a young Friend who had come up from there expressly to meet them. We found, too, that some years before they had visited St. Louis together, and had felt that it was the Lord's will such an opportunity as this should be afforded, though no way had opened for it at that time. In response, therefore, to our pressing invitation they deferred their journey southward to join in the meeting appointed for the next evening.

Thus the Lord, who sees the end from the beginning, brought us all together, and inclined the hearts of many to come and meet with us, of the little community of Friends and those connected with them, in this great city of the West.

A memorable occasion it seemed to us all. Many were deeply affected, the Lord's presence evidently crowning our little assembly. Our dear English friends were especially favored, and the effort they had made to be with us seemed to be appreciated by all those who had gathered.

We trust that the word of the Lord spoken that evening will not be unfruitful of results to His glory, and that ere long a regular Friends' meeting may be organized in that city. It was interesting to see how many ramifications there were in the diverse relationship to the Society of Friends of those present; and yet how they all seemed to rally loyally and lovingly at the call for a meeting of those connected with that body, to worship after the way of their fathers.

Some earnest Christians had joined other branches of the Church of Christ—the

Methodist or Presbyterian—but these cheerfully expressed their willingness to contribute to the expenses of building a house, and to aid in the maintenance of a Friends' meeting at St. Louis by their attendance and otherwise. Some said that they would rejoice to resume their old church membership again. There were others present who had from their childhood been connected with those who separated from us on vital points of Christian doctrine. Yet they seemed to take no exception to the gospel in all its fulness, as proclaimed to the best of our ability that evening; and some of these said that they longed to cast in their lot with our people if there should be an opportunity presented. So that after two hours the meeting broke up in great love and tenderness, and another was appointed for the following week among themselves at the same time and place.

We all felt sure that if Indiana Yearly Meeting would stand by them, and ministering Friends generally over the land would include their little community within the circle of their gospel labors, an important station might be won and held for the spiritual gospel of our Lord and Saviour, at that important point. T. & M. S. K.

Richmond Hill, N. Y., Fifth mo. 10th, 1881.

For Friends' Review.

## THE LOSS OF FORESTS AND INUNDATIONS.

Frequent telegrams by cable last month, informed the public of an unusual rise in the Spanish rivers. The flood was especially great in the Guadalquivir, producing an inundation at Seville which, in its height and disastrous effects, was probably unprecedented in that locality. The Guadalquivir, which flows south-westwardly through the plains of Andalusia, is the only river of Spain which is navigable a considerable distance above its mouth. Vessels of two hundred tons can ascend it as far as Seville, a distance of sixty miles.

In a serial publication entitled "The Earth," edited by Elisée Reclus, is the following description of the physical aspect of Leon, Estremadura, and the Castiles, one nearly applicable to most of the other sections of Spain.

"Looking to the fearful nakedness of those plains, one would hardly imagine that a law was promulgated in the middle of last century, which enjoins each inhabitant to plant at least five trees. Trees, indeed, have been cut down more rapidly than they were planted. The peasants have a pre-

judice against them; their leaves, they say, give shelter to birds, which prey upon the corn-fields. Small birds, nightingales alone excepted, are pursued without mercy, and a proverb says that 'swallows crossing the Castiles must carry provisions with them.' Trees are met with only in the most remote localities. The hovels of the peasantry, built of mud or pebbles, are of the same color as the soil; the walled towns are easily confounded with the rock near them, and even in the midst of cultivated fields we may imagine ourselves in a desert. Many districts suffer from want of water, and villages which rejoice in the possession of a spring proclaim the fact aloud as one of their attributes. Huge bridges span the ravines, though for more than half the year not a drop of water passes over their pebbly beds."

It seems reasonable to assume, that to the inconsiderate destruction of its trees during many generations, is due the utterly sterile aspect of a great deal of the scenery of Spain. This subject of forest waste and its effects, was fully discussed at the International Congress of Land and Forest Cultivators, held at Vienna in 1873. It was asserted that the river Elbe, as indicated at Altenbrücke in Hanover, showed a fall of ten feet in a half century. The Elbe rises in Bohemia, where, until recently, the forests were under no control, and so were destroyed in the most wanton manner. The Rhine, also, has far less water than formerly, the forests about its sources in Switzerland having been recklessly destroyed in many places. Records of the depth of that river taken at Emmerich, from 1770 to 1835, showed for the first ten years an average depth of 11 Prussian feet and 4.1 inches, but in the last ten years only 6 feet 9.2 inches.

The fact that these rivers, as well as the Vistula, appear, nevertheless, to discharge as much water now as in earlier times, is accounted for by Councillor Wex, (director of the river Danube improvement works), as follows:

"The reason of this remarkable phenomenon is evidently this,—that since many forests have been cut off, more particularly on the mountains, heavy rains and deluging showers occur more frequently; and besides this, the soil being bare of trees, the rain penetrates less into the soil and more speedily reaches the streams and rivers, which they fill to overflow; and finally the mass of water tearing rapidly along, erodes the mountain sides that have been stripped of their forests, and fills up the channels of the brooks and rivers with soil, sand and rubbish, by which means their beds are raised,

and the water-surface is brought to a higher level."\*

The above explanation will very closely account for the like physical phenomena observed in Spain. Numerous affluents of the Ebro take their rise in the Pyrenees, the southern slopes of which range, once heavily wooded, have been cleared of their forests, so that the rains, forming eroding torrents, have completely sterilized the mountain sides. The extremes of flood and drought have hence become excessive, and extensive tracts have been ruined for present occupation from this source. Although the northern side of the range has not lost its soil and verdurous covering to so great an extent as the other—partly owing to the fact that the general slope is less precipitous—yet the losses from floods in the valley of the Garonne (France) have been still greater than in the valley of the Ebro. Following the serious floods of 1872 and 1874, came the far more disastrous one of the early summer of 1875, when 3,000 persons, as estimated, lost their lives, 100,000 more were made homeless, and property was destroyed too vast in amount for definite determination,—by some placed at \$60,000,000, the government itself losing a third of the amount.†

Spain has possessed a school of forest engineers for half a century, but it has doubtless found ere this, that the work of successful replanting is one which cannot readily repair the devastations of the past, if, in fact, it can keep pace with even the current work of despoilment. The determinate endeavors of France, Germany, and Austria, in the same direction, are well known. In our own country, the wholesale destruction of the forests of the Sierra Nevada, must be attended with grave material danger to the State of California, it being even affirmed that the washings from the mines which have overspread the Sacramento valley in many places, will cause a loss which will eventually overbalance the total gold product.

Nevertheless, the general public in this country is being educated upon the subject of forest preservation, as instance the case of Minnesota, where a million and a half of trees were planted on "Arbor Day," 1876, and ten millions (of which 70 per cent. lived) were planted during the season. To plant a belt of trees upon a fertile prairie, is, however, a very different matter from the attempted sodding and re-wooding of a steep

hill-side. Hence, if our Pacific State would profit by the experience of Spain, she will not unduly despoil herself of the timber treasures which adorn the Sierra Nevada.

J. W. L.

#### BUSINESS INTEGRITY.

Amid the peaceful shades of Woodlawn reposes the dust of one whom God called to Himself some months since, after a long career of quiet and unpretending usefulness.

Having lived till the age of manhood in the beautiful Massachusetts town where he was born, he was led to seek his fortune in New York, in the year 1829. Here he soon established himself in a business which he prosecuted for half a century and has now left in charge of his two eldest sons. In the year 1831, he became hopefully converted to God, and the faith he then espoused became the governing principle of his life. An incident of that life, bearing upon the application of religion to business, is worthy of special mention.

The only assignment he was ever compelled to make occurred in 1837, the year of universal monetary disaster. With a brave heart and strong hand he applied himself anew to his work. In the course of time he recovered his financial standing, and paid all his creditors in full—all, that is to say, but one whose claim had been forgotten. It was a bill for some kind of household effects, but it had been mislaid.

Some years had passed when it was discovered, but that did not alter the case in the mind of our friend. In the search for his creditor, Mr. — found that he had died. He then sought the son and heir, to whom he related the facts. The heir (who was a man of affluent circumstances) assured Mr. — that his father's estate had been long since settled, and therefore that he had no claims upon him. Nevertheless, Mr. — insisted upon liquidating the indebtedness. The gentleman received the money under remonstrance, and Mr. — departed with a good conscience.

This might be called by many a deed of supererogation. And so it was, on merely legal grounds; but from a moral point of view the claim was binding, and it was no more than right to pay it. Yet who can withhold his admiration for the unflinching integrity, illustrated by this little transaction? And is there not great need to pray that the number of such examples of moral principles may be increased? Surely our holy religion would make far more rapid progress in the world than it has made if Christians generally could show such a business record as this.

\*This is notably illustrated in the case of the Po, whose diked banks have been raised year by year, until the bottom of the river being raised above the level of the surrounding country, serious inundations are threatened at the times of flood.

†U. S. Government Report upon Forestry, 1877.

It is a very common remark in these days, that a strictly honest man stands no chance of getting on in the world, with all the intense competitions and sharp rivalries of astute knaves against him. And this remark may be in the main correct; but it is pleasant to be able to testify at least, in the retrospect of the life here noticed, that godliness proved profitable to him in a worldly as well as in a heavenly sense. It is the just, that is, the righteous man whose memory is blessed.—*Illustrated Christian Weekly.*

#### OBEYING CHRIST FROM LOVE.

About the twentieth year of my age, I was pressed and carried on board of a vessel belonging to a man-of-war. I was put down into the hold in the dark, not having anything to lie upon but the casks; and what made it worse to me, I was among wicked, debauched men; and as we were shut up in darkness, so was their conversation dark and hellish. In the morning, for which I longed more than the watchman, the lieutenant called us up on deck, and examined us, whether we were willing to serve the king. He called me to him and asked me, if I were willing to serve his majesty? I answered, that I was willing to serve him in my business and according to my conscience; but as for war or fighting, Christ had forbidden it in His excellent Sermon on the Mount; and for that reason I could not bear arms, or be instrumental to destroy or kill men. Then the lieutenant looked on me and on the people, and said, "Gentlemen, what shall we do with this fellow? he swears he will not fight." The commander of the vessel made answer, "No, no, he will neither swear nor fight." Upon which they turned me ashore. I was thankful to be delivered out of their hands; and my tender parents were glad to see me again.

THOMAS CHALKLEY, 1685.

**SUICIDE.**—Proving that modern skepticism promotes suicide, Alfred Terry Bacon writes in *The Independent*: "No man of sound mind, good morals, and firm Christian faith ever destroyed himself. The three causes of suicide are insanity, moral corruption, and despair engendered by atheism. . . 'By their fruits ye shall know them,' is a doctrine accepted not only by the church, but by all men of common sense. A theory of life (the skeptic) which bears the bitter fruit of melancholy, despair and suicide, will in the long run stand no chance in the judgment of reasonable men, in comparison with a religion which brightens life with hope and joy, and which fills the soul with

such a measure of health that through all tribulations, suicide will still be regarded as a most hideous form of murder."

#### THE GREATEST ACTIVE VOLCANO.

(Concluded from page 617.)

[The portion of this article thus far quoted is followed by some descriptions of the appearance of the crater, given by visitors at different times from 1823 to 1879, the changes being very great; but our space does not admit of copying them. An account is then given of some of the most remarkable eruptions of Mauna Loa, a peak or dome nearly northwest of Kilauea, over 13,000 feet high, and crowned with a crater two miles in diameter. Some of these statements we subjoin.]

In 1840, the bed of the crater sank about 300 feet, and her fires vanished. They travelled under-ground, with roaring and much commotion, till they broke open a passage in the district of Puna, whence they rolled onward, burning forests, villages and plantations,—a terrific flood, from one to three miles wide, and from twelve to 200 feet in depth, varying with the extreme irregularity of the ground; and having travelled a distance of 40 miles in four days, it entered the sea seventeen and a half miles from Hilo, leaping a precipice of about 50 feet, and forming a fire-cataract as broad as Niagara. This raging, blood-red torrent continued for three weeks to pour into the ocean, which was heated for twenty miles along the coast.

In 1852, an eruption took place near the summit of Mauna Loa, which apparently died out in two days, but afterwards burst out, with amazing splendor, 4000 feet below the summit, on the side toward Hilo. For twenty days and nights, (says Titus Coan,) it threw and sustained a column of liquid fire 1000 feet high by actual measurement, and 150 feet in diameter. The stream of fire flowing thence was visible for 30 miles, when it disappeared in the woods, within ten miles of Hilo. In twenty days it formed, at the point of eruption, a cone nearly one mile in circumference at the base and 400 feet high, which remains to this day. Mr. Coan stood by this cone when in full action, and his description of the scene is appalling. \* \* \* Its action was accompanied by terrific detonations and explosions; jets of red-hot and white-hot lava were ejected with a force which threatened to rend the rocky ribs of the mountain, and assuming every conceivable form, fell in fountains of fire.

In August, 1855, occurred the most fearful eruption. It commenced near the summit of Mauna Loa, and for three months

steadily advanced toward Hilo, in a stream of sufficient breadth to overwhelm the whole town and harbor. Day by day parties went up from the town to report on its progress, and great was the alarm of all. Solemn services were held in the churches—no mere matter of form, you may believe—and the cry of the people was answered. Just when danger seemed most imminent, and as if nothing could avert the destruction of the city, the course of the fiery flood was diverted; and though the great roaring furnace on the mount continued in full blast for twelve months more, not one foot nearer to the town did the flood come. It gushed out laterally in streams 60 miles in length, depositing millions of tons of lava along the track of the flame, and covering nearly 300 square miles of land. In the course of this eruption, Mr. Coan made frequent expeditions to the scene of action. He followed the course of the fire-river, which, in some places, was three miles wide; in others, formed lakes from five to eight miles broad. Higher up the mountain, the river flowed subterraneously for upward of ten miles; but here and there he came to openings, from twenty to one hundred feet in diameter, down which he could peer into the awful scene beneath him. At one point he reckoned that the river ran down a declivity of from ten to twenty-five degrees, its velocity being fully forty miles per hour. He traced this river to its apparent source—a series of cones, formed over a great fissure in the mountain; but so insecure was the ground, so deadly the gases, so great the heat, that it was impossible to look down this horrid chimney. At midnight, chilled by the drenching rain, he and his native attendant camped under a large tree, within ten feet of the flowing lava, and only elevated three feet above it, boiling their kettle and frying their ham on the red-hot lava. All night they kept awful vigil; nor did they forsake their post till the fire-flood had closed around them on three sides, and their sheltering tree was ablaze. At another point they camped near the brink of a river, and watched a fearful conflict of the elements—the fiery cataract pouring over a precipice of about forty feet into a basin of deep water, which boiled and raged in vain, and was gradually all converted into steam. \* \* \*

On the 27th of March, 1868, a series of earthquakes commenced; upward of one thousand shocks were counted in five days. The most terrific earthquake in the history of Hawaii took place on the 2nd of April. On the same day occurred a terrible avalanche, variously described as a land-slip and a mud-flow. Bursting from the mountain-side in a torrent of mud half a mile wide

and about ten feet deep, it dashed over a precipice 500 feet high, and rushing over a sloping, grassy lawn at such speed as to make three miles in as many minutes, it overwhelmed ten houses, burying thirty-one men, women and children, and many hundred head of cattle and flocks of goats, not one of which has ever been disinterred. T. Coan's theory of the outburst is that a stream of water flowed under-ground, and that the lava-stream struck the subterranean reservoir, and generated steam in such volumes as to blow open the bill.

At the same time an earthquake wave, twenty feet high, rolled in foaming fury along the eastern and southern shores of Hawaii, sweeping away 108 houses and drowning forty-six people, while many houses in the interior were thrown down by the earthquake. Furthermore, during the same hour, the whole coast of Kau and Puna, for a distance of 80 miles, subsided and sank into the sea to the depth of six or eight feet, destroying houses and gardens, and leaving the palm and other trees standing seven feet deep in water. Meanwhile a vast river of fiery fusion had started on its dark, subterranean way from Kilauea, evidently causing these rapid and terrible earthquakes, and rending the earth in countless places. After four days, it burst out at Kahuku, in Kau, at a height of 3800 feet above the sea, where it rent a fissure nearly a mile in length, from which it poured with terrific fury, forming four vast fire-fountains, fluid as water, and blood-red. Sometimes they flowed together so as to form but two fountains, and sometimes only one of vast dimensions; hence the flood rushed on in spiral swirls, pouring over each lip of the crevice, spouting up 50 or 60 feet in the air, falling among trees and shrubs, scathing, charring and consuming them, tossing and roaring like the rapids of Niagara, rushing madly on to the sea.

The latest of the great eruptions from Mauna Loa broke out on the night of November 5th, 1880, and by the last advices received from Titus Coan, was still in active progress. \* \* \* This eruption is accompanied by great activity in Kilauea, where the South lake has been gradually filling for many months. November 30th it was reported by a visitor as overflowing.

\* \* \* \* \*

FRIENDS, dwell in the Living Spirit, and quench not the motions of it in yourselves, nor the movings of it in others; though many have run out and gone beyond their measures, yet many more have quenched the measure of the Spirit of God, and have become dead and dull, and questioned through a false fear; so there hath been hurt both

ways. Therefore be obedient to the power of the Lord, and His Spirit; war with that Philistine that would stop up your wells and springs: and the belief in the power keeps the spring open; and none to despise prophecy, neither to quench the Spirit; so that all may be kept open to the spring, that every one's cup may run over. For you may all prophecy one by one, and the spirit of the prophets is subject to the prophets. Would all the Lord's people were prophets, said Moses in his time, when some found fault; but the last time is the Christian's time; who enjoys the substance, Christ Jesus; and His church is called a royal priesthood, offering up spiritual sacrifices; and His church are His believers in the Light. And so in the Light every one should have something to offer; and to offer an offering in righteousness to the living God, else they are not priests: and such as quench the Spirit cannot offer, but become dull. I will pour out my Spirit upon all flesh, in the last time, saith the Lord, which is the true Christian's time; God's sons and daughters shall prophecy, and your young men shall see visions, and old men shall dream dreams; and on my servants and handmaids I will pour out of my Spirit in those days, and they shall prophecy. Now, Friends, if this be fulfilled, servants, handmaids, sons, daughters, old men, young men, every one is to feel the Spirit of God, by which you may see the things of God, and declare them to His praise; for with the heart man doth believe, and with the mouth confession is made unto salvation; first, he has it in his heart, before it comes out of his mouth; and this is beyond that brain-beaten heady stuff which man has long studied, about the saints' words which the holy men of God spake forth, as they were moved of the Holy Ghost.

So with the Holy Ghost, and with the light and power of God, do you build upon Christ, the Foundation, and Life; and by the same heavenly Light, and Power, and Spirit, do you labor in the vineyard, and do you minister and speak forth the things of God, and do you dig for your pearls; therefore bring them forth, and let them be seen how they glisten.—*George Fox, 1669.*

THE FRIENDS' QUARTERLY EXAMINER for Fourth month has an editorial on "Christian Politics," which takes the position that it is alike the duty and the privilege of the Christian citizen faithfully to strive to advance that policy which he believes to be the nearest to the principles of the Gospel, and which in the development of its ideas will in practice most tend to the exaltation of justice, truth and righteousness, on the earth. Regarding the preaching and living of the Gospel as the main duty of Christians, while fully

aware that government is God's ordinance, and that He may be served in its administration, we confess some jealousy lest Friends be found unfitted for the higher calling and remitted on that account to the lower one of politics. Nevertheless, we can rejoice with the *Examiner* that where England was carrying on unjust wars, peace has been restored.

"The Presence of the Lord," by C. J. Westlake, is a valuable testimony to that abiding presence of the Lord Jesus with the believer which is the glory of this dispensation, for the more full realization of which so many are now athirst, or are rejoicing in it.

"In Memoriam—Thomas Carlyle," by E. B. P., is a eulogy in verse of a man of great intellectual power, whose attempt to better men lacked the power of a Christian faith, and its effects must therefore be evanescent.

"On the Old Testament as a Part of the Apparatus of Religious Teaching," by William Scarnell Lean, is a thoughtful glance at the conditions of inspired writing in both Testaments; the attest of the New to the value of much of the Old; the current of testimony to the Lord Jesus running through the latter; and the recognizing by faith "in the undertones of even the less spiritual portions of the Bible the voice of the same Spirit who in His clearer utterances wins the quick attention of the regenerate heart."

"Thomas Gwin—Merchant and Minister," by Frances Anne Budge, is a sketch of a Friend of Falmouth, living from 1656 to 1720, who as a merchant, as thrice Mayor of his town, and as a minister of Christ, fought the good fight of faith, which, ever varied, is ever the same.

"American Schools," by J. E. and L. K. Clark, tells of some points in New England schools, including Friends' School at Providence, observed during a visit to this country.

"Friedrich Wilhelm August Froebel," is a sketch, by Jane Benson, of the founder of the Kindergarten Schools.

"Lectures on the Religious Teachings of the Society of Friends," by the late Stanley Pumphrey. The only one of the series is the one given. It had been read a few times by our dear friend, and as it was sent for publication when he found it improbable he would ever finish the course, it comes as his legacy to us. He dwells chiefly on the positive positions of the Christianity of Friends: "That the Lord has come to teach His people Himself; that He is the enlightener of all men; that He who is the Head of the Church collectively is also the Head and Ruler of every congregation gathered in His name; that He is the Counsellor and Commander, the Shepherd, Bishop and Prophet, as well as the Redeemer of each priest in the kingdom of priests He has established; that He abides in those who receive Him, and guides, teaches, and sanctifies them." He presses the need of knowing that we have as believers in Jesus received the Spirit, and "that the precept, 'Be filled with the Spirit' expresses a permanent obligation, and that the recorded experience of the converts at Samaria, Cesarea, and Antioch in Pisidia, illustrates a permanent privilege."

Henry Stanley Newman gives an account of a visit to Keshub Chunder Sen; John E. Littleboy a review of "Siberia in Europe;" the "Voice from Southampton" discusses the question of

photographs of contributors, and as they are to cease with the first, American readers will congratulate themselves that they have at least one to give them some idea of the outer man of the editor.

## FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 28, 1881.

### THE REVISED VERSION

#### OF THE NEW TESTAMENT.

The great event of the past week was the issue of the Revised Version of the New Testament, the finished result of the labors for more than ten years of the two companies of learned men in Great Britain and America.

On the 17th a copy was handed to Queen Victoria, and on the 20th it was offered for sale to the thousands of purchasers who were eager to scan its pages.

The impressions on reading it are, first, that the Revisers have sought a literal exactness in rendering into English the most certain text of the Greek; second, that in doing this they have succeeded so well in choosing words and phrases which accord with those of the old Bible that the general style of the latter is retained; but, third, that in securing literal accuracy, in dropping so many words in italics, and so many idiomatic expressions from the former revision, a certain abruptness of style has followed, in which some of the rhythm and beauty of the old Bible has been lost. In judging of the latter, however, one is liable to do injustice to the new version; for the sentences of the old Bible have become so familiar and dear that voice and mind easily follow the words, while a certain hesitation and careful attention are required in reading the new.

The omission of division into chapters and verses is a decided gain to a right understanding of many parts, while retention of the numbers marking the chapters and verses at the margin makes reference easy.

Many doubtful passages are removed from the text and placed in the margin, as Mark xv, 28, and the last clause of verse 3 and verse 4 in John v. The well-known doubtful passage in I. John iv. 7, "There are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one," is of course omitted. The last twelve verses of Mark xvi. are retained, but separated from the rest by a space, and accompanied by an explanatory note.

The quotations from the poetical books of the Old Testament are put in metrical form, and thus

are more readily noticed as taken from another book.

The more careful rendering of the article makes the sense clearer in many passages. Thus in Luke xxiv. 26, "Ought not Christ to have suffered," &c., the question was whether the Christ described in the Old Testament prophecies was not to be a suffering as well as a reigning Saviour. Hence the new version reads: "Behooved it not *the* Christ to suffer these things," &c. But in I. Tim. iii. 2, and Titus i. 7, the change of the article from *a* to *the*, although literally correct, obscures the meaning, for when one representing a class is spoken of in English the proper article would seem to be *a*, not *the*.

The frequent use of the preposition *in* is a gain in many places, as in Philip. ii. 10, "That *in* the name of Jesus every knee should bow;" which takes away a pretended Scriptural ground for certain genuflexions. Sometimes, however, as in I. John iv. 16, "And we know and have believed the love which God hath *in* us," the margin explanation is very necessary.

The word *conversation*, as a misleading one, has been exchanged for manner of living, behavior, &c. In I. Peter i. 15, "Be ye holy in all manner of conversation," &c., is now "Be ye yourselves also holy in all manner of living;" while in Phil. iii. 20, the joyful truth is brought out that our (believers') *citizenship* is in heaven.

Some beautiful passages, as "Come unto me all ye that labor," &c., have escaped alteration, and very often slight changes occur in cherished portions, which do not at all mar their harmony and simple grace of diction. But the changes in the Lord's Prayer, both in Matthew and Luke, are trying. It is shorn of its closing doxology; "lead us not into temptation" reads, "bring us not into temptation," a thought almost harsh; and the "deliver us from evil," becomes "deliver us from the evil one." In Luke even the "our" before "Father" is gone, and "Thy will be done," and "deliver us from evil," are both omitted. It is almost impossible to suppress a passing sigh that such passages as I. Tim. vi. 15, and Rev. i. 5, 6, have lost some of that flowing eloquence and majesty which marked the old version. But we rejoice at the same time in knowing that we have the "words of truth," as nearly as possible.

The introduction of the word *Hades* to signify the general state of the dead, without regard to reward or punishment, is a valuable aid to a right understanding of several passages, notably of Acts ii. 27, 31, which gives no countenance to the idea that our Lord went into hell, using that word to mean the place of punishment of the wicked,

The use of the same names for the prophets as in the Old Testament, as Isaiah instead of Esaias, and spelling the same name always in one way, as Timothy always, instead of sometimes Timotheus, is an improvement.

*Boat*, instead of *ship*, in many places; *cause to stumble*, instead of *offend* (as in Matt. v. 30); "to be at *home* with the Lord," instead of *present with*; "be not anxious for the morrow," instead of "take no thought;" "we make known to you," for "we do you to wit," are among the many examples of pleasant changes by using correct modern in the place of old English words.

There are many gains from improved punctuation, notably, Matt. xix. 28, which reads: "Ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory," and sets forth the reward of the disciples in the new creation.

Some important doctrinal passages may cause demur as to the correctness of their new form. Rom. v. begins, "Being therefore justified by faith, *let us have peace* with God through our Lord Jesus Christ." At first this may strike one unpleasantly; but is it not sadly true that many who are really justified by faith are slow to accept the witness of the Spirit and of Scripture to their privilege as reconciled children of their Heavenly Father, and need to be exhorted to *have peace* with Him? Romans iii. 24, 25, 26, reads: "Being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, by His blood, to shew His righteousness, because of the passing over<sup>o</sup> of the sins done aforetime, in the forbearance of God; for the shewing, I say, of His righteousness at this present season: that He might Himself be just and the justifier of him that hath faith in Jesus." Here the last clause makes the object of faith our Lord Himself.

Matthew xxviii. 19, reads: "Go ye therefore, and make disciples of all the nations, baptizing them *into* the name of the Father and of the Son and of the Holy Ghost."

Some texts bearing on the divinity of our Lord are more decided in the new version; as in Titus ii. 13, and II Pet. i. 1, He is spoken of as "Our God and Saviour Jesus Christ." John i. 18, has a valuable marginal reading,—"God only begotten," and we could wish that the Revisers had marked the relative value of these marginal readings, for we apprehend this one is very nearly equal in authority to that of the text.

Jno. i. bears full testimony to our Lord as "the true light which lighteth every man, coming into the world."

The rendering, John i. 14, "The Word *became* flesh," is far better than "was *made* flesh."

The rule of the Revisers to translate a word in Greek always by the same word in English is well exemplified in Romans iv., where instead of *imputed*, *counted*, and *reckoned*, we have the last word used all through the chapter. Another marked instance is in 2 Cor. i. 3-7, where *comfort* and *comforted* are used throughout, with the effect to add to the comforting of the afflicted reader. In Revelation there are many new readings, a result both of a better Greek text and better rendering. The charm of some parts is marred by alteration, but others, as Chap. xxi., are of great beauty.

Very solemnly do the words of Rev. xxii. 11 fall on the ear, as if persistence in sin or in righteousness may become an unchangeable tendency. "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still." But time and space fail to note the points of interest in this new version, which is to be accepted as another proof of the singular providence of God in caring for the preservation and diffusion of the Holy Scriptures, and the best presentation now attainable of the testament left us by our Lord. It should be adopted as authority for public reading and private devotion.

#### DIED.

COPELAND.—On the 17th of Fourth mo., 1881, Jesse Copeland, aged 74 years; a member and minister of Cedar Grove Particular and Rich Square Monthly Meeting, N. C. It can truly be said of this dear Friend, that the love of Christ constrained him to do his Lord's will. His daily life proved to others that he was as a pillar in the temple of his God that went no more out. With a heart full to overflowing, his voice was often heard in public testimony, confessing before men the Lord who redeemed his soul. His brief words of exhortation and encouragement still linger in the hearts of many. He traveled abroad but little, but was generally much respected. He had but little to say during his last illness. Once when physical aid was offered he refused, saying, "I am tired of living." Then calling for some water, he drank and said, "Now let me praise the Lord forevermore." We have the comforting assurance that he has forever entered into the joy of his Lord.

UNTHANK.—Anna Unthank, daughter of Benajah and Elizabeth Hiatt, deceased Third mo. 29th, 1881, aged 79 years.

UNTHANK.—Eli Unthank, son of Joseph and Rebecca Unthank, deceased Fourth month 8th, 1881, aged nearly 82 years. Both were members of Spiceland Monthly Meeting, Ind. They were born in North Carolina, and were married before removing from that State. They were among the early settlers in the vicinity of Spiceland, and passed through the hardships incident to pioneer life. They were deeply interested in providing for the educa-

tion of the young, and in the welfare of the church, and in many ways were useful members of the community in which they lived. Several years of the latter part of their lives were spent in much suffering and under great affliction, but these were borne with fortitude and Christian resignation. Their hopes were stayed on Christ as their Redeemer, and they found in the Holy Scriptures messages of love, which afforded them comfort in the many hours of affliction which preceded their final entrance into the dark valley, which their friends humbly trust, was but the gateway to the Eternal City.

**BLACKBURN.**—At his residence, in New Paris, Bedford Co., Pa., on the 13th of Third mo., 1881, John G. Blackburn, in his 80th year; a member of Dunning's Creek Monthly Meeting.

**BLACKBURN.**—At the same place, on the 6th of Fifth mo., 1881, Rebecca Blackburn, widow of the above-named Friend; an Elder and member of Dunning's Creek Monthly Meeting.

**JOHNSON.**—Third mo. 31st, 1881, Lydia Johnson, in the 67th year of her age; a valuable member of Cherry Grove Monthly Meeting, Randolph Co., Ind. She had been a great sufferer for more than two years. She bore her sufferings with remarkable patience, and for months before her death was entirely resigned to the will of her Lord and Saviour. She seemed to be continually in a state of thanksgiving and prayer. The church militant lost in this dear Friend a bright, practical Christian, who has gone to swell the ranks of the church triumphant.

**JACOB.**—At South China, Maine, Fifth mo. 12th, 1881, Etta, only daughter of William and Narcissa Jacob, in her 14th year.

"Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love o'ershaded,  
'Tis there our darling rests."

**HALL.**—Third mo. 17th, 1881, Caleb Hall, a member of Spiceland Monthly Meeting of Friends, Indiana, in the 77th year of his age. He was a firm believer in the doctrines of Christianity as taught by Friends, a diligent attender of meetings as long as health permitted. He bore a protracted illness, often of extreme suffering, with much patience and Christian fortitude. He retained his mental faculties until the close, and passed quietly away, as one falling into a sweet sleep, leaving his friends the comforting assurance that he is safely housed in the "haven of eternal rest," as a "shock of corn fully ripe."

**NEWBY.**—Eleventh mo. 2d, 1880, near Sterling, Kansas, of diphtheria, Irvin, oldest son of Jason W. and Nancy E. Newby, aged 12 years and 9 months, being a grandson of Caleb Hall. His sickness was short and death unexpected, his mother being in Indiana visiting her invalid father. Being told that he could not survive until his mother could reach home, he left the loving message for her "to meet him in heaven," and calmly fell asleep in the "arms of Jesus," saved by the "blood of the Lamb."

**NEW ENGLAND YEARLY MEETING** is to be held at Portland, Maine, commencing Sixth mo. 11th, 1881. Arrangements have been made with the Eastern and Boston and Maine Railroads to carry those attending the Yearly Meeting at half price. Free return tickets will be furnished at Portland.

**NEW ENGLAND YEARLY MEETING** will be held at Portland, Me., commencing Sixth mo. 10th. Any desiring to secure board, or for further information, will please address **AUGUSTUS F. COX**, 58 Oxford street, Portland, Me. For the Committee on Arrangements,  
**H. J. BAILEY.**

Fifth mo. 23d, 1881.

**THOMAS H. DUDLEY**, of New Jersey, will give a lecture at Haverford College, Fourth-day, Sixth mo. 1st, at 4.15 P. M., on "The American Protection System." Those interested are invited to be present. Trains leave Pennsylvania Railroad Station, West Philadelphia, at 3 and 3.30 P. M. Returning, leave College Station at 5.36 and 6.41 P. M.

#### MEETING AT THE COLORED HOME.

A religious meeting will be held at the Home for Aged and Infirm Colored Persons, southwest corner Girard and Belmont avenues, Philadelphia, on First-day afternoon, 29th inst., at three o'clock.

Friends and others are invited.

The Vine street cars and the Lancaster avenue branch of the Walnut street line pass the door. Girard avenue cars also stop a short distance from the Home.

#### TEMPERANCE NOTES.

THE medical aspects of the temperance problem have a special interest. How to deal with one who has been drinking heavily and is on the verge of mania-a-potu, is a question about which physicians have differed. Dr. Laycock, of Edinburgh, at once stopped the use of alcohol in such cases, and administered only food and medicines adapted to relieve the irritation of the stomach. Dr. R. P. Harris, in charge of the Reformatory Home in Philadelphia for nine years, where he has had 1400 patients under his care, states that he has also adopted the plan of stopping at once all use of alcohol, and of giving beef tea and milk freely. He advises also total abstinence from tobacco and all stimulating condiments, as their use is sure to keep up a craving for alcoholic stimulants.

THE Church of England Temperance Society includes in its membership some of the foremost people of Great Britain, and is becoming a power in the promotion of this good cause in that country. Robert Graham, an officer of the society, came to this country some months since, and has succeeded in organizing a society in New York on the basis of the English one. He also visited Philadelphia, and as a result a like organization was formed at the recent Episcopal Convention for Pennsylvania, upon the urgent request of Bishop Stevens.

THE Apostle Paul said, "For we can do nothing against the truth, but for the truth." To be able to do thus might well be the fervent and constant prayer of every Christian, for we see at times men who are undoubtedly Christians and desirous to promote the cause of our Lord and the good of their fellow men, who do things "against the truth." Such appears to have been the unhappy case of Chancellor Howard Crosby, who in many things has done so well. The *Chicago Brewer*, in a late number, writing in praise of Dr. Crosby's "Calm View of Temperance" states, "We are prepared with stereotype plates to print one million copies of this sermon;" and calls upon brewers to pay for, and circulate the document. Such an endorsement proves how mighty was this discourse for the drinking of the beers which cause so much wretchedness and drunkenness in our land, and *against* the truth that total abstinence is wise, humane, noble and Christian.

## THE INTERNATIONAL LESSON.

## SECOND QUARTER.

LESSON XI.

Sixth month 12th, 1881

THE WALK TO EMMAS.

Luke xxiv. 13-32.

GOLDEN TEXT.—“And they said one to another. Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?”—Luke xxiv. 32.

Our Lord's death occurred about 3 P. M. on Sixth-day. One of the soldiers with a spear pierced His side. Joseph of Arimathea went to Pilate and begged the body of Jesus, and returning with Nicodemus and others, took down the body and buried it, with spices, in the new rock-hewn tomb which Joseph had prepared for himself. This was done just before the close of Sixth-day. The body lay in the tomb a short portion of Sixth-day, all of Seventh—the Sabbath,—and the very early part of First-day. The Jews set a watch of soldiers over the sepulchre.

Very early on First-day morning our Lord arose. There was an earthquake; the great stone at the mouth of the tomb was rolled away by “the angel of the Lord;” the keepers were struck dumb with terror; the holy women came to bring spices to anoint the body, and found the tomb open. The narratives of the events after the resurrection are difficult to harmonize. Our Lord appeared (1) to Mary Magdalene, Mark xvi. 9; John xx. 14. (2) To the women returning from the sepulchre, Matt. xxviii. 9-10. (3) To Simon Peter alone, Luke xxiv. 34. And next to the two disciples who went to Emmaus.

There appear to have been three places called Emmaus in Palestine. One of them, mentioned by Josephus, seems to correspond with the one named by Luke, as he states it was the same distance from Jerusalem as that given by Luke, or about 7½ miles.

## THE LESSON.

Verse 13. *And behold, two of them.* The word behold is generally used in Scripture to mark something specially worthy of attention. The two were disciples of Jesus, but not apostles. *Went*, rather were going. *That same day.* On First-day, the day our Lord rose from the dead. *To a village called Emmaus, which was from Jerusalem about threescore furlongs.* (See above.)

14. *And they talked together.* With brotherly affection they spoke of those things which so touched their hearts. *Of all these things which had happened.* Of our Lord's wonderful character, miracles and teachings; of his arrest and condemnation by the Jews, and crucifixion by Pilate's command; of the amazing signs which accompanied His sufferings and death; of the strange story the women had told of His having risen from the dead.

15. *And it came to pass that while they thus communed together and reasoned.* Their discourse was earnest, they compared thoughts about these strange and wonderful events, and each had his own thoughts which he pressed upon the attention of the other. They were anxious, their hopes were dashed, they doubted if Jesus was the Messiah.

*Jesus Himself drew near, and went with them.* He came up with them from behind, as if

He had been coming from Jerusalem. As they were striving to find the truth Jesus came to solve their doubts and walked along with them.

16. *But their eyes were holden, that they should not know Him.* Mark tells of a mysterious change in our Lord's outward form (Mark xvi. 12); and Luke refers to the fact that they did not know who He was. The nature of our Lord's body after His resurrection and before His ascension we cannot know, it is a mystery; but His appearance differed in some way from that which He had before His decease. Our Lord withheld them from knowing Him till He saw fit to make Himself known.

17. *And He said unto them, What manner of communications are these that ye have one to another?* He appears to have listened a little to their serious talk, and then asked what was the subject of such earnest discussion between them.

*As ye walk and are sad.* Humbled, disappointed, sorrowful, with downcast eyes they walked along, probably scarcely heeding any one who was near them.

18. *And one of them, whose name was Cleopas.* Not the same as Cleopas of John xix. 25, who was the same with Alpheus, the father of the Apostle James.

*Art thou only a stranger in Jerusalem? or, Art thou a sojourner at Jerusalem who dwells alone, and art the only one who hast not known the things which are come to pass there in these days.* That is, the trial and crucifixion of our Lord, with the darkness and earthquake. They were so deeply affected by these events themselves that they wondered that any one could be in the city and not be also knowing and interested in these mighty portents.

19. *And He said unto them, What things?* He would draw out their thoughts about Himself.

*Concerning Jesus of Nazareth, which was a prophet.* They had believed He was the Messiah; they still believed He was at least a great prophet.

*Mighty in deed and word before God and all the people.* He was as great as a teacher as in His miracles of mercy; and manifestly so, showing He was sent by God so publicly that all the people knew it.

20. *And how the chief priests and our rulers. Annas, Caiaphas the high priest, and the members of the Jews' great council or Sanhedrim. Delivered Him to be condemned to death, and have crucified Him.* Gave Him up to Pilate to be crucified.

21. *But we trusted that it had been He which should have redeemed Israel.* Before, they had said they were sure He was a mighty prophet. They now sorrowfully admit that while they had believed He was the Messiah, now that He had been condemned and put to death, their hopes were utterly overthrown, and they were in anguishing perplexity. Redeemed Israel, doubtless meant to them a deliverance from the Roman yoke, but also a spiritual reform.

*And besides all this, to-day is the third day since these things were done.* Jesus had told them He would rise the third day, and they had expected some good news of Him, but had not seen Him; but were still more puzzled by a story that He was alive.

22, 23. *Yea, and certain women also of our company.* The women followed Jesus to Calvary, they watched with faithful love at the cross, they assisted at His burial, they hastened before day to the tomb again, and before all His disciples heard from angels of His resurrection and believed it. Our Lord honored and still highly honors the faith of women, their devotion and testimony to Himself.

24. *And certain of them which were with us went to the sepulchre, and found it even so as the women had said.* They found their evidence true thus far, but would not believe the rest of what they said.

*But Him they saw not.* What a tone of despair in these words; they found not His body, and only felt that He was utterly gone.

25. *Then He said unto them.* This is emphatic, He now speaks. *O fools.* This word often means wicked, and as an expression of contempt was forbidden by Christ. Here it means senseless or foolish. Why did you not intellectually accept the testimony I gave of my rising again, that of the women and also that of Scripture.

*And slow of heart.* Here was the moral defect; people's hearts are still sluggish and cold, and hence they do not quickly understand the truth.

*To believe all that the prophets have spoken.* They believed what the prophets said about a reigning and triumphant Messiah, but not what they said about a suffering One. They should have received all the prophets said.

26. *Ought not Christ.* Or ought not the Christ, the promised Messiah. *To have suffered these things.* Was it not foretold that the Christ when He came should suffer thus. *And to enter into His glory.* It was by the path of suffering unto death He was to enter upon His glory.

27. *And beginning at Moses and all the prophets.* See Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Num. xxi. 9; Deut. xviii. 15; Psalms xvi. 9, 22; Ps. cxxxii. 11; Is. vii. 14; ix. 6; xl. 10; i. 6; liii.; Jer. xxiii. 5; xxxiii. 14; Daniel ix. 24; Micah vii. 20; Mal. iii. 1; iv. 2; John i. 45. *He expounded unto them in all the Scriptures the things concerning Himself.* Instead of revealing Himself directly and explaining to them how it all was, He took them to the written words of God. From each prophet's writings He unfolded the testimony to Himself, expounding as they walked for two hours or more. What a witness is this to the authority of Scripture. How sure is this word of prophecy, which as a whole is a testimony to Jesus! In historical personages, like Joseph and David, in types like the Passover, the daily sacrifice, and those of the day of atonement, He would find proofs of a suffering Christ.

28. *And they drew nigh unto the village whither they went.* The talk had been long. *And He made as though He would have gone further.* He did not pretend,—He would have gone on. He was and is perfectly true. He would not seem to intrude. If the disciples had not longed to know more and have more of His company they would not have got it.

29. *But they constrained Him.* Ah! yes, fervent prayer prevails; the Lord listens and is moved by it. Those who have had the blessing and pleasure of communing with Him cannot but say as they did, *Abide with us.* They pleaded the

approach of night, saying for it is toward evening, and the day is far spent.

*And He went in to tarry with them.* He accepted their urgent and loving entreaty.

30. *As He sat at meat with them, He took bread and blessed it, and brake, and gave to them.* He at once, though seeming a stranger, took the place of host, or head of the house, and blessed the bread. So he will take the place of host if we invite Him to come into our hearts and sup with us.

31. *And their eyes were opened.* Perhaps His acting as Master, as He was wont to do at meals with His disciples, and showing the prints in His hands as He handed them the bread, may have attracted their attention first, and suddenly as they looked at Him more closely they were enabled to perceive that it was their Lord. *And He vanished out of their sight.* The place where they saw Him was suddenly vacant.

32. *And they said one to another, Did not our heart burn within us while He talked with us by the way?* They wondered they did not know Him before; His words filled their hearts with a burning glow of conscious hope and pleasure, as they learned the truth of the Scripture testimony to Him as a suffering and then victorious Saviour.

*And while He opened to us the Scriptures.* It is Jesus who opens the seals of the book of prophecy. He by His Spirit teaches us the true meaning of Scripture, and fastens it in the heart.

#### SUGGESTIONS.

1st. Christians do well to talk together soberly of the things of Christ. He as the risen Lord draws near to those who do so.

2nd. However desperate circumstances may seem, hold fast confidence in God's words in the Scripture.

3rd. The risen Christ is very loving and pitiful to His people. He desires to teach them of Himself and His truth. He will go with them even until the day is far spent, and bring them to the morning of heaven.

4th. Let us ask God to give us a wise, understanding mind, instead of a dull, foolish one; and a heart quick of understanding in the fear of the Lord; instead of a slow one.

5th. Women were among the chosen friends of our Lord on earth; a woman preached Christ at Samaria with power; a woman was the first to believe Christ's word that He should be crucified; a woman was the first to see our risen Lord, and to tell of His resurrection. They have a blessed part in the glad tidings of Christ.

6th. All the Scripture truth should be received on any subject to understand it aright.

7th. Christ will come in and abide in our hearts if we earnestly ask Him to do so, and will sup with us.

8th. Never eat any meal without thanksgiving to God for it. Our Lord always gave thanks.

9th. The Lord still makes the hearts of those who will listen, glow under the word of truth spoken in His authority.

10th. Do not forget to constrain Him to be with you, and He will fill your lives with gladness and peace.

11th. The two disciples went and told the rest. So what we have really learned of Christ we should tell to others, that they too may know and believe on the risen Saviour.

## CORRESPONDENCE.

**WESTERN QUARTERLY MEETING** of Friends on Ministry and Oversight, convened at Rocky River, Chatham Co., N. C., on Sixth-day, 13th of Fifth mo., 1881, at 2 p. m.

Notwithstanding our weakness and the fewness of our numbers in this department, yet the felt presence of the blessed Head of the Church was strength in weakness, and the sweet influence of His love filled our souls as we thus waited upon Him; also the company and services of our dear friend, James R. Jones, from New Garden Quarter had a sharpening effect.

On Seventh-day, the 14th, a pretty full attendance and the presence of Nereus Barker and James Elliott, from Deep River Quarter, together with several of our own ministers, added to our comfort. The business of the church was transacted in great unanimity of feeling. The subject of Education being introduced, twenty-six names were received as members of the Educational Association of Friends, most of whom advanced the required amount, and the funds were sent to the Treasurer.

On First-day a very large congregation assembled, and owing to the incapacity of the house and the excessive heat, (the mercury ranging for a few days from 90° to 94°,) the benches were taken out and the meeting held in the grove. Although Jas. R. Jones returned homeward Seventh-day evening, yet several speakers were favored to exercise their gifts in the right ability to a large, attentive and appreciative audience. We trust much of the seed sown that day fell upon honest hearts and will yield fruit.

ISHAM COX.

Fifth month 11th, 1881.

**BUTTERNUTS QUARTERLY MEETING, N. Y.,** was held at Smyrna on the 12th and 13th of Fifth month, and was truly a time of refreshing from the presence of the Lord. The affairs of the church were transacted in much harmony. A proposition to hold our Quarterly Meetings on the seventh and first days of the week, instead of the fifth and sixth, as formerly, was united with, and referred to the Yearly Meeting for its approval.

Several ministers were acceptably with us, and their loving, earnest counsel, we trust, may bear fruit in our lives. Among these was our dear brother, Samuel A. Purdie, of the Mexican Mission, whose safe return to the home of his childhood, after nearly ten years of labor in that field, has filled our hearts with gratitude to Him who has mercifully preserved our dear brother

and sister through so many dangers and trials. We trust that during their stay in this part of the land they may be strengthened both in soul and body for the work to which they are called, and may their visit be the means of awakening a deeper interest in mission work among the Friends at home. May the blessing of the Lord rest upon all who have aided them in the work, and especially upon the friends of Indiana Yearly Meeting, under whose auspices they have been laboring.

And may we not hope that the time is at hand when our Society will more earnestly "pray the Lord of the harvest that He would send forth laborers into His harvest," and be ready to encourage and assist in every needful way those whom He does send?

It seems clear to many of us that the formation of an "American Friends' Missionary Board," on a plan similar to that proposed by our late dear friend, Stanley Pumphrey, would greatly increase the strength and efficiency of our mission work, and bring the workers and the work together in a unity and strength of purpose which could not be effected by any other means. It is earnestly hoped that his valuable advice may not be forgotten, but may receive the prayerful consideration of the approaching Yearly Meetings, and that they, laying aside every selfish consideration, may unite, heart and hand, in the glorious work of extending the Redeemer's kingdom.

Some of the Yearly Meetings are already agreed to unite in this way, and we trust they may not be discouraged by the slowness of others, believing that were such a Board once formed, the good results would soon remove every objection, and all would be convinced that "in union there is strength."

L.

THE total population of the United States shown by the census of 1881, consists of 25,520,582 males and 24,632,284 females, an excess of 888,298 of the former. In 1870, the numbers were 19,403,565 males and 19,065,505 females, showing 428,059 more males than females. In 1860, in a total of 31,443,321 the males exceeded the females by 727,087. The larger part of this excess, at each period, existed in the foreign-born portion of the population, although this is only about one-seventh of the whole. The fact that more males than females emigrate from foreign countries to the United States accounts in part for this. The last census, however, shows more men than women in the native-born population. In the large nations of Europe the females exceed the males in number; which may be accounted for by the greater emigration of males, and the destruction of male lives incident to military establishments and wars.—*Independent*.

## THE STUDENT THAT TRIED.

A few years ago, in a country academy, a whole class found themselves unable to solve a problem in Day's Algebra. The teacher gave it back to them for a second day's trial. The second recitation came, and no member of the class had solved the problem. The teacher inquired if they had done all they could do, and were ready to hear an explanation from him. All but one assented; he was silent. It was a sorry sight—a whole class surrendering! The teacher was about to proceed, when a young man of the class arose and asked to be excused, as he did not wish to hear the solution. He was excused, went to his room, and solved the problem himself. What a conquest that! The young man had the first and highest element of success. In view of that conquest, it needed no prophet to foresee his future career. We feel at once that such a scholar must make a successful man. He has been successful. He is now, though a young man, Associate Principal and Teacher of Mathematics in the largest and most flourishing academy in Massachusetts. Such mental labor is sure to be rewarded by intellectual wealth. How great the advantage of that young man over his class-mates, in respect to mental discipline! How firm his grasp upon the principles and processes required in the solution of that problem!—*Selected.*

## CHOICE IN READING.

The sense, to a healthy mind, of being strengthened or enervated by reading, is just as definite and unmistakable as the sense, to a healthy body, of being in fresh or foul air; and no more arrogance is involved in forbidding the reading of an unwholesome book than in a physician's ordering the windows to be opened in a sick-room. There is no question whatever concerning these matters, with any one who honestly desires to be informed about them—the real arrogance is only in expressing judgments either of books or anything else respecting which we have taken no trouble to be informed. Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books; and valuable books should, in a civilized country, be within the reach of every one, printed in excellent form, for a just price; but not in any vile, or, by reason of smallness of type, physically injurious form, for a vile price. For we none of us need many books, and those which we need ought to be clearly printed, on the best paper, and strongly bound. I would urge upon every young woman to obtain, as soon as she can

by the severest economy, a restricted, serviceable, and steadily, however slowly, increasing series of books for use through life; making her little library, of all the furniture in her room, the most studied and decorative piece; every volume in its assigned place, like a little statue in its niche.—*Ruskin.*

## A CAT WITH NO HOME.

A stray black-and-white kitty has come to our door every night for several weeks to be fed. One night she seemed very much afraid. A young man, stylishly dressed, standing by, said:

"It is because I strike her with my cane. I like our cat at the store; but stray cats I have no feeling for."

"That is the very reason why we are kind to this one," we answered. "Anything that has a home does not so much need kindness, perhaps; but a person or animal that is homeless or friendless, draws out our sympathy."

Don't be rough to homeless things, children. Animals love to be petted, and how must those feel which are kicked away from every curb-stone? Be especially kind to that boy who wears poor clothes, or who is an orphan, or who lives in a rickety house, and to the girl who makes dinner for somebody, and who, perhaps, goes often hungry and cold.—*Congregationalist.*

THE Supreme Court of the United States has recently given an important decision in relation to the rights of colored people. A colored man was indicted, tried, convicted and sentenced to death in Delaware. His counsel moved to quash the indictment and the panel of jurors, on the ground that colored men were excluded from the juries by which he was indicted and tried. The State Court refused to grant this motion, and the case was carried by writ of error to the Supreme Court. That Court decided that there was improper exclusion of colored men from the juries, on account of race, and that the State Court erred in refusing to quash the indictment and panel. The judgment below was therefore reversed, and the case remanded, with directions to set aside the judgment and verdict, as well as the order denying the motion to quash, and to proceed with the case in conformity with the opinion of the Supreme Court.—*Independent.*

PRESIDENT GARFIELD attends the Christian church in Vermont avenue, Washington. It is a small church, but the congregation is largely increased since the President attends. The Son of God has promised to be in the midst of every assembly that meets in his name, but that consideration don't attract many people.—*Primitive Christian.*

## SCIENTIFIC NOTES.

*Tests of Wool.*—An Entomologist of Elbeuf, M. Levoiturier, according to *Les Mondes*, has succeeded in distinguishing wools of different growth by means of the coleopterous insects found in the bales. In Australian wool he has identified 47 species of insects, 52 in South African, 30 in that from Buenos Ayres, 16 in Spanish, and 6 in Russian. As the origin of a sample of wool is a matter of considerable importance to the consumer, this is an unexpected service which Entomology has rendered to commerce.—*Jour. of Science.*

*A Suaheli Dictionary.*—We learn that Dr. Dutrieul, who was obliged to return from Africa to Belgium to recruit his health, is about to start for Africa again, to take part in the service for the abolition of slavery, at the head of which is Col Sala. He had begun while there before a dictionary of the Suaheli language, so common all over Central Africa. Although incomplete, the Executive Committee of the Association have decided to print the dictionary as it is, and put it in the hands of travellers for correction and completion.—*Nature.*

*Sir John Lubbock*, in his late address before the British Entomological Society, called attention to the researches of M. Fabre on the habits of insects. The solitary wasp throws its victims (which it places near its eggs for the young larvæ to feed upon,) into a singular state of paralysis. If the insects were killed they would decay, if buried alive in the nest they would almost certainly destroy the egg or the larvæ when hatched out. The wasp, however, stings them in such a manner as to pierce the nervous ganglia, and thus without killing them to deprive them of almost all power of movement. One species of Spheg which preys on a large grasshopper, (*Ephias pigra*) after having almost paralyzed her victim in the usual manner, throws it on its back, bends the head so as to extend the articulators of the neck, and then, seizing the membrane between the head and body with her jaws, crushes the ganglion—truly a marvellous instinct. Even after this treatment the victims retain some power of digestion.—*Eclectic Magazine.*

*Do Flying Fish Fly?* is the title of an article in *Amer. Naturalist* for Eighth month, last, by C. O. Whitman, who from personal observation on the steamer *City of Peking*, between San Francisco and Yokahama, decides in the affirmative. He states that when the air was almost still and the water smooth, he has seen the fishes come out of the water directly under his eyes, and has been able to discern distinctly "the indi-

vidual flaps of the large pectoral fins." The movement is very rapid, so much so as not to be easily distinguished except by very careful observation. It may be continued for the whole or a part of the flight, "but is generally discontinued after the first few rods, and the course completed by a pure skimming or sailing movement." They sometimes fly as high as the deck of a steamer, but their flight "is seldom raised above the surface of the water by more than two or three feet." It is maintained from ten to forty seconds, and extends "a distance from one to eight hundred or more feet." This statement that flying fish propel themselves through the air in some degree by their fins is confirmed by a friend who has had good opportunities to observe and has watched them with critical care.

## AMEN !

I cannot say,  
Beneath the pressure of life's cares to day,  
I joy in these;  
But I can say  
That I had rather walk this rugged way,  
If Him it please.

I cannot feel  
That all is well, when dark'ning clouds conceal  
The shining sun;  
But then, I know  
God lives and loves; and say, since it is so,  
Thy will be done.

I cannot speak  
In happy tones; the tear-drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek,  
Until made glad.

I do not see  
Why God should e'en permit some things to be,  
When He is love;  
But I can see,  
Though often dimly, through the mystery,  
His hand above.

I do not know  
Where falls the seed that I have tried to sow  
With greatest care;  
But I shall know  
The meaning of each waiting hour below,  
Sometime, somewhere !

I do not look  
Upon the present, nor in Nature's book,  
To read my fate;  
But I do look  
For promised blessings in God's Holy Book;  
And, I can wait.

I may not try  
To keep the hot tears back—but hush that sigh,  
"It might have been;"  
And try to still  
Each rising murmur, and to God's sweet will  
Respond, "Amen."

—*Southern Churchman.*

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 24th inst.

**GREAT BRITAIN.**—The question on the second reading of the Irish Land bill came up in the House of Commons on the 19th. Lord Elcho's motion that the leading provisions of the bill are economically unsound, unjust and impolitic, was negatived by a vote of 352 to 176. Several Irish members voted for the second reading. C. S. Parnell declined to vote, and with about 18 of his adherents left the House when the division took place. He had, in the debate, urged the Government to transplant the surplus population to land capable of improvement, finding employment for the people and creating an increased supply of food, instead of getting out of the difficulty by promoting emigration. One great reason, he said, why Irish enterprise was kept down, was that Ireland was under foreign rule, and there would be little hope for the Irish people until the English rulers were cleared out. On the 20th, in reply to a question, W. E. Forster confirmed the report of the arrest of a Roman Catholic priest in Ireland, and expressed regret that it had been necessary, but was ready to meet any motion impugning his conduct in enforcing the Coercion act. W. E. Gladstone said that the Government had not arrested any one for being a member of the Land League, but only perpetrators or abettors of outrages. He said they would not object if any one proposed a discussion of the arrests at a morning sitting on the 24th. A motion for an adjournment, which had been made for the purpose of calling attention to the matter, was then rejected by a vote of 130 to 32. On the 24th, a resolution respecting the arrest of Dillon and the priest was debated.

On the 23d, Gladstone announced in the House of Commons, the withdrawal by the Government of the proposition for licensing the sale of drink in railway carriages.

A deputation of the Anglo Jewish Association had an interview with the Foreign Secretary on the 24th, respecting the treatment of the Jews in Russia. Earl Granville said that, knowing how sensitive foreign nations were to interference in their internal affairs, he did not think it expedient to make official representations.

Information has been received that the British sloop-of-war *Doterel* was blown up in the Straits of Magellan, South America, on the 26th of Fourth month, causing the loss of 143 lives. Two explosions occurred; the first is supposed to have been of a boiler used in condensing sea water; the second was in one of the magazines. The vessel sank in three minutes, and nothing was seen after the second explosion but a few planks. The few survivors jumped overboard after the first explosion, and were rescued by boats from other vessels.

**IRELAND.**—At a Land meeting at Ballyroan on the 15th, Michael Brennan, one of the Land League leaders, advocated a general strike against all rent until the land question is settled on just principles; and said the people must make it impossible to collect rents. Brennan was arrested on the 23d, under the Coercion act, on a charge of inciting to acts of violence.

**FRANCE.**—On the 19th, the Chamber of Deputies passed by a large majority the "Scrutin de liste" bill, providing for the election of deputies by general ticket instead of by districts. Under this method the new Chamber will consist of 590 members, about 50 more than at present.

The revenue from indirect taxes during the first half of this month exceeded the budget estimates by 8,500,000 francs (nearly \$1,700,000.)

Jules Ferry, Premier, read in the Chamber of Deputies

on the 19th the treaty with Tunisia, the substance of which was given last week. He said the treaty would be of mutual benefit; that the Government entertained only friendly sentiments towards the Bey, and was disposed to give him fresh proof thereof if he should be threatened in his legitimate authority or independence. On the 23rd, the treaty was submitted to the Chamber for ratification. A Republican denounced it as altering the diplomatic position of France, cooling old friendships, and generally provoking distrust; and a Bonapartist moved the adjournment of the debate, to give the Government an opportunity for striking out some clauses of the treaty, but the motion was rejected, 363 to 111. Finally the treaty was confirmed by 453 to 1. Premier Ferry, in response to a question, said that the Bey never protested against signing the treaty, and that he had thus far loyally carried it out.

**GERMANY.**—A supplementary estimate to the current budget has been laid before the Bundesrath, amounting to 479,846 marks, of which 84,000 marks is intended as an annual grant for the expenses of the Economical Council, and 60,000 marks for the participation of Germany in the Conference and Electrical Exhibition in Paris.

**TURKEY AND GREECE.**—It was officially announced at Athens on the 18th, that the Ambassadors of the Powers at Constantinople had declined to discuss with the Porte any question concerning the cession of Thessaly, except the terms of the military occupation of that province. Other matters were postponed until Greece shall be in possession, which is expected about the middle of Sixth month. It was announced in the British House of Lords that the frontier convention was signed on the 24th.

Two strong earthquake shocks were felt on the island of Chios (Scio), on the 20th, and several more houses fell.

**RUSSIA.**—Gen. Loris Melikoff, and the Ministers of Finance, Public Instruction and Foreign Affairs, who were considered liberal in their tendencies, tendered their resignations on the 12th. The Emperor accepted those of Melikoff and the Finance Minister, and appointed Gen. Ignatieff to succeed the former. On the 18th, Gen. Ignatieff addressed a circular to the Governors of the provinces, explaining the principles of the late imperial manifesto, and announcing the views of the Government on the internal condition of the country. It speaks of the irreligious education of youth, the inactivity of the authorities, the indifference of many office-holders to the public welfare, and their avaricious management of the public property, as explaining the fact that the reforms by the late Emperor did not yield the full benefit expected. Only an autocrat, strong in the love of a great people, can, even with the enlightened co-operation of the best men, successfully remove the evils from which Russia is suffering. The first task is to extirpate the spirit of rebellion; the second to strengthen faith and morals. The Government will take especial pains to introduce order and justice into the institutions created by the late Czar. It is promised that the rights of the nobles will remain untouched; and at the same time the peasantry are assured that the Government will not only maintain all the rights accorded to them, but will relieve the people as much as possible of the burden of taxation. Measures will be taken to secure participation of local forces in the execution of these plans.

Outrages on the Jews continue in various places, and the efforts of officials to suppress them have not been successful. The Emperor, on receiving a Jewish deputation at his residence, requested them to inform their co-religionists that he made no difference among his faithful subjects on account of religion or nationality, and that he knew how long the Jews had lived peaceably among the Christians.

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For Friends' Review.

## THE VERSIONS OF THE NEW TESTAMENT.

The Revised Version of the New Testament gives interest to the history of the long succession of endeavors to give English readers the privilege of reading the Bible in their own tongue. The first attempt was made by John Wycliffe, a learned priest, educated at Oxford. He became a Reformer of the doctrines and corruptions of the Romish Church, and anticipated most of the distinguishing doctrines of Protestants. In the latter part of his life, 1364–1384, he translated the Bible into English from the Latin translation of Jerome or "The Vulgate." This was freely copied and spread, and became an

engine of wonderful power against Romanism. The next attempt at an English Bible was made by William Tyndale, an eminent English Reformer and Martyr, who was also educated at Oxford, and having adopted the doctrines of Luther, was persecuted and fled to Germany. There he devoted himself to the translation of the Bible, and brought out the first edition of the New Testament in 1525. It met with rapid sale and was followed by an improved edition in 1534. Assisted by Miles Coverdale, he brought out the Pentateuch in 1530. He was finally seized, strangled and burnt at the stake. His work was so admirably done that all subsequent versions have been founded upon it. Miles Coverdale, who was an English bishop, with the sanction of King Henry VIII, published the first entire Bible in English, in 1535 according to some authorities, and to others from 1539–41; and this was followed by several—Roger's Bible in 1537; the Great Bible or Cranmer's Bible in 1539; in 1557 the Geneva Bible; and the Bishop's Bible in 1568.

The Bible now in use came next, and was a translation made in 1611 during the reign of King James I., and is often called King James' Bible. It was suggested by Dr. Rainolds, an eminent Puritan, and the suggestion was sanctioned by the King, who is said himself to have written the rules governing the revisers. Fifty-four scholars were appointed to the work, but only forty-seven engaged in it. They were divided into six companies, each of which took a different part of the Bible, and the final revision of their work was made by two delegates from each of the companies. These twelve scholars, or, as some say, only six of them, met in London daily for nine months, and after nearly three years' labor the Bible was issued in 1611. It has been since known as the English Bible because of its excellence, both as a translation and as a specimen of English style.

But for many years learned and pious

men have been advocating a revision of this excellent work, for the reasons so well set forth by President Thomas Chase in his article in *Friends' Review* for Fifth mo. 14th. Hence, eleven years ago, Fifth mo. 6th, 1870, the Convocation of Canterbury provided for the appointment of a committee of scholars for the revision. Subsequently an American Committee was formed to co operate with the English one. These Committees numbered at the close '79,—of whom 52 were English and 27 American,—22 members having been lost by death and resignation during the eleven years. The English Committee at the close were: Bishops C. J. Ellicott, George Moberly, Charles Wordsworth, J. B. Lightfoot and William Lex; Archbishop Trench of Dublin; Deans E. H. Bickersteth, A. P. Stanley, Robt. Scott, J. W. Blakesley; Canons B. H. Kennedy of Ely, and B. F. Westcott of Peterborough; Fenton J. A. Hort of Cambridge; Wm. Gibson Humphrey, London; Edwin Palmer, Archdeacon of Oxford; Alexander Roberts, Professor at St. Andrews, Scotland; F. H. A. Scrivener, London; C. J. Vaughan, London; J. Troutbeck, Westminster, ministers of the English Church; Joseph Angu, President of Baptist College, London; David Brown, Free Church College, Scotland, Presbyterian; Wm. Milligan, Professor of Divinity, Aberdeen, Presbyterian; William F. Moulton, Master of the Leys School, Wesleyan; Samuel Newth, Principal of New College, London, Congregational; George Vance Smith, Caermarthen, Unitarian. The American New Testament Company are: President T. D. Woolsey, New Haven; J. Henry Thayer, Professor Andover Seminary, Massachusetts; Timothy Dwight, Professor Divinity School, New Haven, Conn., all Congregational; Howard Crosby, Chancellor N. Y. University, Presbyterian; Thomas Chase, President Haverford College, Friend; Ezra Abbot, Divinity School, Cambridge, Mass., Unitarian; J. K. Burr, New Jersey, Methodist; A. C. Kendrick, Professor in University of Rochester, Baptist; Bishop Alfred Lee; M. B. Riddle, Professor in Theological Seminary; Chas. Short, Professor Columbia College; E. A. Washburn, N. Y. City (lately deceased), all of Prot. Epis. Church; Philip Schaff, Professor in Union Theological Seminary, N. Y., Presbyterian.

They have gone over every word of the New Testament, have compared all the Greek manuscripts, have consulted the investigations of other scholars, have submitted the work of each company to the revision of the other, and have placed in an appendix to the volume issued the points upon which they did not agree. All their

work has been given freely. The actual expense of the English Revisers has been borne by the University Presses of Oxford and Cambridge, England;—that of the American Company by private subscriptions and the proceeds of sale of the memorial copies.

For *Friends' Review*.

#### THE RIGHT WAY OF CRITICISING THE REVISED NEW TESTAMENT.

BY THOMAS CHASE, LL. D.

It should be remembered that the Revisers have not in any instance changed the substantial meaning of a text, nor, speaking generally, the English phraseology, in order to *improve* the meaning or the English, but simply in order to present (1) a more accurate and precise translation of (2) the exact words used by the inspired writers. Their work can be judged fully only by one who holds at the same time the Greek text in his hand, and that too in some one of the latest critical editions. No man can be denied the legitimate gratification of having some favorite opinion of his strengthened by a modification which the revision has made; but neither he, nor one who fears that something is lost by a change in some passage, has any right to praise or censure on any other ground than that of the fidelity or non fidelity to the genuine text and the established principles of interpretation.

Questions as to the right reading and translation of passages of Holy Writ are now so frequently raised, that anything should be welcomed which can give them an authoritative answer. The American public has been prepared for the reception of the revision by various addresses and publications in the last ten years on the nature of the problems before the revisers. We are so much the creatures of habit that we shall all regret the loss of some words and phrases; but what seems already to be the general verdict will, I believe, be confirmed by the lapse of time—that our losses are more than counterbalanced by our gains.

*The Herald of Truth* (Mennonite) states that "The Sunday-school cause has taken a firm footing and is making rapid progress among our people in Lancaster Co., Penna., and we rejoice that this is the case. Our people in various localities are awakening to the fact that if our church is to make progress, and do her duty, something more than has been done heretofore must be done for the young." Four question books have been published by the Mennonites for use in their Bible-schools, graded to suit the age of the scholars. The same paper gives as qualifications for membership among them: "Sorrow for sin, a belief in the doctrines of non-resistance, non-

swearing of oaths, non-litigation, anti-secrecy, and a manifest new life by refusing to conform to the ways and practices of the world." Rom. xii. 1, 2.

For Friends' Review.

#### THE END OF A WAR VESSEL.

The visitor to Hoboken, who within the past five and twenty years should have ascended the street leading from the steam-boat ferry to Castle Point, would have come to an unimproved lot extending down to the river, but, on the side next the street, enclosed by a high board fence. Peering between the boards of this fence, and seeing his view unobstructed, he might, nevertheless, have had his curiosity stirred by noticing what appeared to be a very long, nearly flat roof, lying upon the ground. Inquiry at the one-story frame office attached to the enclosure might have elicited the information that what he saw was the roof beneath which the Stevens' Battery was in course of construction, and if provided with a letter of introduction, he might as a favor have been permitted to inspect it.

This Stevens' Battery was an enormous war-vessel of novel design, the construction of which was originally authorized by act of Congress in 1842, although the work upon it was not actually begun until 1854. The work was carried on under the superintendency of the late Robert L. Stevens, who projected a vessel which he proposed should be the most formidable the world had ever known. It was 415 feet in length, 48 feet in breadth of beam, and its engines were to be of 8,624 horse power. After a great deal of money had been spent upon this iron-clad, Congress was asked, in 1861, for yet an additional appropriation, but refused to grant it. R. L. Stevens, however, continued the work at his own expense, and, it is said, left a large bequest to complete it. But it never was finished, and after several vain attempts to induce our own or foreign governments to purchase it, its proper ownership became a matter of litigation in the courts. A decision was finally rendered, and quite recently the great Battery was disposed of at public sale, being purchased simply for its value as old metal.

Upon a late visit to Hoboken, as I approached the weather-beaten board fence already alluded to, a loud clangor, such as one hears about a boiler-maker's shop, broke upon my ears. There was no need now to peer between the boards, for a large portion of one of them had been broken off at the top, so that I could readily look over and see what was being done below. The frame roof had been taken away, and the great

length of the grim war-monster—all its iron plates painted a bright red color—lay fully exposed in the sunshine. The decks, however, and most of the sides had already been removed, and now, strong men with great sledge-hammers, swinging them aloft, brought them powerfully down upon rivet and bolt, and surely the end of the mighty ship was near.

A merry sound, I thought, do those noisy hammers make. You have "cleared the decks," indeed, but the only "action" that followed was of those who took away the huge armor plates, and perchance melted and forged them for the purposes of peace. No broadside of death shall thy port-holes ever deliver, no widows and orphans has it been thy mission to make, and though men of war may deplore thy untimely end, yet all the lovers of peace will rejoice at thy most happy dissolution. J. W. L.

#### OUR LONDON LETTER.

The Meeting for Sufferings was held on 5th. month 6th. Information was received that J. W. Pease had presented a considerable number of petitions to the House of Commons in support of his motion condemning the *Opium Trade*. When the question came on in the House, although the Government still deferred any decisive action, there was ground for some encouragement in the tone of Lord Hartington's speech, as contrasted with that delivered last year. The Ministry evidently feel the subject more deeply; lately they have ordered the closing of forty-eight out of sixty-nine opium shops in British Burmah. A large Meeting on this opium question was held in Exeter Hall, London, on the 10th, under the presidency of the Earl of Shaftesbury. This veteran statesman and philanthropist, whose eightieth birthday has just been celebrated, shows little abatement of his vigor of mind or of his earnest efforts for the welfare of men. Several Friends took part in the proceedings. The report of the Society for the Suppression of the Opium Trade was read, and, reviewing the five years during which it has labored, took a somewhat hopeful view of the prospect for the future. The attitude of the Government and the course of public feeling are becoming more pronounced, and there is evidence of a desire to take measures by slow degrees to check the traffic. Some missionaries long resident in China, spoke of the terrible effects produced by the use of opium in that country, and of the responsibility which lies on England in connection with the supply.

The minute of thankfulness for the peace

in the *Transvaal*, made by the Meeting for Sufferings, last month, had been received by the Ministry with appreciation.

A question of some little difficulty was raised by a letter from *Australia*, asking the advice of the Meeting for Sufferings, whether a meeting is justified in receiving members by conviction, who reside outside the limits of the particular colony. They would be necessarily debarred from association in worship, and from the oversight which a church should exercise over its members; a distance of perhaps five hundred or a thousand miles separating them from the meeting to which they belong. The subject was deferred.

An elementary school was established by our Friend James Backhouse, in Cape Town, *South Africa*, in 1841,—about \$5,000 being subscribed by Friends for the purchase of the building. The school has been maintained by annual subscriptions since, but owing partly to the lessened need for its existence, it is likely to be soon closed. The disposal of the building is now under the consideration of Friends; its existence in such a populous centre suggests the idea, whether it could be availed of for some religious or educational work, on the part of the Society.

Isaac Sharp reported himself from Hobart Town, *Tasmania*, in Third month, in the midst of the sessions of the annual meeting at that place; he was well in health.

A remarkable Conference was lately held by one of our large Quarterly Meetings, to consider the state of their meetings, and the spiritual condition of the body. There was a very free and open expression from many Friends, some of the following points being brought forward. As to our condition, the neglect of First-day evening and mid-week meetings, with the attendance of other places of worship; the ignorance of our doctrines, and indifference for the Society, evinced by some. A spirit of criticism of the ministry prevails; this, on the other hand, was thought by some to be beneficial; a lack of power in preaching, and in some meetings habitual silence; and there are but a small number of recorded ministers in the Quarterly Meeting. Many remedies were suggested to meet these defects. The faculty of teaching, a gift like preaching, is needed. Some say, "We have none amongst us qualified to teach" but they have never tried. Scripture meetings and classes were commended, and the publication of the Revised New Testament was suggested as a good opportunity to commence such. The young people need to be taught our principles, both at school, and in the interval between school and adult age. Our meetings for

church affairs may often be arranged to be held in the evening, with an improved attendance. The meeting for worship is the *raison d'être* of the Society. In ministry, we want a little from many, rather than long sermons from one or two. As we have not the cultivated intellectual discourse, nor music &c. to attract the young, we must seek for the *power* of Christ to draw them to us. Some ministers, after beginning well, come to exceed their gifts. The meetings tend to decline from the original ground of all being worshippers, and to become divided into those who go to hear, and those who go to speak. The early ministers of the Society labored singly for the truth, but when the body became settled, their duties became double, one eye toward the spread of the Gospel, and one to the care of the Society. Our elders and overseers need to be pastors and teachers.

All churches, one Friend thought, are in a state of decline; none of them gains or flourishes, but the church of the Infidels. We must meet this by presenting Scripture truth earnestly and intelligently to the spirit of the age.

The Conference was interesting, and betokens at least this, that Friends are alive to the dangers and difficulties which are around, and are seeking to meet them.

London, Fifth month 12th.

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For Friends' Review.

#### THE GIFT OF THE HOLY SPIRIT.

The Holy Spirit as the Spirit Universal, is given to all, irrespective of name, or faith, or learning, or aught, save discipleship of the Lord Jesus. He is given to cover all the need of personal cleansing, and furnishing, and indwelling; and, indeed, all spiritual needs belonging to the early stages of living, as we are followers of Christ.

He is given to lead us on by all the letter to the spirit that giveth life; to meet all the need, both within and without, that we have of knowing what God would have us do, that by His leading, we may always be found in the paths of obedience.

The Holy Spirit of God is the Spirit in movement, as He moves through the universal frame of that temple which God has built, not only in the world, and in all Christendom, but in each believer. We are as individuals His temple, as the invisible church is Christ's body. This is the Spirit that we need, that our spirits may be tempered to God's life and thought for us, and we come to rest; rest for the soul, and rest for the body; in our spirit-rest and in our spiritual obedience.

Nothing can take His place. No one can be our leader but He. And when men offer, in place of the Holy Ghost, and His leading, even the Holy Oracles themselves, they but give bricks without straw, unless He comes to make the words living; and they ask us, when we are desired to give up this personal in-dwelling and with-dwelling, for aught beside, to take a mess of pottage for our birthright privileges.

None knew the letter of the Bible better than the Pharisee of the time of Jesus. Up to that time, none had ever lived, perhaps, who so truly represented how this letter-killing kills. That this might never be again, but men enter into the spirit of all the words God had spoken, we have the gift of the Holy Ghost. No Bible nor Bible teaching can take His place, or was ever meant to do so by God; the one—His presence, is the complement of the other—the words of God. These living oracles were never to be worshipped, but only the Living God who is therein revealed.

That Pharisaism, or any other letter-killing form of righteousness, should never grow out of the New Testament, or, indeed, the Old Testament Scriptures, seems clearly indicated by the way in which God has dealt with man, in reference to the Holy Books, since the coming of His Son. For fourteen hundred years or more the church of the Living One was left with but here and there a copy of even portions of the words which had been given the holy prophets and apostles by the Spirit. And during all that time men were to be divinely commissioned, as were the apostles, and to live Christian lives, as did their followers, while God held back the printing press,—for He it is that gives the inventive faculty,—which should multiply Bibles that might, if not used rightly, be but a savor of death unto death. But He poured out all the time of His Holy Spirit that giveth life, as He had promised; a fact never to be forgotten, no matter how men received Him or learned His lessons. Then after all that lapse of time, He gave the power to invent, and raised up the men, like Luther and Wickliffe, to put the Bible into the language of the people, and so made the reproduction of the Holy Scriptures and their common possession in our homes, one of the untold blessings of these latter days.

But none the less did men need the personal presence of the Spirit of God, lest this book should remain still a sealed book, as it was when only found in the Hebrew and the Greek tongues. None the less was this gift to be sought, now that men could read the books He had inspired, for these were burdened with the promise of His

coming, and made all upbuilding and blessing, as well as judging and dividing, dependent upon Him and His words. He alone can reveal to us the things of the Lord Jesus.

How little men have sought Him, our human history to-day shows. How they have betaken themselves to traditions and scholasticisms, to all manner of beggarly seeking after something that would uphold something else beside the pure life of the Spirit, we too well know. How much we need, instead of the trumpeting of systems more or less complete, and of theologies, as of Luther, Calvin and Wesley, to say nothing of Augustine and the fathers,—how much we need instead of all this, to turn our eyes toward the teaching of all the Scriptures, and learn there of the glory that should follow the sufferings of the Lord Jesus, namely, the giving of the Spirit to dwell in us and be with us, that we might by Him be filled and anointed, and made like unto God. C.

SOUTHLAND COLLEGE, HELENA, ARK.,  
Fifth mo. 19th, 1881. }

SOUTHLAND MONTHLY MEETING was held yesterday, about fifty members present, all colored but five, and all young people but two. It was a very interesting and solemn meeting throughout. Upon our first gathering all of the students attending the school, with their teachers, came into the meeting. Our dear friend Lydia M. Chace, who had been gone nearly two weeks to Little Rock, attending the annual meeting of the W. C. T. U. and some other like services, arrived from the depot just as we were gathering. The audience settled down immediately into reverent silence, and she knelt, pouring forth from a warm heart thanksgiving, praise and adoration to our Father in heaven, who had both kept us alive and had safely brought here, guided and guarded her in all her journeyings, had blessed their assembly and opened the way for religious service and gospel temperance work; invoking His continued providence over all His work and workers.

A. C. followed in a stirring and practical sermon of about twenty minutes, followed by earnest prayer for a renewed outpouring of the Spirit upon us, making His felt presence divinely known in the breaking of bread to His children assembled. A young woman (H. K.) in much brokenness sang two verses of the hymn, "All hail the power of Jesus' name," &c. L. M. C. spoke briefly in exhortation, and the meeting for worship closed.

All that board in the Institution, whether Christians or not, remain, and all Christians

of other denominations and honest inquirers are invited, and generally accept the invitation and remain. The minutes of last meeting were read, and reports made upon subjects requiring them. Those appointed to visit the four applicants received into membership for their help and encouragement, better instruction in church government and growth in the knowledge of the gospel, reported satisfactory interviews, &c. Reading over the minute made of the company and attendance at last meeting of our dear friend Charles S. Hubbard, and of the returning minute sent his Monthly Meeting, brought afresh before us his lovely gospel services and successful ministry amongst us, in building up and establishing believers, awakening and convincing sinners, reclaiming backsliders and idlers.

The committee appointed in Third month to have the oversight and arrangement for holding the series of meetings, made satisfactory report. Those appointed for that service reported suitable names, constituting a standing committee to visit the families, parts of families and individual members of this Monthly Meeting, and to advise widows and orphans, &c.; and they were appointed accordingly. Three young people were received into membership, two of them men, converted during the meetings. The young woman has been a member with the Methodists several years. Last month one joined who had been a member with the Baptists, both of them lively and intelligent Christians, striving to secure a good education. The latter has taught some for several years; the other is here her first term, an orphan. I trust she may, through our "charity fund" and her own exertions, qualify for teaching. The last business claiming the meeting's attention was to record, with the fullest unity of those present, Arthur L. Crump and Calvin Monroe Kerr as ministers of the gospel. Arthur lives 35 miles away, was here last month, but absent yesterday. He is married to a nice wife, and they have three little children. He attended school here part of three terms several years ago, was converted here in 1874, has exercised a Christian influence, and appeared frequently in public in ministry, vocal prayer, &c. He is highly esteemed as a "peace maker" and able counsellor amongst his people in settling neighborhood difficulties, contracts, &c., in the community where he lives. He farms, teaches school some every year, works faithfully in temperance and Bible schools.

C. M. Kerr is a young man in school, serving his third term as Governor amongst our young men boarding here; will graduate next year. It was very touching to hear the young people express their unity with

his services, and desires for his steadfast, faithful obedience to his Master's work. II Tim. iv. 1 to 8 was read, followed by a season of silent prayer, broken by three fervent vocal prayers, in special reference to those received as members and those recorded as ministers. He then knelt, and invoking Divine guidance, humility and submissive obedience, courage to endure hard things, and a willingness to follow wherever the Master leads, consecrated himself to the work. The meeting closed under this solemn covering, and we all with one accord could ascribe praises, and acknowledge that it was good for us to be there, and that we had experienced a "communion service" that was *real*, and satisfies the *soul*, as nothing else can do. Our Baptist brethren, some of them ministers, students present, felt it, and acknowledged that there was a Power over-spread us that they have too little acquaintance with. We have several others who frequently speak publicly, some young women, as well as males. Our dear friend, Daniel Drew, wife and child, are here with us, most acceptably helping us on in many ways with the Institution and in religious service.

The school is progressing nicely, and classes very busy reviewing, preparing for the close, Sixth month 17th, when a class graduates. We still lack some money in "charity funds," to foot up the orphan girls' expenses. I have faith that it will come in due time. My health is far from what it has been, and these hot, weakening days make me think of ocean and mountain.

Very truly,

ALIDA CLARK.

#### THE BIBLE.

A swearing captain took special delight in making fun of religion, especially when a minister was on board his boat. A man of God was traveling, and was shocked at the profanity of the captain, and after gently reproving him, asked, "Have you ever read through the New Testament?"

With an oath he replied, "No, nor I don't want to read it."

"Well, I will present you with a Testament if you will promise to read it through." This was spoken in a kindly, persuasive tone. The speaker added, "Then you will better understand this matter of religion." The captain promised. The Testament was presented.

On parting with the captain, he said, "I expect in three weeks' time to come this way, then we can talk over religious matters."

The captain, though a rough, swearing man, yet regarded his word, and began that

strange book he had so misunderstood. He became deeply interested, and often sat up late at night reading the wonderful words of Jesus. Before reading through John's Gospel, he began to cry out, "God be merciful to me a sinner!" He continued to pray, and then was brought humbly to trust in that Jesus who came to seek and to save that which was lost.

On the minister's return, he took the captain by the hand and noticed a quite altered appearance, and then his voice spoke the words, "I've been studying the Testament every day, and I have been led to trust in Christ alone for pardon and salvation. I find more real joy in reading that book than any I ever read."—*Christian Press*.

#### WOODLAND ACADEMY.

This academy, situated six miles south of Goldsboro', N. C., ended the last school year with the fourth annual exhibition on Sixth-day, Fifth mo. 20th. The morning was cool and bright as many left the farms where their young cotton earnestly invited plow and hoe, while others came from Goldsboro' to attend the exhibition. The school-room on the lower floor was decorated with cedar, the evergreen bay, with fragrant, magnolia-like flowers, and other native flowers, and nicely wrought mottoes, while on the blackboards some questions of late examinations attested the faithful work accomplished. At 10.30 A. M. the Principal, Cyrus P. Frazier, addressed the audience with a few words of welcome, and announced the beginning of the exercises. Then followed a large number of recitations, essays and orations, by pupils of every grade, from primary to the higher classes, who did credit to themselves and their instructors. Some were praiseworthy.

A little after 1 o'clock the audience, who numbered about three hundred, gathered around a long table in the grove, where they were served with a substantial repast, to the satisfaction of all. At 2.30 the people were recalled to the school-room, to listen to a plain, practical address on "Education," by W. M. Robey, of Goldsboro', in which he showed the difference between the mere acquisition of facts, however numerous and important, and the careful, patient discipline necessary to a thorough education in the branches pursued. Such an education should find a worthy and useful, if not an exalted calling.

This school, established under many discouragements, about the beginning of the year 1878, by a board of seven managers, the majority Friends, employs two teachers,

both Friends, the Principal being an alumnus of Haverford College. It stands a few rods from Woodland Meeting House (Friends'), where the pupils attend for worship. It has already exerted a good influence in the neighborhood, and attracted students from adjoining counties. Friends of this county and Contentnea Quarterly Meeting, who are unable to send their children to New Garden Boarding School, can send them to a good academy at or near home, which they are the more anxious to do since the advantages are brought so plainly to their view. The next term of school will open on Second-day, Eighth month 1st, 1881.

Goldsboro, N. C.

W. L. PEARSON.

#### ITEMS.

DR. LENZ has lately penetrated to Timbuctoo, the mysterious city of Central Africa, says the *Anti-Slavery Reporter*, and returned in safety. He found that it had lost much of its imputed greatness.

THE trustees of our late friend, Thos. Wilson, at Baltimore, have purchased, at a cost of \$13,000, a farm of 142 acres, nine miles from Baltimore, on the Western Maryland Railroad, in a healthy neighborhood. This is to be the site of the Sanitarium for sick children, where children can be taken in summer for a day's excursion, or be kept in a home till restored to health.

"All trains will stop at the station, which is distant from the city from twenty to thirty minutes in time; and the four city stations—Fulton, Pennsylvania avenue, Charles and Hillen—will greatly facilitate the transportation of the children to their homes. While the trustees believe that they have secured a site for the Sanitarium which will to a great extent meet the wants of sick infants and their mothers during the heat of summer, they are not unmindful of the fact that they have also the opportunity of contributing largely to the advancement of medical science, and to the instruction of mothers in the care of their children. It is probable that the trustees will begin their work in very simple and inexpensive houses, and decide the question of permanent buildings after they have had several years of experience in the management of their trust. The improvement of the grounds by a competent landscape engineer, on a general plan, will be begun at once. The trustees are restricted in their expenditures to the income of the endowment."

PROF. BELL, in a lecture on Hudson's Bay, given in Quebec, states that all the central part of North America from Labrador to the Rocky Mountains drains into Hudson's Bay. In winter the coldest winds are southerly, and the cold is less intense than in more southerly regions. On the southern and western shores unlimited supplies of red and white pine, spruce, white birch, balsam, poplar, aspen and tamarac are found.

THE DAY (First-day) is meant to be one of rest, of serious cheerfulness, and especially of religious culture.—*Joseph Cook*.

## FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 4, 1881.

FRIENDS in Canada share the lately increased interest felt in all parts of the Society in America in the careful and religious education of their children. Pickering College, the Yearly Meeting Boarding School, has an excellent building, erected at a cost of \$50 000, and is conducted by a corps of superior teachers. An attempt is now being made by the friends of the institution to raise \$40,000 as an endowment fund, to meet the small annual deficit in the current expenses of the College, and to educate the children of members who are unable to pay the cost.

We would bespeak for Friends in Canada the sympathy and aid of those of our members everywhere who know the value of a sound literary and religious training. Their purpose is one which should enlist the hearty co-operation of all their own members. It has not been without real self-denial and generous giving for the common good that other like institutions have been endowed, and while a few members of Canada Yearly Meeting may take the most active part in the fostering of Pickering College, the whole membership should show in a practical manner their desire to hold up the hands of the committee in charge of it.

One of the Christian principles we have always made prominent is, the duty of fellow members to help any one or more to carry out a call of the Lord to some special duty.

THE preface to the new version of the New Testament is a model of lucid statement, and should be read carefully by all who would judge fairly of the reasons for many changes made by the Revisers in the language of the old Bible. Where these would otherwise seem to have been arbitrary and useless, they will be found to have been in accord with rules laid down for the Revisers, and hence with well-defined principles of action.

For example, in our Lord's prayer (John xvii. 15), the rule to adhere as far as possible to one English word to express a given Greek word has caused a change from, "I pray not that thou shouldest take them out of the world," to "I pray not that thou shouldest take them *from* the world." The latter reading is less pleasing, and even less clear in meaning than the old, and in judging of this and like changes it will be necessary to decide as to whether the rule itself was a good one. It was good only if by adopting it the New Testament *as a whole* could be more perfectly understood by English readers, and this was a point which it was right that just such a

body as the Committee on Revision should determine.

When disposed to be dissatisfied with changes it may be well, too, to remember how great a boon many a Bible student would have regarded it a few months since could he have had the united judgment of the best scholars in Christendom as to what the writer of a given passage actually intended to convey. Now any one may know this for fifteen cents.

It may be hoped that the issue of the new version will lead many to a careful reading of the New Testament, and thus do a present good. But it is easy to read the Bible in an intellectual way which profits the soul nothing. Many an humble man or woman who reads it with a reverent attention to the unfolding of its spiritual meaning derives from it lessons of comfort, of strength, of wisdom, and soul-satisfying knowledge of the mind of the Spirit, which escape a more critical mind. Happily, the highest and most cultivated understanding may be joined to the most childlike trust and teachableness. Some of the ablest men of ancient and modern times have esteemed God's words "more than their necessary food," and found them to nourish the soul. Let then the earnest study of the Bible be ever conjoined with a quiet waiting upon God to have its truths applied to the personal needs of the reader, attent to hear what God the Lord will speak. He ever says that there is no peace to the wicked, but speaks "peace to His people and to His saints" who trust, love, fear and obey Him.

THE Apostle John defines the end for which the Gospel accounts were penned: "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through His name." Spiritual death is through sin; spiritual life is through believing that Jesus is the Christ, the Son of God. What this believing is, we may learn from John ii 24, "Jesus did not *commit Himself* unto them;" or as it is now, "Jesus did not *trust Himself* unto them." It is when men hearing about the Lord Jesus commit themselves unto Him, place themselves trustfully in His hands for salvation, that they receive pardon and life through His name.

In giving publicity to the account of a conference of Friends of one of the larger Quarterly Meetings in England, it is from no disposition either to bear evil tidings unnecessarily, nor to take a discouraging view of the state of the church. But every honest man should wish to know facts as they are, and not as he might wish they were.

In a valuable editorial in the *London Friend* for Third month on the present position of the Society of Friends in England, reference is made to the fact that "The frequent attendance of other places of worship, whatever may be said in its behalf, often, almost necessarily, leads to the habit of considering *that all responsibility rests with the minister*, and, consequently, to a religious selfishness which shows itself in merely seeking one's own profit or *pleasure* in a place of worship—feelings entirely antagonistic to the spirit of Quakerism." The Christianity of the first century involved loyal devotion to Christ on the part of each member of the church, and spontaneous service from each in the line to which he was called by the Holy Spirit. Now there is a tendency for Christians to devote themselves to the interests of themselves and families, and devolve service upon paid agents, whether ministers or others. Many also, instead of finding out truth for themselves, wish to be excused from the searching and prayer involved, and to rest in church authority. These tendencies pushed to their full extreme, land a people in Romanism, where the priests "perform," and the members have their worship very much done for them; where the church or hierarchy decides all doctrine, and the member accepts, under peril of his soul if he refuse.

Very true are the words of the *London Friend*: "As certainly as a general unwillingness to fulfil the duties which men owe to their country leads to despotism, so does a similar spirit in ecclesiastical matters lead to priestly authority."

The Lord seeks to have a people who serve Him "with a perfect heart and with a willing mind;" who will spontaneously attend to all their religious duties, who will be ready also to "consider one another," and accept the burdens, the cares and perplexing duties of standard-bearers; who will spend and be spent for others, loving them even though the more they do so, the less are they loved; serving Christ with all humility of mind, even if also it be in many tears and trials. It is only as a band of such members is found in each congregation, that primitive, spontaneous Christianity can be upheld, and the Society of Friends grow. This class throughout the Society, each in his or her respective station, whether prominent or unnoticed, can greet each other in spiritual fellowship and unite in prayer that the same devotion to Christ and His cause may become universal among the members. It is to those who are diligent in doing the Lord's will from unselfish love to Him and to their fellows, He will say at last, "Thou hast been faithful in a very little, be thou ruler over more."

THE Children's Country Week Association of Philadelphia are about bestirring themselves again to be ready to send poor children from the stifling alleys and cellars of the city to homes in the country for a week or two during the heat of summer. They ask the help of those who live within a radius of one hundred miles around the city to take one or two of these little ones, and bring a glow of joy and health into their lives. This will involve no expense in money, only the personal attention required. It is a mode of showing mercy to the little ones which those who could not spare money can enjoy. The Association also asks funds from citizens, and their interest and help in the cause. Address Children's Country Week Association, 1112 Girard street.

#### DIED.

ALLEN.—On the 26th of Fourth mo., 1881, at his residence, in Buena Vista, Randolph County, Indiana, Harmon Allen, aged 64 years. This dear Friend was warmly attached to the doctrines of Friends, and though not accustomed to express much by words in public, his daily life and careful deportment and encouraging words of advice, bore a living testimony of his faith in Christ. He was formerly a member of Cane Creek Monthly Meeting of North Carolina, but was a member at the time of his death of Poplar Run Monthly Meeting, Indiana.

JENKINS.—At Winslow, on the 23d of Fourth mo., 1881, Sarah N. Jenkins, wife of Jabez Jenkins, aged about 77 years; a member of Vassalboro' Monthly Meeting, Me. She had for several years filled the station of Elder with acceptance to her friends. She was an affectionate wife and mother—a kind neighbor, mingling much with the sick and afflicted; diligent in the attendance of all our religious meetings; and a firm believer in the principles of Christianity as professed by Friends. During her suffering sickness her friends and neighbors enjoyed edifying seasons in sitting by her bedside. When relieved from extreme pain she would say, "my precious Jesus is good to me. How I long to be at rest in the arms of my precious Saviour. If I could have my choice I had rather go now than to be raised up. I see nothing in my way." At one time when her family was present, at her request a hymn was sung, closing with the following:

"It is not that I'm weary of pain,  
Or impatient with trials and care,  
But I know that to die would be gain,  
And I long, oh I long to be there."

To which she responded, "That's just it." Thus she quietly passed, we trust to that rest prepared for those whose robes have been washed in the blood of the Lamb.

JEFFERIS.—At the residence of her son-in-law, Elias M. Hodgins, near Lynn, Randolph County, Ind., Fifth mo. 11th, 1881, Rachel Jefferis, widow of the late Joshua Jefferis, aged 74 years; a member of Cherry Grove Monthly Meeting. During her illness she manifested patience and resignation to the Divine will, and often expressed a readiness to be released, having full faith that through redeeming love, she should be admitted into everlasting rest and peace.

FREEDLAND.—At his residence, in Mannington, on the 25th of Fourth mo., 1881, Jonathan Freedland in the 85th year of his age; an Elder and member of Salem Monthly Meeting, New Jersey. "Blessed is

the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

**HUNT.**—At the residence of her daughter, Elmina Inge, in Oskaloosa, Iowa, on the 31st of First month, 1881, Dorcas Hunt, aged 90 years and 6 months; a minister and member of Oskaloosa Monthly Meeting.

**LONGSTRETH.**—At his residence, Ingleside, near Philadelphia, fourth mo. 25th, 1881, William C. Longstreth, aged 60 years. He was a member of Darby Meeting and Chester Monthly Meeting. From childhood he had an experience of trusting in the Lord Jesus as his Saviour, and of acceptance with Him. Throughout his life his conduct was habitually governed by Christian principle. In 1858 he removed to his late residence, and at once took an active part in a small and almost expiring Union First-day school near his home. In a short time it became a successful school and continues to flourish. Many souls have been brought to Christ through its means, some of whom preceded our beloved friend to a better world. Weekly union services were held at the school-room from the first, and were much blessed, so that Greenway school has been a centre of Christian influence and moral power for the neighborhood. About 1866 Wm. C. Longstreth began to speak in the ministry in his meeting for worship, and although he was never recorded as a minister the meeting grew in attendance, and many both in the Society and without felt that to him was the grace given to preach the unsearchable riches of Christ.

He was Chairman of the Executive Committee of the First-day School Association of Philadelphia Friends from its beginning to the time of his decease, and was ever ready to encourage Bible-school teachers. He was an example of integrity in business, unusually successful in the well ordering of his Christian home, was constant as a friend, cheerful and social in his temper, and beloved by his neighbors and Christians of other denominations. As his years advanced his Christian graces matured, till after a period of declining health spent in much prayer and communion with his Lord, he peacefully passed away to be ever with Him.

Of his character a friend wrote after his decease: "No man that I ever knew exemplified more fully in his daily life 'the beauty of holiness.' He was a model of every Christian grace, and indeed a living epistle. Wherever he went, he bore by word and deed an unflinching testimony for his Lord and Master, and commended the doctrine he professed by his constant courtesy, cheerfulness, and kindness. He carried sunshine with him, and his presence was a continual benediction."

**METFORD.**—On the 17th of Fifth month, at Woodbury, Orange Co., N. Y., Phebe H. Metford, in the 86th year of her age.

**PROGRAMME OF THE FIRST ANNUAL CONFERENCE OF THE CENTRAL DEPARTMENT OF THE EDUCATIONAL ASSOCIATION OF FRIENDS OF AMERICA,** to be held at Earlham College, beginning on the afternoon of Commencement Day, Sixth mo. 29th, 1881, and continuing until the afternoon of the 30th.

1. "The Condition of Education in Indiana Yearly Meeting," Prof. Eli Jay, Earlham. 2. "The Condition of Education in Western Yearly Meeting," Dr. Seth Mills, Valley Mills, Ind. 3. "The Condition of Education in Ohio Yearly Meeting," Israel P. Hall, Damascusville, Ohio. 4. "Earlham College, its Origin, Purpose, and What it has Cost," Levi Jessup, Richmond, Ind. 5. "Earlham College, What it has done for the Society of Friends," Prof. Mahala Jay, Earlham. 6. "Earlham College, What it has done," Pres. Joseph Moore. 7. "Earlham College, Its Future

Under the New Management," B. C. Hobbs, Pres. Board of Trustees. 8. "The Money Question," Prof. Wm. B. Morgan, Penn College, Iowa. 9. "Earlham Preparatory Schools," Absalom Rosenberger, Prin. Union High School. 10. "The Relation of Higher Education to the Christian Ministry," Allen Terrell, New Vienna, Ohio. 11. "The Relation of Higher Education to the Spiritual Life of our Membership," Clarkson Davis, Prin. Spiceland Academy. 12. "The Relation of Higher Education to the Influence of the Society of Friends in Mission Work, Social Reform, and State Legislation," Dr. Erastus Test, Prin. Raisin Valley Seminary, Michigan.

No paper upon the above programme is to exceed fifteen minutes in length. By this means ample time will be allowed for discussion of the several subjects by the Conference.

All the Friends named above, with a single exception, have already signified their acceptance of the duties assigned them.

No effort will be spared to make this the most interesting and important educational meeting ever held by Friends west of the Alleghany Mountains.

J. J. MILLS, President.

TIMOTHY NICHOLSON, Secretary.

THE Annual Meeting of the Home for Aged and Infirm Colored Persons, Philadelphia, will be held at the Home, Girard and Belmont Avenues, Fifth-day, 9th inst., at 3 P. M. Address: by Geo. Dana Boardman, Charles G. Ames, Joseph M. Thompson, Fanny M. Jackson, and others.

The public are respectfully invited.

#### DUBLIN YEARLY MEETING. 1881.

Dublin Yearly Meeting commenced on Fourth-day, 27th of Fourth month, with a meeting for worship at 10 o'clock, followed by a short business sitting, and concluded on Sixth-day, 6th of Fifth mo. with a meeting for worship. The only ministers present from other yearly meetings, were J. Bevan Braithwaite, Caleb R. Kemp, (two of the committee appointed by London Yearly Meeting in 1879 to visit Friends in Ireland), Sophia Pitt, and David Tatum, from Ohio.

The impression left on the mind now that it is all over, is that it was by no means an uninteresting or unprofitable occasion. Many subjects of interest occupied our attention, more especially those bearing on the welfare of our religious Society. The reports from the subordinate meetings, brought very fully to view their condition, and although causes for discouragement exist in some places, yet in others, hopeful evidences of religious life and growth were reported to exist.

The consideration of our condition as a church gave rise to a good deal of profitable expression. The necessity of a change of heart—of being born again, in order to become members of the Church of Christ, the beauty of true spiritual worship, the continual need of all engaged in the ministry of the word to seek for renewed guidance, wisdom and strength, were impressively brought before us. The subject of birthright membership, and the withdrawal of not a few of our members from religious fellowship, also obtained serious attention, when considering the state of our Society. A very united feeling of solicitude for the welfare of our little Church was awakened by this consideration, with earnest desires for its growth and usefulness; which re-

sulted in the appointment of a committee of twenty Friends by the men's and six Friends by the women's meeting, to pay a visit in gospel love to all our meetings, and to attend to such other service amongst our members as may appear right.

Other matters were brought before our Yearly Meeting, such as the important subject of temperance, our testimony regarding war, the holding of only three Quarterly Meetings in the Province of Leinster instead of four, &c., &c. A petition to Parliament was also adopted against the continuance of the opium traffic between India and China. But the subject which occupied perhaps the most attention this year, was the revision of the third portion of our book of "Christian Doctrine, Practice and Discipline." So many changes had taken place in our rules since the last edition was published in 1864, that it was decided last year to prepare a revise of this part, and a committee was appointed for the purpose. Their report was brought in and occupied several sittings. Indeed so much time was taken up with this subject, that one of the usual meetings for worship was given up, which many regretted.

One important feature of this Yearly Meeting should not be overlooked, a joint meeting of men and women Friends, to receive from our English Friends, a very valuable parting salutation on the completion of their visit to this island. This address is to be printed and circulated, and it is generally felt will be likely to do good, as well as their self-denying labors amongst us, now brought to a close.

Much interest was felt in the Evening Conferences, &c., held during the Yearly Meeting. Home and Foreign Missions each had an evening. The latter was indeed particularly interesting by H. S. Newman's account of his recent visit to India. Temperance occupied another evening, likewise a meeting of ministers, elders, and overseers, and those who speak in our meetings for worship; and our friend J. B. Braithwaite occupied two evenings, one on the subject of "Bible Study, in connection with the forthcoming revision of the New Testament," and the other, "on the Eucharist." These were felt to be very instructive occasions.

A devotional meeting was held as usual on the evening preceding the Yearly Meeting, also a similar meeting each morning at 9.30. These short seasons for fellowship and prayer were felt to be times of refreshing by those who had the privilege of attending them.

Notwithstanding the action of a very few, which did not seem calculated to promote the good cause, much thankfulness was felt and expressed that we were enabled to prosecute our business with so much harmony. May our gracious Lord who condescended so to bless us, have all the praise.—*Monthly Record.*

#### BIBLE LESSON ON TEMPERANCE.

The two Bible principles which underlie total abstinence from intoxicants are, (1) Personal safety and personal holiness; (2) The safety and holiness of others.

Golden texts.—(1) "Lead us not into temptation." Matt. vi. 13.

(2) "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 21.

As there is no absolute command in Scripture to abstain from intoxicants, the rule of conduct in this respect is therefore an inference, and it is always wise in teaching total abstinence to take the most certain and unquestionable position.

Under the first head, Personal Safety, we find (a) The great risk of using even wine. Genesis ix. 20, 21. *And Noah began to be a husbandman, and he planted a vineyard; (21) And he drank of the wine, and was drunken; and he was uncovered within his tent.* Noah had been highly favored of God, had been called "a just man and perfect in his generation;" he had been "a preacher of righteousness" for one hundred and twenty years before the flood, and had shown his eminent faith by building and entering the ark. Yet even he was betrayed and brought into disgrace by the use of wine. Hence the caution lest any one be likewise betrayed and overcome.

(b) Solomon's example and conclusion: *I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom, and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. And I turned myself to behold wisdom, and madness, and folly; for what can the man do that cometh after the king. Ecc. ii. 3, 12.* In Ecclesiastes, Solomon gives us the result of his trial of earthly delights. He tried the use of wine, he had the best opportunity to do so; as a rich and powerful king he had every luxury at his command; no one coming after him can have a better, nay, as good a chance to test the pleasures of wine as he had. He had extraordinary wisdom and judgment given him of God; he did not cast these aside in his drinking, but still observed its effects upon himself and others, and he gives us his verdict in Prov. xx. 1. *Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.*

That is, there is such a seductive influence about drinking wine, that before men know of it they are caught, deceived, betrayed into drunkenness, and slavish bondage to alcohol. Whatever is true of wine is yet more true of all stronger drinks. He also states that men are foolish to put themselves into a position to be deceived and caught in the toils of wine-drinking; and if they would not be so betrayed he advises them how to act, in Prov. xxiii. 31, 32: *Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. 32. At the last it biteth like a serpent, and stingeth like an adder.* This taken literally, would mean total abstinence. If we do not even look upon the wine cup we shall not drink any.

(c) All alcoholic drinks are useless to foster good health. The Nazarites were forbidden to use wine or strong drink. Num. vi. 1-4. Yet among them were Samson and John the Baptist, both eminent for physical vigor.

In Lamentations iv. 7, the Nazarites are described as having had remarkable health and beauty. *Her Nazarites were purer than snow, they were whiter than milk, they were more*

*ruddy in body than rubies, their polishing was of sapphire.*

#### PERSONAL HOLINESS.

All Christians are priests, whose daily duties, religious service and worship, are to be continually spiritual sacrifices acceptable to God through Jesus Christ. Under the Mosaic law the priests were forbidden to use wine during their priestly service. Lev. x. 8, 9. *And the Lord spake unto Aaron, saying; (9) Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations.* If Jewish priests were to abstain totally during their service, so as to avoid all unseemly conduct, to have a clear judgment and pure hearts, should Christians do less during their life service for Jesus?

All Christians are to be holy. I. Peter i. 15. *Be ye holy, for I am holy.* Everything we drink is to be to God's glory. I. Cor. x. 31. *Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.* Hence we avoid drinking intoxicants, because they are useless and dangerous.

Read I. Tim. vi. 11. Timothy used water only as a drink, but was allowed a little wine as a medicine. I Tim. v. 23

2. The second reason for total abstinence is, *The safety and holiness of others.*

(a) Are we responsible for others? Cain asked (Gen. iv. 9), *Am I my brother's keeper?* The Bible answers (Hab. ii. 15), *Woe to him that giveth his brother drink, that maketh him drunken also.* If 60,000 persons die annually in the United States from the bad effects of drink, we must care for our brothers. James says (James iv. 17), *To him that knoweth to do good and doeth it not, to him it is sin.* It does good to abstain, and strengthens others in a right course.

(b) The spirit of *self-sacrificing* love for our brothers should lead us to forego our liberty and abstain for their sakes. I. John iii. 16. *Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.* Abstinence from intoxicant drinks for others' sake is a small thing to do compared with laying down our lives for them.

Romans xiii. 10. *Love worketh no ill to his neighbor.* But so fearful have been the effects of the introduction of intoxicating drinks into heathen countries by professed Christian nations, that a writer in an English Quarterly says: "God forbid that Africa should ever become Christian. If she be but Mohammedan she will be spared the curse of drunkenness." An English bishop also once wrote of British India: "We have made a thousand drunkards among the natives where we have made one Christian." And although these expressions are exaggerated, having been made under a sense of the dire evils which so-called Christians bring upon the heathen, they illustrate the teaching that love for others should lead us to abstain from all use, manufacture or traffic in intoxicating liquors.

(c) We should do all in the name of Jesus; but if we use or sell drink we may cause a brother to stumble and perish.

I had the following, substantially as it is told, from a person cognizant of the facts:

A young physician in Maryland had become addicted to drink, but by good influences had reformed, had become a church member, had married well, and had a little girl about three years old. Business took him to Baltimore, where he called one evening upon a family of his acquaintance. Refreshments were handed with wine, and a young lady of the house offered the physician a glass. He politely declined, was invited again and declined, but urged as a matter of gallantry for the lady's sake, assented and took it. He soon said it was very good, and asked for another, and then later for another, till his hostess became rather alarmed. He left the house apparently for his lodgings, but after a few days was found in a drinking place, crazed with alcohol. He was taken home, and at his garden gate was met by his little girl. Insane and furious he destroyed the child in an instant, and a week later died, having been a raving maniac to the last. Surely I. Cor. viii. 12, 13, is very true: *But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ.*

## CORRESPONDENCE.

THE first of the Meetings with Ministers appointed by the Yearly Meeting Committee of Indiana, was held at Friends' Meeting-house at Knightstown, on the 17th ult. Twenty-five ministers met the Committee, all those residing in Spiceland and Walnut Ridge Quarterly Meetings, except a few who are aged, sick or absent from home. It was an occasion of special favor and blessing. Two sessions were held, the first expressly devoted to waiting on the Lord, prayer, confession, and seeking for a filling of the Holy Spirit. The Committee then heard from each minister present in reference to his or her situation, call for labor, &c., and were enabled to enter fully into sympathy with each, as well as to learn their feelings and hindrances. An opportunity was thus afforded for such suggestions as it seemed appropriate to make. The condition and needs of the various meetings represented were also considered. But two are without resident ministers, and arrangements have been made by the Quarterly Meeting Committee to see that these are frequently visited. It was deeply interesting to note the various gifts of those present, and the Committee encouraged each to occupy the place assigned them by the Head of the Church. A closing occasion of prayer and thanksgiving followed, and all felt that it was good to have been together. Truly thy friend,

C. F. COFFIN.

Richmond, Fifth month 20th, 1881.

A CONFERENCE for Thorntown Quarterly Meeting, on the subject of Bible-schools, was

held at Gravelly Run on the 28th and 29th of Fourth month. Franklin Moore, of Thortown, President, and Charity Way, Secretary. The former read a portion of Scripture, and after a brief season of earnest, silent waiting, gave utterance to the united petitions and thanksgiving of the congregation.

The first evening's work should by programme have been a lecture by E. C. Siler, but as he was prevented from coming, the time was occupied by Thomas C. Brown on "The relation existing between ourselves as Bible-school workers, and God."

On Sixth-day morning the opening exercises of praise and devotion were conducted by Isaiah H. Sleeper, of Lafayette. Texts of Scripture expressive of praise were repeated by many members of the Conference, and the same was expressed in song. An essay on "The work of the Bible-school Teacher" was then read by Tacy Rees, of Thortown. It was a sound and earnest production, evincing an experimental knowledge of the work of a *Christian* teacher, and urging more expression and manifestation of love by the teacher towards the pupils. We find there is a necessity for some to cultivate the power of expressing love.

Delegates from the various schools were then called, and reports read, which showed a prosperous condition of the work. Yet there are some who neglect the Bible-school without any apparent reason.

A class exercise on the lesson of "The prodigal son" was conducted by Seth Brown, with a class of young men and young women.

As the time for dinner arrived the Conference, which was held in our *new meeting house*, adjourned to the old one, standing near by, and found it converted into a well-supplied dining-room. All highly enjoyed the social opportunity, and refreshments for the body, in the old room in which we have often had our spiritual strength renewed. In the afternoon, after devotional exercises, the subject, "How to conduct general exercises," was treated by Francis Pritchard, Superintendent at Gravelly Run, and discussed by several superintendents and teachers. An interesting paper on "The duty of parents in relation to the Bible-school," was next read by Sarah Peebles, of Gravelly Run. An essay on "Liberality toward the Bible-school," written by Mary E. Windle, of Greenfield Monthly Meeting, on account of the absence of the writer, was read by I. H. Sleeper.

Thomas C. Brown then spoke at length on the question, "How shall the spiritual power of the Bible school be increased?" We were made to understand that it must

be by *ourselves, individually*, possessing more spiritual life and power.

Delegates were appointed to our Yearly Meeting's Annual Conference, to be held at Kokomo, Fifth month 31st.

We felt that it had been an occasion of blessing, and that we had enjoyed a great privilege from our Heavenly Father.

CYRUS LINDLEY.

GOLDSBORO, N. C., Fifth mo. 23, 1881.

THERE seem to be indications of prosperity in this, the Old North State. There is less of sectional spirit. I never saw the people more active in regard to any subject than they are becoming now over the proposed Prohibition law, on which they are to vote in Eighth month. Fortunately it is encumbered with no other question nor politics. Democrats and Republicans unite, the better classes of whites with as many colored people as they can; but many of the colored, it is feared, will be induced by prejudice, ignorance, whisky or money, as the more ignorant whites, to vote against the law. This may defeat it. The Legislature, when urged to pass the law, feared for their popularity, and submitted it to the people to kill it. But the western part of the State is so strongly in favor of it, that it is believed it will succeed. We organized a County Association here on the 21st, for an active campaign throughout the County. I am sorry that some of our Friends, (a very few,) are opposed to Prohibition. But there has been a great gain for the cause throughout the South. I think it must succeed ere long, if it fails at this election.

Thy friend, W. L. PEARSON.

MILAN, SUMNER CO., KANSAS, Fifth mo. 20, 1881.

NOTICE was given in *Friends' Review* that Cottonwood Quarterly Meeting had sanctioned the action of Rosehill Monthly Meeting in granting the request of Friends in Sumner County for the establishment of a meeting for worship and discipline, and that direction was given to the Monthly Meeting to proceed to open and establish the same, which was attended to last Fourth-day, the 18<sup>th</sup> inst., at 10 o'clock, five members of the Monthly Meeting Committee being in attendance. Nearly all our members were present, and it was a time of special favor. We were brought feelingly near each other, realizing the Wing of Ancient Goodness to be spread over us, and were made to appreciate to some extent the responsibility now resting upon us; and the call was renewed to us to bring all the tithes into the storehouse, extending to each to devote himself, with all his capacities for good, to the work and service of the church, under the headship and

leading of Christ, so that there may be the fullness of the gospel of Christ dispensed to all the membership, the blessing of which will then flow out and extend to others not of our Society.

Such a body of believers are a "*garden*," and such a garden by the "*wayside*," exhibiting the essential characteristics of beauty, order and purity, must move the passer-by with admiration—"others seeing their good works." Oh! the need there is of faithfully consistent *walkers* and walk in the midst of this crooked age, that the wayward and disobedient may oftener call a halt and meditate upon these things.

Some of our members have come from extensive circles of Friends to this new place; and it may not be out of place to say that Ezra Spencer was chosen Clerk for the ensuing year; J. E. Hallowell, Wesley Allen, Aenath Parker and Abigail B. Bufkin were chosen and their names sent to the Monthly Meeting for Overseers.

Our neighborhood is in Dixon Township, 18 miles due west of Wellington, and our meetings will be held for some time in private dwellings from three to four miles west and one mile north of Milan. Whole number of members, thirty.

We have four organized school districts in our township, one good school house, 18x28, well seated, and the other districts will not be long without houses.

Rapidly, homes with embryo forests and orchards, are making this "late wilderness" bloom, and there is still room for more, and we hail with gladness the coming of substantial Friends.

One of the greatest needs in outward things is a good grist mill, and I think there is a very good opening for a mill and a grain elevator on the railroad at our new town site. We will give all the land needed for a mill and elevator, and some bonus of money to a reliable person or company who will put up such property. I will answer any inquiry relative to this or any other subject touching our part of the country.

BENJ. NICHOLSON.

LYNN GROVE QUARTERLY MEETING, Iowa, was held on Fifth month 14th, and the Lord graciously blessed His people on the occasion, both on Seventh-day and at the meetings for worship on First-day. The preaching of the gospel was accompanied with spiritual power, and the effects of sin on soul and body were portrayed.

Two years ago a letter without name was sent to Albert A. Bailey, containing \$10 for aid to build a meeting house. He now re-

turns acknowledgment, and a receipt as follows:

Received of A. A. Bailey the sum of ten dollars, being the amount placed in his hands toward building a meeting house at Spring Creek, Morris Co., Kansas; we having built a good frame house, 18x26 feet, with good stone foundation and shingle roof.

Signed, OLIVER KENWORTHY,  
REUBEN THOMAS.

#### ON DANCING.

The following remarks on dancing are by Dr. Adam Clark: "Dancing was to me a perverting influence, an unmixed moral evil; for, although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle,—drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Everything was absorbed by it. I have it justly in abhorrence for the injury it did me; and I can testify (as far as my observations have extended,) I have known it to produce more or less of the same evils in others that it did in myself. I consider it, therefore, as a branch of that worldly education, which leads from things spiritual to things sensual, and from God to Satan; let them plead for it who will, I know it to be evil and that only. They who bring up their children in this way, or send them to schools where dancing is taught, are consecrating them to the service of Moloch, to bring forth the seeds of a fallen nature, with an additional rankness, deep-rooted inveteracy and inexhaustible fertility. No man in his senses will dance, says Cicero, a heathen. Shame on those Christians who advocate a cause by which many souls have become profligates and many daughters have been ruined."

It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an Only Son, and He was sent to the habitable parts of the earth, as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men; and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary?—David Livingstone.

## SCIENTIFIC NOTES.

The name mammoth, as applied to the great hairy elephant, (*Elephas primigenius*), is said to be still used by the natives of Samoieda, a district in the extreme northeast of Russia, bordering on Siberia. It signified a burrowing animal, and it was no doubt used in the supposition that the mammoths were burrowers under ground. The mammoth ranged in recent geologic times over half the present land surface of the globe in Europe, Asia and North America. Dr. Falconer holds that the mammoth lived both before and after the glacial period. Its remains are found in Great Britain, and numerous specimens have been thrown up by the sea at the foot of the Norfolk cliffs. It roamed throughout Europe, having left traces in Spain, Italy, and in great abundance in France and in northern and southern Germany. It flourished in the neighborhood of Rome before that city had its origin. But its chief home was in northern Asia, where it must have been in countless herds, like the Bison on the American plains in the last century. Its tusks have for ages been collected in Siberia, and have formed nearly the whole ivory supply for Russia.

Whole carcasses of the mammoth have been found in the frozen drift of that country in good preservation, so perfect that microscopical sections of some of the delicate internal tissues have been made from them. These bodies were no doubt quickly frozen after death, and thus preserved for ages. In unusually warm springs the warm waters borne down by the great rivers of Siberia from their sources in the south, thaw the frozen morasses with immense rapidity. It was in the exceptionally warm spring of 1846 that the mammoth discovered by Lieutenant Benkendorf on the banks of the Indighirka was thawed out of the hard ice-bound tundra, until it was revealed to the astonished eyes of the beholder standing on its feet in the position in which it had been bogged. The skin was found clothed with long black hairs, beneath which there was a coat of reddish wool.

The mammoth ranged over the whole of North America, from Escholtz Bay to the Isthmus of Darien. Professor Dawkins finds the teeth and skeleton of the mammoth to have great similarity to those of the Indian elephant found south of the great deserts and mountains, to the north of which the mammoth ranged. The skin of the Indian elephant, however, is nearly naked, although it is stated that those in the more elevated districts of northern India are more hairy, and Sir J. E. Tennant states that the young are born with a woolly fleece. It seems pos-

sible that the mammoth was the ancestor of the Indian elephant, and that the changes which distinguish it took place while it roamed for untold ages in the wondrous forests of India.—*Condensed from the London Times.*

AFRICA.—The directors of the Scottish Temperance League some time ago sent a congratulatory address to Khame, chief of the Bamangwato, in reference to the action taken by him in prohibiting the traffic in intoxicating liquors in his territory, and the following is his reply:

"SHOSHONG, S. A., via Zeerust, Transvaal,  
"November 24, 1880.

"MY DEAR FRIEND: The address which you forwarded from the directors of the Scottish Temperance League arrived safely by this post. Kindly convey my earnest thanks for the consideration and sympathy which prompted your directors to prepare such a beautiful and Christian address to one who is entirely unknown to them personally. It made my heart glad to receive it. The members of the church to whom I have shown it have rejoiced exceedingly. Since my efforts to stop the use of liquor in my town my relations with white men residing in my country have been of a much more pleasant nature than in former days when drink was used extensively. My own people are in every way better for it. My duties as chief have been lightened. There are now no longer the many troublesome cases to settle which were once the burden of every day.

"My testimony from experience, therefore, is that to stop the use of drink must prove an inestimable blessing to any people.

"May the people of England be favored with this blessing as a nation, and to that end may your efforts be speedily crowned with success! You deserve success, for drink is death; it is that and nothing else.

"I am, my dear friend, with earnest greetings,  
your friend, KHAME.

"WM. JOHNSTONE, *Secretary Scottish Temperance League.*"—*Nat. Temp. Advocate.*

## GOD WANTS THE BOYS AND GIRLS.

God wants the boys, the merry, merry boys,  
The noisy boys, the funny boys,  
The thoughtless boys—

God wants the boys, with all their joys,  
That He as gold may make them pure,  
And teach them trials to endure;

His heroes brave  
He'll have them be,  
Fighting for truth  
And purity.

God wants the boys.

God wants the happy-hearted girls,  
The loving girls, the best of girls,

The worst of girls—  
God wants to make the girls his pearls,  
And so reflect His holy face,  
And bring to mind His wondrous grace,  
That beautiful

The world may be,  
And filled with love  
And purity.

God wants the girls.

—*London Christian.*

**VENTNOR COTTAGES, SEA GIRT, N. J.**, re-opened for the season, Fifth month 17th, 1881. They combine a near ocean front, with abundance of shade. Under the management of Friends' Chambers comfortable and airy, table well supplied, beach and bathing unrivalled. Charges moderate. Address

**RACHEL K. LETCHWORTH,**  
Sea Girt, Monmouth Co., N. J.  
Or, **JOHN LETCHWORTH,**  
420 Commerce St., Philadelphia, Pa.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 31st ult.

**GREAT BRITAIN.**—The Irish Land bill is still under consideration in the House of Commons. The *London Times* stated that, up to the 23rd, more than a thousand amendments to be offered had been placed on the Order Book of the House. In consequence, those members generally favorable to the bill were arranging to limit amendments to those deemed essential. On the 26th, on the order of the day for going into committee on the bill, the Speaker ruled several amendments out of order. On the 27th, the first division, on an amendment the practical effect of which would have been to postpone the other parts of the bill until the constitution of a land court is settled, resulted in favor of the Government by a vote of 246 to 163. An amendment limiting the right of free sales to tenancies of and below £30, was rejected on the 31st, by 243 votes to 14.

The trial of J. Mos, publisher of the German Socialist journal *Freiheit*, in London, on a charge of inciting to murder, by articles published in that paper on the assassination of the Russian Emperor, was opened in the Central Criminal Court on the 25th. The Attorney General, for the prosecution, said there was no desire to check free discussion in the press; on the contrary, this prosecution was brought to preserve that freedom. The argument of the attorney for the defence, that the persons whose murder Most was charged with instigating were outside of the protection of the British Courts, was overruled by the presiding Judge; but another point raised, that the statute against inciting to murder does not apply to vague newspaper invective, was reserved for further argument, and after the jury had rendered a verdict of guilty, sentence was deferred pending that argument.

A special meeting of members of Parliament and other members of the Land League in Great Britain, convened to consider measures for obtaining an expression of English opinion on the state of affairs in Ireland, passed a resolution calling on Irishmen and their sympathizers in England and Scotland to evoke public opinion on evictions by a series of demonstrations at various places.

Small pox has prevailed quite extensively in London for some time past, and it was stated on the 28th that the number of cases had increased 313 in the last fortnight, as compared with the previous one, and that there were then 1600 cases in the hospitals, 100 of which were admitted on the 27th.

**IRELAND.**—The tide of emigration from the south of Ireland is decreasing. There was a decrease of 45 per cent. in Fourth month as compared with the corresponding month last year, and the returns to the 25th ult. showed a decrease of 25 per cent.

Six baronies in Tipperary, one in Meath and four in Donegal have been proclaimed under the Coercion act. Disturbances in connection with evictions have occurred in some places.

**FRANCE.**—The Budget Committee and the Government have agreed to abolish the paper tax, which yields annually \$3,200,000.

The Senate, on the 27th, agreed without debate to the ratification of the treaty with Tunis, the Right, or monarchical party having announced that, not wishing to embarrass the Government, they would vote for the ratification, leaving the Government responsible for the possible consequences. On the 28th, the Chamber of Deputies discussed the Army Recruitment bill. Premier Ferry opposed a clause in the bill as reported by the committee, which required seminarians [Roman Catholic priests] to serve four or five years, and lay school-masters only a year; declaring that such an obligation would be a death-blow to the clergy, and particularly impolitic when a community of ideas subsisted between the French priesthood and the generous and pacific Pope. The clause was rejected, and the bill adopted according to the Government's plan, imposing one year's service on seminarians and lay teachers alike.

**GERMANY.**—For some time past the project of including Hamburg in the Zollverein (German Customs Union), has been under consideration in the Federal Council. A party in the Reichstag has strongly opposed it, and on the 25th one of them moved a resolution declaring that the abolition of the Customs office at Hamburg and the incorporation of the Lower Elbe in the Zollverein were neither in harmony with the relations that should subsist between Federal States, nor with the respect due to the Constitution. The Secretary of State, Baron Von Bötticher, repelled the imputation that the Federal Council sought to curtail the rights of individual States, and protested against the attempt to influence its decision; and refusing to discuss the resolution, left the House. On the 26th, a convention was signed with Hamburg, by which that city retains its right of "free port" for certain kinds of traffic, the privilege hitherto extended over its entire territory being, however, restricted to a small area. The incorporation of Hamburg with the Zollverein is to take place in 1888. The treaty must be ratified by the Senate and municipality of Hamburg and by the German Reichstag.

**RUSSIA.**—It is asserted that the projects for a diminution of the rents of the peasants in thirteen northern governments, and for compulsory purchase of the lands not yet ceded to them, will not be carried out in their present form, but that they have been referred for further consideration by experts.

A number of the ringleaders in the anti-Jewish riots at Kieff were ordered to be tried by court martial, beginning on the 30th ult. It is said that the Jews in St. Petersburg deprecate any intervention in their favor on the part of England, as likely to retard rather than promote the promised reforms on their behalf in Russia.

**DOMESTIC.**—The special session of the United States Senate, convened Third month 4th, closed on the 20th ult. A large proportion of the time was wasted in a struggle between the Democrats and Republicans upon the question of the full organization of the body by the appointment of all the officers before acting upon the President's nominations, the consideration of which was the main object of the session. The Chinese immigration and commercial treaties were ratified, as were some others. Among the nominations confirmed were those of Stanley Matthews of Ohio as Associate Justice of the Supreme Court; George K. Loring of Mass. as Commissioner of Agriculture, ex Senator Bruce of Miss., Register of the Treasury, and Wm. H. Robertson, Collector of Customs at New York. Senators Conkling and Platt of New York resigned on the 16th ult. on account of dissatisfaction with the last mentioned nomination, which they had failed to induce the President to withdraw. The Legislature of New York entered upon an election to fill the vacancies, on the 31st, but without reaching a result on that day.

# Friends' Review.

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For Friends' Review.

## THE MESSIANIC PROPHECIES OF THE OLD TESTAMENT.

The Bible is not, strictly speaking, a book, but a collection of books—a library containing sixty-six distinct treatises. Their composition was the work of certainly not fewer than two-score different authors, even if we credit any one person with having undertaken the editorial duty of throwing the royal records called "Kings" and "Chronicles" into their present forms. The dates at which they were written range over a period of nearly sixteen hundred years. Monarchs, statesmen, priests, prophets, poets, scholars, and unlearned workmen had each a share in producing them. Their authenticity rests

on a stronger literary basis than that of a vast number of unchallenged "profane" documents of a greater or less antiquity, whilst their historical truthfulness has been so completely established by modern antiquarian discoveries that no one, with any pretensions to education, can now be found to dispute it.

Did these writings merely contain the annals of one of the most ancient and interesting nations of the world, combined with the loftiest moral inculcations ever uttered or penned, they would still be among the most valuable possessions of the human race. But their claim is far more than this. They are unique, among all chronological series of "sacred" books, in their common purpose being the *revelation* of One Supreme, Self-existent, Almighty and Holy Being, who made, upholds and governs the universe, and who is the ruler and providential guardian and guide of the affairs and souls of men. By exhibitions of His glory, by His voice, by miracles, and signs and wonders, as well as by the fulfilment of prophecies, the writers of these books, and those among whom they lived, knew of His existence and of His immediate and continual presence in the realms of matter and mind. The Hindoos and Greeks did, in some cases, it is true, *infer* a First Cause, behind and superior to the "lords many and gods many" of their popular mythologies, but the Hebrew Scriptures, from end to end, unite in affirming that *Moses talked with God face to face*; that *He showed to Moses and David and John the patterns of things that are in heaven*; that *He gave, by His Spirit, the interpretation of dreams and the foretelling of events to Joseph and Daniel, who communed with Him*; that *He manifested His living power in direct and immediate answers to Elijah's prayers*; that *His voice was heard by Peter, James and John on the Mount of Transfiguration, and that in many other similar ways Jehovah revealed Himself*. "He is, and He is the rewarder of them that diligently seek Him."

It is not, however, their remarkable and concurrent testimony to the true and only God which alone constitutes their claim to be emphatically *the* Scriptures of the world—high above all others as the heavens are higher than the earth, or as angels are higher than the beasts that perish. They tell us, also, with one consent, of the sinfulness of man, the eternal consequences of sin, the need of a Redeemer, and, to crown all, of the provision of such a Redeemer in the person, and by the death and resurrection of the Lord Jesus Christ. It is the Messianic prophecies of the Old Testament and the narration in the New of their fulfilment by the Son of God that above everything makes them a complete series—a consistent whole. And it may be observed, too, that the very attributes of the Almighty, so powerfully insisted on by the prophets, are avowedly or tacitly applied to the Lord Jesus by Himself and His Apostles. Like a golden thread the Messianic prophecies and their fulfilment bind the Old and New Testaments together, or rather they are in the former what the spinal cord is in man, and in the latter what the brain is in which that cord culminates—if the one is injured the other suffers—attempts to separate them and the life ceases. "The Jewish covenant and the old revelation of the Hebrews," says Schlegel, "form the chief corner-stone on which Christianity was founded."

The Apostles and their earliest Jewish converts had, of course, no other Scriptures than those of the Old Testament. The primary object of the first Evangelists was to prove that Jesus of Nazareth was the Saviour. Unless their fellow-countrymen were really desiring and expecting a Messiah, their incessant talk about one having come just at that time would have been a mere stream of meaningless words. Had there been no prophecies universally accepted by their nation as Messianic, Jesus could never have been acknowledged by the people as more than a mighty prophet—"a Teacher sent from God." It is therefore both interesting and important to note how, in all their sermons and letters to the Jews, they aim straight and hard at this one central point—"This is He of whom Moses and the prophets spoke."

The first recorded sermon is Peter's, when he, with his male and female companions, on the day of Pentecost, addressed in their respective languages and dialects the vast concourse gathered in Jerusalem from at least fifteen different countries. With the help and blessing of the Holy Spirit he reasoned so conclusively from two of the Messianic Psalms—the 16th and 110th—that three thousand of these Jews and proselytes were

convinced, converted and added to the Church.

"Hardened scoffers vainly jeered;  
Listening strangers heard and feared,  
Knew the prophet's word fulfilled,  
Owned the work which God had willed."

The next is another of Peter's, delivered in the porch of the Temple, the basis of his discourse appearing to be, in the short summary handed down to us, the Messianic prophecy of Moses, contained in the 18th chapter of Deuteronomy, and others, traditional or in manuscript, uttered by Samuel and all the other prophets after him. When the Apostles stood before the Sanhedrim their defence was drawn from the Messianic 118th Psalm, part of the Hallel or Song of Praise, sung by all Jews at the conclusion of the Passover. Their rejoicing after their dismissal from the Judgment Hall took its distinctive coloring from another Messianic Psalm—the 2d. The charge against Stephen, we may remember, was blasphemy against the Temple and the Law, the same—constructive treason against the Theocracy—which had been brought against his Master when before the High Priest. Stephen's address seems at first sight a misplaced recapitulation of Jewish history, though in reality it is one of the cleverest defences extant. Its burden was, "I am as thorough as a Jew as any of you," "*our* father Abraham," "*our* fathers the sons of Jacob," "*the* tabernacle of *our* fathers," "*Moses* the leader of *our* fathers," and so forth. But all the while he was thus defending himself he was adroitly bringing in the Messianic prophecies of Moses and the prophets, "who showed before the coming of the Just One," and then turned them against his accuser-judges by showing how they had been the betrayers and murderers of the very Christ they professed to be looking for. Paul's first business after his conversion would appear to have been proving to the Damascus Jews, from the same prophecies, that Jesus was Christ the Son of God, even as he did years afterwards in Antioch of Pisidia, and other places, as well as when undergoing his trial before the council and his examination before King Agrippa. Again, in Philip the Evangelist's conversation with the Ethiopian Satrap, we have a more detailed account of what passages from the prophets were relied upon by the traveling missionaries of the truth, for, *beginning* at the 53d chapter of Isaiah, he preached Jesus unto him so convincingly that then and there he confessed, "I believe that Jesus Christ is the Son of God."

Turning from oral to written discourses, we are at once struck with the same large use of the Messianic prophecies. In the Gospel according to Matthew, which he wrote especially for the perusal of his own nation, there are at least fourteen distinct and avowed

quotations of them with the object of showing their explicit fulfilment in the life of Jesus, besides which there are many incidental allusions to them. Among the Epistles that to the Hebrews is specially noticeable as basing literally the whole of the argument upon the Messianic Psalms, as the 2d, 97th, 45th, 102d and 110th, upon the Messianic prophecies of Jeremiah, Habakkuk, etc., and upon the teaching of the ceremonial law. It is indeed self-evident that had not the Jews universally accepted the prophecies we are writing about as Messianic, no headway would ever have been made among them by the Apostles of Jesus. No new method of interpretation could have been successfully introduced to suit the circumstances of the life recorded in the Gospels. Had this been attempted, its authors would have over-weighted themselves, and their ill-advised movement would have recoiled upon themselves. The Holy Ghost used their intimate knowledge of universally received canons of interpretation of such Scriptures to convince and persuade men. That this is so, is proved no less by profane than by sacred history. So much light is thrown on our subject by the latter that surely no one who has studied can have a shadow of a doubt as to which of the Old Testament prophecies were "Messianic."

Besides a passage in the antiquities of the Jews which, although Dr. Whiston the learned translator of Josephus contends it is genuine, is at least of too uncertain authenticity to reason from, there is in the "Wars of the Jews" a summary of the Messianic prophecies. Renegade Jew as Josephus was in more ways than one, and speaking, therefore, guardedly as if it were "an ambiguous oracle," he nevertheless clearly states the belief of his fellow-countrymen that "about this time one from their country should become Governor of the habitable earth." "The Jews," he says, "took this prediction to belong to them in particular," and then, with gross flattery, he adds, "Now this oracle certainly denoted the government of Vespasian, who was appointed Emperor in Judea." It requires no argument to prove that He who was looked for as a deliverer could not be the man who of all others did the most to humble the chosen people—who destroyed their holy city and temple, with eleven hundred thousand citizens (as Josephus himself asserts)—who led their chief men and ninety-five thousand common men captive, and carried the holy vessels of the Lord's house in triumph through the streets of Rome to the temple of Jupiter Capitolinus. However, his application of the prophecies to Vespasian on the ground that he was declared Emperor in Judea is sufficient to prove our point.

(To be concluded.)

SOME FACTS FROM "THE PROGRESS OF THE WORLD," BY M. G. MULHALL.

This century has been remarkable for the rapid increase of the peoples of the civilized nations of the world, which have risen from a population of 192,000,000 in 1801 to 363,000,000 in 1880. Among these nations those speaking English have multiplied more than any other, their rate of gain having been three hundred per cent. as compared with an average gain in the same period of only ninety-five per cent. by nations speaking seven other leading languages. In 1801, English was spoken by only one eighth of the civilized world, but now it is used by one-fourth.

One of the facts connected with the population of the world is that as a rule there are more boys born than girls. But the proportion varies greatly, and it has been observed that after destructive wars the number of male infants was largely in excess of the female, as if nature sought to restore the balance of the sexes. This occurred in France after 1815, and more notably in Paraguay since the exterminating war of 1865-70, the male births in the latter country being eight times as many as the female.

But the growth of nations depends less on the number of children born than upon favorable conditions for prolonged life. These conditions have improved in this century, so that there has been a gain in the length of life, which is now "six years greater in England, France and Germany than it was fifty years ago." It is found, however, that a certain number of persons live to a great age despite unhealthy climate or other bad sanitary conditions; as among the unhealthiest parts of Spanish America, where there are many half-castes over 100 years of age.

The people of France live 32 years, of Italy 28, of England 27½, and of the United States 24½ years, taking the average of all who are born. The number of marriages in a country, instead of being wholly a matter of caprice, is modified by general prosperity or adversity. Thus the cholera of 1832 in Germany caused a decline of 12 per cent. in marriages for the following year; and the rise in the price of wheat in 1855 was followed by a sensible diminution in marriages. The proportion of married people is much larger in the south of Europe than in the north.

War is a great enemy to the proper growth of nations. Between 1828 and 1880 the civilized nations of the world lost 3,000,000 men slain in war, while famines

and epidemics have carried off about 4,000,000 victims. Of the latter cholera claimed one-half, while in the famines in Ireland of 1846-7-8 one million people died of hunger and famine fever.

Among the remarkable movements of this century emigration has been one. In the last sixty years no fewer than 16 000,000 people have left the old world for America and Australia; and of these the United States received 10,370,000. This change of homes has greatly bettered the state of the emigrants, and has added largely to the wealth of the world. "The British emigrants in Australia and La Plata have sheep farms, which cover territories vaster than the conquests of Alexander."

Fifty years ago arbitrary laws and the lack of railways and steamships caused the price of grain to vary very much in different lands. Great Britain paid excessive prices for bread because of her corn laws, while the peasants of South Russia had such abundant crops that wheat was too cheap to pay cost of freight to the nearest port. Now the farmers on the Red River in Minnesota can send their grain for a quarter of a dollar a bushel to New York, or for thirty cents to Liverpool, while the citizens of Athens pay 72 cents a bushel for transportation from Marathon, a distance of only 15 miles. Up to 1859 the United States sometimes imported wheat; whereas now they produce one-fourth of the world's crop. The average yield per acre in wheat throughout northern Europe and America is 20 bushels, and the consumption of wheat is now three times as great as in the seventeenth century.

The people of Great Britain and the United States are the best fed in the world as to variety and quality of food, especially in grain and meats. Rice supports twice as many people in the world as wheat, and the yield per acre is at least twice as great, varying from 20 to 80 bushels per acre.

Chestnuts form an important item of food in France and Italy, which countries consume 21,000,000 bushels annually.

The United States produce each year 470,000 tons of butter, which is more than five times as much as Great Britain and Ireland. The United States produce 26,000,000 eggs daily, and England imports 20,000,000 weekly from the continent.

France has 57 per cent. of her land surface under tillage, the highest proportion in Europe—as Belgium has 52 per cent., while Sweden and Norway have only four. But the farming of France and Belgium is costly in labor as compared with those countries which use improved agricultural implements. "Mr. Dalrymple, of Dakota, with a field of wheat covering 100 square miles, can raise

as much grain with 400 farm servants as 5,000 peasant proprietors in France."

The progress in school education since 1830 has been such that the number able to read and write in Christendom in 1878, was as one hundred and eighteen millions, to fifty-one millions at the former period. The money voted for schools has doubled on the continent of Europe since 1870.

Some of the railway contractors of modern times have had under their employ a force of men exceeding in number either army at the battle of Waterloo, and the newspapers which heralded that famous battle were not better in type, paper, etc., than those now issued at Wagga-Wagga or the Sandwich Islands.

Beside the abolition of slavery in nearly all the countries of Christendom, the fall in the percentage of crime in proportion to the advance of education, and the wide extension of freedom of conscience within this century, the fact that charitable relief of the poor and sick has grown twice as fast as public wealth in England, and three times as fast in France, gives hope that practical Christianity also spreads in the world, despite the defects of too many of its professors.

#### AN INCIDENT

IN THE LIFE OF C. T., A MINISTER OF THE SOCIETY OF FRIENDS.

C. T. was on her way home from a service for the Master, when she felt a strong impression to diverge from the route and visit another village. She knew her funds would only enable her to reach home, but still the impression remained. She therefore rose early and went to the room of the old "Friend" at whose house she was tarrying for the night, and told her exercise of mind. The "Friend" replied, "Why, there are no Friends there, and I don't even know how we should get them word and ask for a church." At this moment a son who lived near came in and said, "Mother, I rose early to see if you were sick, for I seemed to have to see you." They told him of the mission. He said, "I can take the next train if I go without breakfast, so tell my wife, and if I don't telegraph come on the next train." He obtained the M. E. church, hastened to the printer's and had placards printed, and in an hour boys were leaving them at every house and putting them in the hands of all they met by the way.

The house was crowded. While she was preaching the unsearchable riches of Christ, all at once she felt lost in her argument. She took a drink of water, hoping to regain it, but in vain. She said, "It seemed

as if I must sit down, when there came an impression to speak to a state present, on the verge of despair; one that had been led even to meditate self-destruction. I said, 'I have a message for thee from God. He loves thee,' etc. After delivering this message, her previous subject returned to her mind, and she went on as before. When she sat down a man rose and said, "All of you in this house know me, know that I am a backslider, that I was once a church member, that we had quarrels, that I lost my money, my temper and my reputation. And now I had got so far as to be determined to put an end to my miserable existence, and have in my pocket implements of self-destruction. I was on my way to commit the dreadful deed when a boy put this placard in my hand. I had never heard a Quaker woman preach, so came in on my way. She has saved my life, and I hope God has saved my soul!"

C. T. says, after the meeting many passed near to speak to her, while a little child kept close by who at last said, "Mother sent you a little present," handing an envelope. Looking into it, lo! there was just the sum required to pay her fare home. —*Ocean Grove Record.*

#### ANCIENT HEBREW MANUSCRIPT AT CAIRO.

In a recent number of *The Christian Union*, a correspondent, James M. Ludlow, describes a visit to the Pyramids, and then continues:

"I must pass over our exploration of the interior, our visit to the Sphinx, and the glimpse which we had, on the way home, of his Excellency the Khedive, to tell you of another expedition which we made on the following day, and which not many tourists, I fancy, have taken; while fewer still, if any, have met with the success which we attained. Dr. Lansing, the enterprising pastor in the U. P. Mission at Cairo, was our guide, and the object of our search was a copy of the Pentateuch, which is supposed to be the oldest Hebrew manuscript in existence. It is hidden away in an old synagogue in the Coptic quarter, and is so jealously guarded that even our best scholars, who have made distant journeys, have departed without the sight.

Tradition makes it the gift of Ezra to the Jews in New Babylon, as the old Coptic city was called, and to commemorate the visit of the great scribe when he came to verify the family records of the Israelites in Egypt. Makrisi, the Mohammedan historian, 500 years ago mentioned the tradi-

tion as undoubted in his day; so that if it cannot be traced to the donation of Ezra, it is certainly one of the most ancient and most important manuscripts in the world. Our drive to the Coptic quarter was over a mile or two of the accumulated *débris* of many generations, which is piled so high about the ancient walls as to fill entirely some of the great archways which once entered them. The streets in this quarter are so narrow that the projecting windows of the houses actually touch across the way, making the desolation more oppressive by excluding the sunlight. The extreme age of the synagogue is attested by the fact that the deposit of dirt about it has almost buried the structure, so that we have to descend as if entering a cellar, as well as by the Roman masonry which is everywhere around. One readily believes the tradition that it was erected forty-five years before the destruction of the second temple at Jerusalem. Reaching the entrance, we were chagrined to find the door securely fastened, and to learn that the old priest, who for many years has been its custodian, had gone from Cairo and taken the keys with him.

But by a process which may be unknown to the mass of mankind, but sufficiently familiar to travelers in the East, an "open sesame" was discovered; and our first disappointment was turned to great joy when we stood within the sacred precincts without having upon us the watchful eyes of the priest, who has so often declined the lure of incredible amounts of "bakshish," and refused to show the oracle.

The synagogue is a small, dark room without pretence to architectural beauty. Around it and supporting the women's gallery are a number of marble pillars, some of which have been worn away by the shoulders of the worshipers leaning against them. In the center is a monument of stone marking the traditionary spot where Jeremiah once stood and addressed the people. But where was the coveted manuscript?

In a dark corner, some fifteen feet from the floor, hung a little curtain against the wall. Near by was a movable ladder. It was the work of a moment to explore the closet behind the curtain with the aid of a candle. There were the venerable "two rolls." A detached piece of the manuscript, containing five or six columns or pages, was brought down. It was yellow and rotten with age, though originally of toughest vellum. We had brought our Hebrew Bibles, containing the Samaritan text, as well as that from which our translation has been made. Comparing some chapters in

Deuteronomy, we discovered what will be unwelcome news to some of our best scholars, who have maintained that the Samaritan should displace our received text—that the old manuscript follows the latter with great exactness, while it departs from the Samaritan in many places. I hope that Dr. Lansing will some day succeed in his effort to induce the authorities of the synagogue to bring the whole of this heirloom of the church out into full daylight. This vision was enough glory for one day, but we had another. Read I Peter v. 13: "This church that is at Babylon salueth you; and so doth Marcus my son." Peter wrote this epistle from Babylon. What Babylon? Hardly that on the Euphrates; for we have no historical information that he was ever there. Hardly Rome as the mystical Babylon; for John had not yet invented that metaphor for the home of the Cæsars and the subsequent Popes. It was some Babylon where Mark was with him. But Mark was the missionary to Egypt, and this very Coptic town where I am was, for centuries before Peter's day, as it is to this day, called Babylon or Babloon. I did not find it hard then to believe that the old Coptic church, not far from the synagogue, as tradition has given it, marked the place from which Peter wrote the Epistle. The Copts, you know, are not only the descendants of the genuine Egyptian stock, unmixed with that of Arab or Nubian, but are the lineal representatives of the oldest Christian congregations, and the church carries on every stone the witness of antiquity."

#### REMINISCENCES OF HENRY REED.

BY WM. TAYLOR.

As soon as he found Jesus he went forth proclaiming salvation to all who came within his reach, publicly and privately. Riding along the road and coming to a company of convicts breaking stones to macadamize the highway, Brother Reed would dismount and read the Scriptures, preach Jesus to the prisoners and kneel down on the stones with them and pray for them.

He was emphatically a man of prayer. On his frequent trips to his farm, many miles from his residence in Launceston, (Tasmania) he had a bower for prayer in the woods through which he passed. Coaly, his black horse, knew the place so well that he regularly walked to the spot and stopped, and stood till his master returned from his pleading with God.

He held special services in neglected districts, and had multitudes converted to God. His work was always thorough, as that of a

true "worker together with God," and hence, his converts were noted for steadfastness and consistency.

When I was preaching a few years ago in the "General Assembly Hall" in Edinboro', to a crowd of 3,000 persons, we had after meetings in the hall and in a vestry room for seekers of salvation. I went with a crowd of seekers into the vestry one night, and got them on their knees, and commenced to instruct them on the line of repentance—an immediate and unreserved surrender to God; and faith—a present acceptance of Christ—when a minister of note as an evangelist came in and began at once to speak to the seekers collectively, saying, "Now, my dear friends, you have renounced the world, now you believe on the Son of God; 'he that believeth on the Son hath everlasting life.' You believe on the Son, therefore you have everlasting life. You have now come to enter into marriage union with the Lamb of God, and now I will pronounce the nuptials—"

As he was about to proceed to pronounce the marriage bonds, Henry Reed came in and caught a sentence or two and saw his drift; he stopped him and solemnly warned the seekers against being deceived by such Antinomian teaching; and exhorted them with an unction that made every one present feel that he was uttering the words of God by an inspiration of His Holy Spirit. That turned the tide, and we succeeded in getting a good proportion to turn from sin, receive Jesus and wait His revelation from the throne, notifying them by "the Spirit itself" of their acquittal and adoption into the family of God, followed at once by a "demonstration of the Spirit," in the regeneration of their hearts.

Reed was a man of the tenderest sympathies, but bold to reprove sin, crush error and admonish the erring.

The night before the execution of three or four hardened criminals in Launceston, Brother Reed had the jailer lock him in with those prisoners, and there, on the threshold of eternity, he spent the whole night in teaching, warning, exhorting and praying for them.

One morning early, Reed, mounted on his black horse, was hastening away to his farm, when he heard a voice saying, "Go back, lawyer — is coming from Hobart-town to-day to Launceston, and will be converted from the error of his ways to-night." The lawyer was an eloquent, but hard, worldly-minded man, living 120 miles away from Reed's home. His conversion to God that day seemed such an impossibility that, after a little reflection, Reed proceeded on his journey. He had not gone far when he

heard the same voice again. He turned about and went back to Launceston, and during the course of the day heard that the said lawyer had arrived that day from Hobartown. That night Reed met him and found him in great distress on account of sins, and in connection with earnest prayer and suitable instruction, led the lawyer to Jesus and got him saved that night. If Reed had been away at his farm, the Holy Spirit possibly could not have found a Simon Peter to lead that Cornelius into the kingdom of God.

Henry Reed said to a man in Edinburgh, "Are you a Christian?"

"Yes."

"Are you saved from sin and preserved daily from sinning by the presence and power of the Lord Jesus?"

"Nay, I am a great sinner. I am sinning daily in thought, word and deed."

"How do you reconcile that with Christian character? Jesus Christ came 'to take away your sins,' 'to purge us from all iniquity, and to purify us unto Himself a peculiar people, zealous of good works.'"

"O well, though I am sinning all the time, there is no sin imputed to me. Christ's robe of righteousness covers me so perfectly that when God looks at me He sees nothing but spotless purity, whiter than snow."

"Indeed! Then, after all that Christ has done in His life, by His death on the cross, through His mediation before the throne of God, and the operations of the Holy Spirit, He could not get your sins out of you, and as a last resort He cloaked you over, and is going to smuggle you into heaven with your sins all in you?"

"O, Mr. Reed, that is too bad."

"Well, heaven is a holy place."

"Yes, of course."

"Nothing unholy can enter heaven?"

"No."

"Nothing holy about you but the robe that covers you?"

"No, nothing."

"Then, when you come to die, what will come to pass? The holy robe of Christ will be taken up to heaven, where it belongs, and you will slip through below, where you belong."

"Who are these arrayed in white? These are they who have come up through great tribulation, and have *washed their robes* in the blood of the Lamb, and made them white."—*Christian Standard*.

AND we know it is sufficient reason for us to decline all water baptism, in that we can say with the great apostle of the Gentiles, "Christ has not sent us to baptize, but to preach the gospel," according to the

measure of the dispensation thereof, in this age committed to us.—*Thomas Story*.

#### FRIENDS' MEXICAN MISSION.

The Committee of Indiana Yearly Meeting having the care of this mission find it necessary to lay before its friends the present low condition of the funds in their treasury, and their immediate need of donations to carry on the work.

Several causes have combined to increase the expenses of the mission this year, beyond the bare sum necessary for the ordinary work. Our missionaries, Samuel A. Purdie and wife, after more than nine years of unre-mitted labor, have returned to their northern home, for a few months of much needed rest and the recuperation of their health, as well as for a visit to their friends. Their traveling expenses, &c., necessarily required some outlay. The removal from Llera to Matamoros and subsequent death of Angela, wife of Luciano Mascorro, a member of Friends' meeting at the mission and a native missionary there, has also added unavoidably to the expenses. Many will remember that, last Eighth month, a fearful hurricane visited Matamoros, destroying a great number of houses in the city and damaging many more. The mission meeting-house, then new and not thoroughly settled, sustained injury. The damage has not prevented the use of the meeting-house since then, but it seemed very necessary that it should be repaired before the rainy season of this year sets in. This work, at the present time under contract, has also to be provided for.

God's blessing has rested on the efforts of our laborers at the mission; much effective work has been done, compared with the outlay of means thus far; no more promising field for missionary efforts opens before our Society anywhere than this on the very border of our own country. The missionaries there inform us that the way is open for them to work outside of the city, that a small additional monthly outlay would enable them to hold meetings for religious instruction once in two weeks, at several places where the people are desirous to hear the Gospel, and have invited them to come. The committee would be glad to encourage this additional work if the necessary means can be obtained, but they find the appropriation of their own Yearly Meeting and all other funds at their disposal nearly exhausted, and must therefore appeal to the friends of the cause, many of whom have heretofore generously helped to carry on the work of the mission and to build the meeting-house, again to assist them by their liberality.

All contributions should be sent to the Treasurer of the Committee on Foreign Missions, Charles H. Coffin, Richmond, Ind.  
**MAHALAH JAY,**  
*Acting Secretary.*

## FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 11, 1881.

THE time for the meeting of the Conference of the Middle Department of the Educational Association of Friends has been so arranged that teachers can attend it. The subjects proposed for the occasion are well chosen, and those to whom the preparation of the addresses has been assigned are worthy to be listened to on the topics of which they will treat. Each of the Conferences hitherto held, whether general or local, has stirred the friends of education, has quickened in teachers a sense of the dignity of their calling, has drawn together the whole body of Friends interested in schools, and has created a healthy enthusiasm for the forwarding of religious and denominational education. Now let the Friends of the Middle Department come up from their homes to this Conference, give it their presence, their sympathy, their earnest thought, and we feel sure they will afterwards add their moral support and give of their money. A small group of Friends have given nobly to education, but the circle should widen. Look at what is done by our fellow Christians. In the one year of 1878 there was given \$3,103,289, by individuals to educational institutions in the United States, of which \$1,389,633 was for universities and colleges, and \$397,852 for schools of theology. Nearly the whole, we may believe, was given from the impulse of Christian duty, and much of it directly to promote Christian education.

A few years ago \$100,000 was raised by Philadelphia Yearly Meeting as a fund for teachers at Westtown; a like sum has been cheerfully given by a few faithful donors to Haverford within the last five or six years. A small band of these have just subscribed \$8,000 a year for five years for the College, and have expended \$1,900 on the new gymnasium there.

Our Western Friends have done well for their colleges and academies. Now let them do better. Lyman Beecher said his hardest struggle in life was to excel his own past. So let our Western Friends excel themselves in the future endowment of their institutions for learning.

Does some one say, "All this higher education will not advance the cause of Christ." That depends on how it is done. A student of a col-

lege in Pennsylvania said within a few days, that through the Divine blessing on the teaching, exhortation and prayers of professors and students, all but about ten of one hundred and fifty students in the institution had become professed followers of Christ. We believe that the deep underlying feeling of those among us who are earnest in this cause, is the desire that our young men and women shall, with intelligent purpose, devote their lives and their trained powers to Christ and His cause. They would join with Moses when he said, "If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the earth." And our unchanging Father will doubtless answer, now as then, to such a petition, "I will do this thing also that ye have spoken."

FRIENDS in America, we believe, will heartily and unanimously thank the Trustees of the burial ground at Jordans for their prompt decision not to entertain the proposal that the grave of William Penn should be disturbed, or his memory dishonored by transferring his dust from the simple grave yard to the base of a grand tower in this city, in utter violation of all his sentiments and teachings during his life.

THE COMPARATIVE EDITION OF THE NEW TESTAMENT, Embracing the Revised and the Old or King James Versions, arranged in parallel columns. Porter & Coates, 900 Chestnut street, Philadelphia. Price \$1.50 to \$6.00, according to binding.

This volume meets a public want. In a full octavo size, and in good type, it gives the new version and the old one, arranged in parallel columns on the same page, so that the reader can enjoy the old familiar New Testament, and yet compare it, verse by verse, or line by line, with the new. The preface to the new version, the marginal notes, and the appendix, containing the readings and renderings preferred by the American Committee on Revision to those in the text, are all given. To those especially who have not purchased copies of the New Version this volume is worthy of notice.

Most persons who have reached mature life will scarcely surrender the old version of the New Testament for daily perusal, but they need the new for reference, while the young who should be conversant with the new, will have the old at hand for comparison.

ONE indication that the friends of the Prohibitory law in North Carolina are in earnest, is the issue of *The Daily Battle Ground*, a weekly paper for advocacy of the statute now before the people. Our friends D. W. C. Benbow and Wm. H. Hill guarantee its cost, and look to subscribers, at 50 cents each, to help reimburse

them. Such well-known names as Franklin S. Blair and Albert Peele appear among the campaign committee; and it is cheering to note that Harmon Unthank, so earnest in the educational and industrial advancement of the colored people, is also forward in this cause.

THE address of John Henry Douglas, for the coming few months, will be Damascoville, Columbiana Co., Ohio.

#### DIED.

**PARKER.**—At Friends' Boarding School, Providence, R. I., on the 31st of Third mo., 1881, Sarah Isabella Parker, daughter of Joseph R. and Margaret Ann Parker, in the 17th year of her age; a member of Piney Woods Monthly Meeting, N. C. She was a loving and obedient daughter and an affectionate sister. She entered the Boarding School at Providence last autumn, and soon endeared herself to her schoolmates and teachers by her cheerful and happy Christian disposition, always obedient, and conscientious in regard to every rule of the school, and trying to please those to whose care she was entrusted. Her religion was shown in her daily life. She said that she believed we should ask God to help us in all our duties and then do all we could to discharge them; then we should not fail. She gave promise of a life of usefulness in the church and in the world, but He who had redeemed her has taken her to Himself. The messenger came suddenly, but we believe found her in readiness; and the voice which was so often heard in prayer and praise here, is, we doubt not, praising Him more perfectly now in Heaven. How soon the last words of her earnest prayer in the social meeting, on the First-day before she died, "O Lord, purify me and make me wholly Thine," were to be answered, none then realized! Her departure cast a sadness over the school, but it was mingled with a sweetness and assurance of the reality of religion that strengthened the faith of many of the Lord's dear servants, and encouraged others to seek the Saviour who had so wonderfully blessed their dear schoolmate in life and in death.

**NOTE.**—At her residence, West Branch, Ohio, Third mo. 21st, 1881, Hannah L., wife of Linus Mote, aged 60 years and 1 month. She was the daughter of Jonathan and Lydia Grave, who came from the State of Delaware and settled in Wayne Co., Ind., in 1816. Hannah L. Mote was born at the latter place in 1821, and was married to Linus Mote of West Branch, Ohio, in 1848, where they settled soon after on the premises where she died. She several times filled the place of clerk to the Monthly and Quarterly Meetings of Women Friends to which she belonged. Her illness was of a paralytic nature and protracted over five years, but was borne with patience and without murmuring.

**ROOT.**—Anna M., wife of Charles Root and daughter of George and Elizabeth Bowman, sweetly fell asleep in Jesus, First mo. 14th, 1881, in the 24th year of her age; a member of Dover Monthly Meeting, N. C. She was converted several years before her death, and at Dover joined the Society of Friends, to whose principles she was much attached. She had been married but six and a half months, and although she had very bright prospects for an earthly life, she with cheerfulness and full faith in her Saviour resigned all for the home awaiting her in Heaven, where she exhorted all around to meet her.

**COMMENCEMENT** at Friends' School, Providence, Sixth mo. 21st, 1881. It is intended to have dinner in a tent on the lawn if the number of persons is sufficient to insure the school against loss. The tickets will be 50 cents each. Friends intending to be present will confer a favor by giving immediate notice of the number of tickets they wish, to

AUGUSTINE JONES, Principal.

THE Constitutional Amendment Association of Pennsylvania has issued a call for a State Convention, to be held at Johnstown, Penna., on Third and Fourth days, Sixth mo. 28th and 29th, to consult upon the best methods to obtain an amendment to the State Constitution forever prohibiting the manufacture and traffic in intoxicating liquors, except for medicinal, mechanical and scientific purposes. The Association earnestly invites representatives of each Christian congregation, of institutions of learning, temperance organizations, &c., to be present. For excursion tickets apply, with postage stamp, to Dr. D. L. Starr, Secretary, Robella P. O., Allegheny Co., Pa.

THE Associated Executive Committee on Indian Affairs desire to secure the services of a suitable Friend and his wife as Superintendent and Matron of a large boarding school. Application should be made to Barnabas C. Hobbs, Bloomingdale, Indiana; or to Lawrie Tatum, Springdale, Iowa; and should be accompanied with proper references.

#### NEW YORK YEARLY MEETING

Of Ministers and Elders met Fifth mo. 26th. A Friend expressed his thankfulness to the Lord for permitting him again to meet with this His people after a separation of nine years in His service. "We miss the loving greeting of many who have gone before, who are awaiting our coming in the Celestial City, while we press the loving hands of those still in Thy vineyard. Keep us still, and grant Thy aid in so fulfilling life's mission in doing Thy will, that when Thou art pleased to say it is enough, we may meet the host of Thy redeemed; but, above all, may see Thee and behold Thy glory."

On the reading of the Answers to the Queries, the Meeting was introduced into an exercise on the importance of this part of the church laboring harmoniously for the extension of the kingdom of Christ.

Thomas Kimber referred to the Master's girding himself with a towel and washing the disciples' feet. "As I have done to you, so do ye," &c. "He that was washed need not save to wash his feet." If this washing is ours, we are clean, but the cleansing is to be perpetual. This blessed relationship is to be maintained by an humble deference to each other, by a kind and loving exercise of meekness and gentleness, as exemplified by the Master.

C. Talbott referred to the last prayer of our Lord, "That they all may be one as we are." Let us remember, dear friends, that Christ is not divided.

D. H. Lane claimed that *harmony* did not necessarily imply *uniformity*; in the exercise of the different gifts conferred upon us there is room for a great diversity of labor, still not in conflict.

Rebecca Narramore: Let us not think to find a resting place as children of Abraham, unless like him, we are faithful in doing his work. Those who thus think are most likely to criticise the faithful labors of others. Moreover, "it is

required of a servant that he be found faithful." She had noticed that those faithfully laboring together were less likely to be out of harmony than those only looking on.

Joseph Stanley: He gave some apostles and some teachers, &c., till we all come into the *unity of the faith*. Let us recognize the several gifts till we all come to this unity. *Charity thinketh no evil*, how much less says or does any evil to each other or the cause of Christ. Only one Query was answered, and adjourned.

New York Yearly Meeting was opened at Glens Falls on Sixth-day, the 27th, at 10 A. M.

The silence was broken by prayer by several for wisdom and right understanding of the Lord's will in all our deliberations. "Let Thy Holy Spirit guide us, keep us in harmony with Thy will and with each other as Thy church and people. We recognize our dependence upon Thee. Grant that as Thy redeemed people our light may so shine as received from the Light of the world, that others may be induced to glorify Thee."

Fifty-three representatives responded to their names as called, six being absent.

Augustus Taber asked for an Assistant Clerk to be appointed to aid him as Clerk of the Meeting, James Wood, the former assistant, being in Europe. Charles W. Lawrence was appointed to this service.

The Clerk remarked, "How solemn and yet how cheering the thought that we meet again in the service and name of Him who promised 'There am I in your midst.' I see many familiar faces, who are the tried and true, and some new countenances, who are with us perhaps for the first time. Also several dear Friends from other Yearly Meetings, whose credentials we now offer the Meeting."

Minutes were then read for Caroline Talbott, Joseph Stanley, and Abigail Kelley, from Ohio Yearly Meeting; William B. Johnson and Emily J. Morris, from Western Yearly Meeting; Benjamin S. Coppock, Julia Coppock, Louisa Painter and Perrin Reynolds, from North Carolina Yearly Meeting; John P. Pennington, Samuel A. Purdie, Luke Woodard and Alvira Woodard, of Indiana Yearly Meeting.

Joseph Arbela, a Greek missionary from Damascus, Syria, was also warmly welcomed. He seems much interested in Friends, but feels he can do most good in his present connection. He dresses in the costume of his country, blouse, sash and red cap.

At this stage of the meeting Rufus P. King came in, whose Minute was also read.

A very cordial greeting was extended to all these dear Friends, and a committee appointed to aid in promoting their service while among us.

Epistles were read from four of the Yearly Meetings, and adjourned.

*Afternoon*.—Reading of the Epistles was concluded, and a committee appointed to produce essays of replies to a future sitting.

The lively Christian interest which characterized our correspondence this year was remarked upon by several Friends as especially impressive and definite.

The case of an appeal from the judgment of one of our Quarterly Meetings was considered, and a committee appointed to consider it; and adjourned to 10 A. M. to-morrow.

A meeting of the Bible School and Missionary

Board was held in the evening. The attendance was large, and addressed by several Friends.

Adjourned to Seventh-day morning, in joint session.

(To be concluded.)

## LONDON YEARLY MEETING.

The Yearly Meeting on Ministry and Oversight met on the 16th of Fifth month, in larger numbers than usual. Friends from abroad were with us, viz., Frederick and Rachel A. Mackie, with certificate from Adelaide, South Australia, who were cordially welcomed, and it was stated to be their chief concern to visit the smaller Meetings. David Tatum, from Ohio, who has been laboring in the cause of temperance in England; James C. and Mary Whitall Thomas, and Francis T. King, all from Baltimore, were noticed as present also.

The reports from the Quarterly Meetings on Ministry and Oversight, which were read, were of a generally cheering tone; there was evidence of felt responsibility in the minds of Friends, and in many quarters this had resulted in action, various means being taken to promote spiritual life amongst our members. Amongst these may be mentioned a special meeting for reading the Queries, a General Meeting held all through a summer's day, visitation of the families comprised in the Quarterly Meeting, meetings for the children, meetings with attenders, visitation of attenders by committees formed largely of newly received members, lectures on Friends' views, &c. One fact came out plainly, that the Society is holding its ground in the cities, but dwindling very much in the country districts. The Meeting next morning, 17th, was devoted to the consideration of these reports, and the state of our meetings in general. A deeply interesting interchange of views took place.

J. J. Dymond took an almost desponding view. The peaceful stream of reports we had had, if analyzed at any point, would show the presence of the elements of decomposition. He compared the simple, self-sacrificing habits of the ancient Friends with the wealth and high position of the moderns, and deplored the worldliness that is amongst us. In furniture, dancing, cards, music, theatre-going, this is shown, and is tolerated even by members of this Meeting. Friends are afraid to draw the line.

Jane Richardson earnestly pointed to the need for Holy Ghost power. Our need is not eloquence, not intellect.

Many other Friends followed, and a Minute of the Morning Meeting on the subject of religious teaching was read, Walter Morris enlarging upon it, and upon the absence of scope and arrangement in our Society for the gift of teaching, whilst that of prophecy is recognized. This was warmly seconded, although some thought it dangerous, and it was agreed we were not prepared to systematize any plan. A Minute was framed commending the need of religious teaching to the Quarterly Meetings on Ministry and Oversight.

In the afternoon, Mary Elizabeth Beck, of Brighton, was liberated for a visit of gospel love to Indiana Yearly Meeting.

Sarah B. Satterthwaite returned the minute granted last year for service in America, and interested the meeting by her brief sketch of the

year's experiences, dwelling upon the repeated visitation of New England and Tennessee, on the interesting work of the schools for training colored teachers, on labor in Indiana, Western, &c., and on the work to which S. B. S. and her companion M. White were led, in holding meetings in several centres of Friends for the exposition of Scripture truth.

A minute was granted to Walter Morris for service in Norway and perhaps Denmark. The small and isolated communities of Friends in these countries much appreciate the sympathy and help of ministers from abroad. W. M.'s visit, in which his wife is to accompany him, is one of brotherly love and interest, as way may open. There was a feeling of thankfulness in the meeting for the evidence of the Lord's leading in these several cases. Our venerable friend Isaac Sharp, now in Australia, was not forgotten in the prayer that was offered for the laborers in foreign lands. A minute was read from Melbourne Monthly Meeting, expressing much appreciation of I. S.'s and J. J. Neave's visit there, and of their earnest invitation to all to taste of the goodness of the Lord in the gospel of His dear Son.

The opening sittings of the Yearly Meeting on Fourth-day, 18th, were not largely attended, but subsequently the meetings were as well filled as usual. Our Clerk for five years past, Geo. Stacey Gibson, being prevented by health from resuming his post, Joseph Storrs Fry was willing, to the great satisfaction of his friends, to take the pen. The usual Epistles from Ireland and the American Yearly Meetings were read, and committees set apart to prepare replies. That from Ireland was unusually long, and descriptive of many of the concerns in which Friends are engaged for the welfare of the Church and of the world. Dissatisfaction with our epistolary correspondence was expressed by some Friends, but others pointed out how we are thereby enabled to maintain fraternal intercourse with the other Yearly Meetings, and how the letters bear witness of the working of the Lord's Spirit in different parts of the earth. Each document shows an individuality of its own. The Epistle from North Carolina Yearly Meeting, dated from Tennessee, excited especial interest.

In the afternoon the answers to the two Queries which are still replied to, came forward from the Quarterly Meetings, and showed very slight omission to the holding of our Meetings for Worship, and the usual description of the attendance—good on the First-day morning, defective in the evening, and especially so on the week-day. The church meetings varied much in this respect: some were well attended, but the majority not well. One meeting had been closed, and one old meeting-house, at Leek, in Staffordshire, re-opened in the year. Four out of the one hundred and seventy-two meetings appended interesting reports on the unanswered Queries. That from Durham dealt so ably and candidly with the prevailing difficulties which beset us from within and from without, that it was read a second time before considering the state of the Society. The complex character of our meetings, made up partly of a class who do not interest themselves in the Society, partly of those who are young and thoughtless, as well as the more earnest element, was alluded to. Also

the existence of some amongst us who deny the divinity of our Lord, but whose desire not to separate from our church justifies patience on our part. The Yorkshire report told of holding periodical meetings in some of the old closed meeting-houses of Friends, with good results; many persons attending with evident interest, and the use of Dissenting chapels often being offered for meetings in the evening. This seems worthy of imitation in other parts of the country, where these deserted meeting-houses exist, relics of an activity which has passed away. The Tabular Statement of Statistics showed a total of 14,989 members, about 7,200 males and 7,789 females; 424 of these are abroad, and the rest distributed over the 307 meetings in Great Britain. (The neighboring Yearly Meeting of Ireland contains 2,919 members.) There is an increase during the year of 106; and during the last twenty years of about 1,400. There have been 236 new members admitted, a smaller number than usual, but still above the average of ten years past. Disownments and resignations were 74, almost the smallest number on record for the twenty years during which returns have been made. The number of habitual attenders is fairly maintained, being 5,041. So far the statistics are moderately favorable, but the remaining items are less so. The deaths still greatly exceed the births, being 242 against 181; and the births have very materially declined during the twenty years, notwithstanding that the membership has increased. This seems to show a small proportion of young families in the Society, due partly to many remaining unmarried, and others having few children, and partly to the large number of the young and strong and successful in life who leave our church. The marriages in our meeting-houses numbered 57, rather below the average.

A testimony was read to Mary B. Browne, a valued minister, who was an example of Christian love and cheerfulness and of cultivated intelligence to a very advanced age, overcoming the infirmity of almost complete deafness.

*Fifth-day Morning* was devoted to the consideration of the state of the Society, and was occupied by long and thoughtful addresses from a number of Friends who looked at the question from varying standpoints. The two leading topics were the prevalence of unbelief and of worldliness amongst our members. The tendency to unbelief is evidently pressing much upon the minds of Friends in some parts, and is met in rather different ways. Some are so zealous for the doctrines of the Gospel as they see them, that they set themselves strongly against anything which seems to question or controvert them. Others look upon the spirit which is abroad amongst our young men as one of honest and intelligent inquiry, which we should be very careful how we condemn, but rather give these young minds our sympathy and help, so as to lead them on to the truth. It is useful to have both these views put before us. The former, that it may warn us against compromising the truth we hold, or giving up one inch of the ground we occupy as heirs of the salvation of Christ, on the plea of meeting half-way those whom we would wish to bring to Him. And the latter view commends itself to us in its breadth of sympathy, and in its charity towards those

who doubt and reason, encouraging us to seek how we may help in the work which it is the Lord's will to carry on in their hearts that He may set their doubts at rest.

We were cautioned against a defective or unsound view of truth. The human mind is prone to be narrow and to see one side of truth, to dwell on a partial aspect, and so to become unsound. This has occurred with sad results on both sides of the Atlantic. We have to meet this tendency in ourselves by reading the Scriptures in their completeness, not dwelling, for instance, chiefly on the Psalms or on the Epistles, and neglecting the Gospels. We may also profitably associate with minds of different bias to our own.

Some plain things were said about the spirit of worldliness. It has eaten into the Society like a canker; ministers, elders and overseers are affected by it, as well as others. How many of us (Walter Morris reminded us) give our chief strength to our outward affairs and only a poor *residuum* to religious things! We enter on extensive business obligations, and then say we must keep our engagements. Friends say, "My principles are to provide for my family, and to pay twenty shillings in the pound." Well, but to provide how much? To pay twenty shillings in how many pounds? There are times of difficulty, when hard labor day and night is called for to provide things needful. But we shall be more blessed in our lives if we put all our occupations before our Master, and seek first His will concerning them, and not make our duty to Him and to the Church altogether secondary.

(To be continued.)

#### TEMPERANCE NOTES.

THE temperance sentiment in Scotland would not seem to be very advanced if one judge by the fact that the Synod of the United Presbyterian Church, at its late session (Fifth mo. 2d), adopted a recommendation "that its members and the members of our church in general will discourage social drinking usages, especially those connected with funerals and induction or ordination dinners."

THAT is a significant experiment which the Woodin Manufacturing Company has inaugurated at Berwick, Pa., by making an agreement with the three hotels of the place to pay them the equivalent of "their probable profits for a year in the sale of liquors," on the ground that they have not applied, and will not apply, for license. Though the company expects to have to pay several thousand dollars, they anticipate that the money thus expended will indirectly prove a saving to their large business by increasing the more steady and continuous labors of their men. If such an arrangement as this is warranted by the business of a manufacturing company, why might it not be equally profitable, pecuniarily, for the State to close up, in large part, the poor-houses, prisons, and public hospitals, and buy brown stone fronts, if need be, for the brewers, distillers, and liquor-sellers, and their families, and costume and support them all from the public treasury, on condition that they desist henceforth from the making and selling of intoxicating liquors?—*Nat. Temperance Advocate*.

PASSING through a frontier town some years since, I learned with amazement that the public revenues of the place were wholly derived from so called fines, or practically taxes paid by keepers of certain infamous houses where drink was sold. It seemed incredible that such a state of things could exist in this country. But will not posterity look back with a kindred feeling of wonder and condemnation upon our times, when they learn that a very large part of our national finances were drawn from taxation of the liquor manufacture which the government fostered. *The National Temperance Advocate* states that, "For the fiscal year ending June 30, 1880, the Revenue Department of the National Government reported an aggregate of receipts from the manufacture and sale of distilled spirits of \$61,185,508.79, an increase over the fiscal year 1879 of \$8 615,224.10; from fermented liquors of \$12,829 802.84, an increase for the year of \$2,100,482.76; a total increase in the liquor revenue for the year 1879-80 of \$10,715,706.86.

"The distilling and brewing of intoxicating liquors is regulated and fostered by Congress with the view of securing the largest aggregate of revenue to the public treasury, irrespective of the deplorable results of the liquor-traffic. The need of 'revenue reform' in this respect is most urgent. The fact should be everywhere proclaimed that, even in money, the costly consequences of the liquor-traffic greatly overbalance the amount of revenue it yields to the national treasury, and that the money loss is the least of its evil results. A nation cannot afford thus to coin the blood of its citizens to replenish its exchequer."

THE Senate of Pennsylvania refused, by a large majority, to pass the bill submitting a prohibitory amendment to the Constitution of the State to a vote of the people. The friends of the cause scarcely hoped that this bill could pass, but are only assured by this action that further effort to enlighten the people upon the subject is required. The Prohibitory Amendment Association has called its first State Convention to meet at Johnstown, Penna. (See notice on page 697.)

## CORRESPONDENCE.

EAST VASSALBORO', MAINE, Fifth mo. 23d, 1881.

I ATTENDED with my wife the Quarterly Meeting of Fairfield, held at that place yesterday and the day previous. Here is where Samuel Taylor, Charles Coffin, Zaccheus Bowerman and other worthy Friends have lived. The community around seem to have a good esteem for Friends, and the remembrance of those fathers in the church is still very dear to them.

On First-day the house, which is of good size, was well filled both morning and afternoon with an attentive audience. The Lord Jesus gathering a church upon earth as a preparation for heaven, was the central thought of the services.

THOMAS B. NICHOLS.

THE Half-year's Meeting of Virginia was held at Black Creek, Southampton Co., Fifth month 23d. The attendance was very large, and the meeting a favored one. Sarah W. Goddard is still holding meetings in this neighborhood; they are well attended, and much good has been the result. A substantial growth in Christian character and in the membership of that meeting has gone forward for some years past.

CLINTONDALE, N. Y., Fifth month 28th, 1881.

The Select Preparative Meeting of Marlboro' Monthly Meeting was held on Seventh day, Fifth month 21st, at Clintondale, and was well attended. It was a favored season, and the business was performed in unity. Perrin Reynolds, a minister from N. C., was present. In the evening he held a meeting, and was greatly favored in presenting to us the truth. His subject was the garments worn by Aaron, and the seven-branched golden candlestick; the first were illustrative of the various gifts and duties of the Christian, and the latter of the Church. Practical application was made, and all were urged to be sure that their spiritual garments were those which clothe every one washed in the blood of Christ, and who has the quickening, life-giving presence of the Holy Spirit.

On First-day morning Perrin Reynolds attended the Valley meeting, and in the afternoon, Milton.

Marlboro' Monthly Meeting was held Third-day, the 24th, at Clintondale. We were again favored with the company of our brother from North Carolina, and also with that of our sister Rebecca Smiley. The silence was broken by an earnest prayer by Rebecca Smiley, which was followed by several others in supplicating for spiritual blessings, and in thanksgiving to God for all His mercies.

Perrin Reynolds then spoke from the 1st, 2nd and 3d chapters of Nehemiah, his subjects being the weeping of Nehemiah before the king; his request to the king that he might be sent to Jerusalem to repair the walls thereof; the laughter and ridicule of Sanballat and his companions when they saw the seeming feebleness of the Jews; the blessing of God which attended Nehemiah.

This was applied to our people. Many had wept and prayed because of the deadness and brokenness in their meetings, and had been willing to go forth and do the bidding of the Master. In spite of the ridicule of the world, through God's blessing, they had performed the work given them. Reference was made to the invitations of Sanballat and his companions, when they saw the walls repaired, for Nehemiah to come down

into the valley of Ono. This represented the many invitations of Satan and his emissaries to Christians who take a high stand, and are instrumental in repairing the broken walls of the Church of Christ, to come down into some plain, that they might do them mischief and hinder the progress of the work.

Rebecca Smiley then spoke, urging the necessity of our constant obedience to the will of God, quoting several passages from the Scriptures to show the need of so doing, and the blessed results therefrom. We can truly praise the Lord for thus sending His servants to us.

There were also several earnest appeals by our own members, and it was indeed a season of refreshing from the manifest presence of the Holy Spirit.

Truly thy friend, P.

TIMBERED HILLS MONTHLY MEETING AT WYANDOTTE.—Timbered Hills Monthly Meeting, by order of the Quarterly Meeting, was held at the Wyandotte Meeting-house, Indian Territory, on Seventh-day, Fifth mo. 14th, at 10 A. M. The attendance was very large, especially of the Indians of the various tribes of the Agency at a public religious meeting the evening before. Beside the regular business of the meeting, a committee previously appointed on the subject reported favorably upon the admission of 57 Indians, and they were accordingly received. These, added to 28 received before, make 80 Indians admitted.

The members thus accepted are necessarily of limited knowledge and experience in the Christian faith, and demand the earnest sympathy and help of Friends. Many of the Friends of Timbered Hills Monthly Meeting have shown much self-denying labor and fervent zeal in doing what lay in their power for these Indians.

On First day after the Monthly Meeting the attendance was so large that meetings had to be held in the grove, near the meeting house.

THE meetings among the Senecas continue, and a holy reverence has seemed at times very manifest in them.

Matthias Splitlog has built an arbor to accommodate the meetings at his place during the summer.

THORNTOWN QUARTERLY MEETING, Boone County, Ind., was held on the 28th and 29th of Fifth mo. The regular meeting on the subject of Education was held on Seventh-day morning, at 9.30 A. M. Dr. Seth Mills, Prof. M. C. Stevens and Prof. A. Rosenberger, Trustees of Earlham College on the part of Western Yearly Meeting, were present.

They are endeavoring to raise by subscription funds for making necessary repairs at Earlham. Dr. Mills gave us a very interesting discourse, setting forth the truth that the perpetuity of our Society, as a working branch of the Christian Church, depends upon our children and youth being educated as Friends. Other Friends briefly but energetically expressed the same view, and it was desired that "our fear and our efforts might correspond with the danger."

The services of the Quarterly Meeting followed. Ministers present with credentials from other meetings: Andrew D. Tomlinson, of Bloomingdale, and David J. McMillan, of Bridgeport Monthly Meeting. They were both enabled to deliver Gospel messages with power and authority, which seemed to be adapted to our needs. One of the salient ideas dwelt upon was that the "way" continues "narrow," after entering at the "narrow door."

On First-day a large concourse of people were in attendance, about twice as many as the house would contain. The Gospel was again preached with life and clearness. In the afternoon a Youth's Meeting was held by the above-mentioned ministers. We believe all the sessions were in a good degree "held in the power of God," and we ascribe all praise and honor to His ever blessed name.

C. LINDLEY.

In compliance with a request of Birch Lake and Vandalia Monthly Meetings, Wabash Quarterly Meeting will be held at Vandalia, Cass County, Michigan, in Sixth mo., instead of Amboy, Indiana, the usual place; commencing on the third Seventh-day (18th), at 10 o'clock, A. M. Meeting of ministers and elders Sixth-day preceding, at 2 o'clock, P. M.

A cordial invitation is extended to ministers and other Friends who may desire to attend.

WM. SMALL.

Amboy, Ind., Fifth month 20th, 1881.

WANTED, thousands of Tracts, Bible-school, Temperance and Peace papers, Bibles, Testaments, and any *good reading matter* for gratuitous distribution, principally among the freedmen of Florida.

We are so situated that we use many, and could dispose of many more if we had them. Our supply is quite small just now, but we hope, through the kindness of some friends, soon to receive more. Many persons have second-hand tracts, papers, &c., that we could give to the poor, who would receive them with thankful hearts.

Address

W. B. LIPSBY,  
Archer, Alachua Co., Fla.

Fifth mo. 24th, 1881.

At a meeting of Friends not long since, a Friend arose and said that his bodily afflictions were such that he could not kneel in prayer, and that when he felt the spirit of prayer he must omit its expression, or avoid the usual posture. I thought that while we have various Scripture passages in favor of kneeling in prayer, yet where the Lord answered the petition, "Teach us to pray," He said nothing about the position in which it was to be offered. When Jonah was in the great fish, his position was doubtless not thought of as he offered his prayer. M.

Emporia, Kansas,

In private prayer our position is of little importance, as we raise our hearts often to God when we are busy with our daily duties. Yet in our private retirement very many of the most spiritual Christians often kneel when they offer prayer. In the Bible there are two positions mentioned as used in public prayer, one of which should always be assumed, if possible, in leading a congregation to the Throne of Grace; first, that of kneeling; second, standing with uplifted hands in a reverent attitude. In private prayer, Eastern people in the days of the Bible sometimes prostrated themselves with their faces to the earth when in fervent supplication. It is common still in the East, and not unknown in the closets of men who are deeply bowed in humble and earnest prayer.—*Ed. Fds' Rev.*

**A LESSON IN MUTUAL HELP.**—When the entire membership of the Moravian Church was scarcely six hundred souls they sent two brethren to the West Indies. In the three following years they sent out eleven more to Greenland, the West Indies, Lapland and Guiana. Their missionaries do all they can for self-support—are very frugal and self-sensory, and yet without the help in many of those at home could never have devoted themselves to the spread of the truth so as to bring, as they have done, tens of thousands to the saving knowledge of Christ.

#### SCIENTIFIC NOTES.

*Wm. B. Lazenby* finds whale-oil soap the best specific for destroying cabbage-worms. *Am. Nat.*

*Sensitiveness of the Acacia.*—S. L. Phipson finds that when the leaves of the common acacia are well expanded in bright sunlight, the application of from ten to twenty smart blows with the finger upon the terminal leaflet will cause all the leaflets to fold up and go to sleep, just as they do at night. In one case the leaflets occupied five minutes in

closing ; in another four and a half. The leaflets close one after another, commencing with those nearest the terminal leaflet. From two to three hours of exposure to the sun were necessary before they were again fully expanded.—*Compt. Rend.*

*Snake-Eating Ant.*—Dr. Savage, an American missionary on the west coast of Africa, gives the following interesting account of the Driver Ant of that region: "I know of no insect more ferocious and determined upon victory. They attack anything coming in their way, whether lizards, iguanas or snakes, with complete success. 'Conquer or die' is their motto. It seems from Dr. Savage's personal observation that the ant commences its attack on the snake by biting its eyes, and so leaving it helplessly blind, to flounder and writhe about at its disposal, instead of gliding away. Fire will frighten almost any creature but this pertinacious little insect, which will dash at a glowing coal, and fix its jaws in the burning mass to its own destruction."—*Science Gossip.*

*False Meteorites*—In the collection of meteorites which M. Danbret is making, he is obliged frequently to decide upon the authenticity of specimens which are forwarded to him. Some of them come from men of distinguished scientific ability and accustomed to observation, such as Le Verrier, Becquerel, Antoine Passy, Marshal and Vailant, and yet the collectors are deceived in spite of all their skill. There are various reasons for this deception. The luminous and acoustic effects of lightning, in some cases, may be confounded with the explosion of bolides, and it is natural that a stone, picked up in the neighborhood of a point where the meteorite seemed to fall, should be taken, if it is different from the neighboring rocks, for a piece fallen from the skies. The mistake is the more easy because by an inevitable illusion one always seems to be near the point of fall, even when he is miles away from it. This remark is especially applicable in the case of a bolide or of a shooting star, which is followed by a luminous train, and which seems to fall vertically upon the ground. Sometimes in cretaceous districts balls of radiating pyrites are found, which are so changed by disaggregation as to differ completely in appearance from the ordinary rocks. In consequence of these frequent errors, Daubret urges the importance of caution in accepting any statements about the fall of bolides until specimens have been carefully examined.—*Comptes Rendus.*

THE Swiss canton of Schaffhausen has followed the example of Germany in publishing a law that no boy under fifteen shall be allowed to use tobacco either in the streets or at home.

It is announced from Washington that Secretary Blaine and Sir Edward Thornton have concluded the negotiations in regard to the outrages committed upon American fishermen in Fortune Bay, Newfoundland, in January, 1878, and in Aspee Bay, Cape Breton, at a later date. The claims for damages presented by the fishermen aggregated \$103,000. It is agreed that the British Government shall pay £15,000 (about \$75,000) in gold coin, in satisfaction for the losses, and our Government will give a receipt in full.

#### A CHILD'S RESOLVE.

It is not what I do next week,  
But what I do to-day;  
Now is the time to strictly watch  
All that I think and say.  
I might resolve a thousand times  
To be good by and by,  
And yet remain a naughty child  
Until the day I die.

I must begin this very hour  
To find out what is right;  
Then I shall surely fail, unless  
I try with all my might.  
For 'tis so easy to go on  
In selfish, careless ways—  
To let the time go idly by,  
And thus waste all my days.

I'll learn my lessons well at school,  
Although I'd rather play;  
I'll listen very carefully  
To what my teachers say;  
And if my mother needs my help  
When I want to go out,  
I'll do exactly what she says,  
And neither fret nor pout.

I mean, I'll try to do all this;  
But first I'll kneel and pray;  
And ask my Saviour for His help  
To keep me good all day;  
And if I should forget to be  
Obedient and mild,  
He'll help me try again; for He  
Was once a little child.

—*Christian Standard.*

#### THE MODEL BIBLE-SCHOOL TEACHER.

She came amidst her children like sunshine 'mongst  
the flowers,  
Cheering with love's soft radiance those blessed Sab-  
bath hours;  
They clustered fondly round her, as round a mother's  
knee,  
While she told them the sweet story of our Saviour's  
infancy;  
And she bade them in life's spring time, before earth's  
joy grew dim,  
To confide in that Redeemer, and strive to grow like  
Him.  
Hers was an angel's mission—nay, perchance there is  
not given  
So noble an employment to the seraph throng in  
heaven.  
O happy, happy children! thus gathered to the fold,  
Before the dark temptations of life had on them roll'd—  
O happy, happy teacher! fadeless is her renown,  
Brighter than monarch's diadem will be her starry  
crown.—*Selected.*

**A** SITUATION wanted as Seamstress, either in a private family or an institution. Address "M.," Office *Friends' Review*, Philadelphia, Pa.

**V**ENTNOR COTTAGES, SEA GIRT, N. J., re-opened for the season, Fifth month 17th, 1881. They combine a near ocean front, with abundance of shade. Under the management of Friends. Chambers comfortable and airy, table well supplied, beach and bathing unrivalled. Charges moderate. Address  
**RACHEL K. LETCHWORTH,**  
 Sea Girt, Monmouth Co., N. J.  
 Or, **JOHN LETCHWORTH,**  
 420 Commerce St., Philadelphia, Pa.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 7th inst.

**GREAT BRITAIN.**—The London *Daily News* of the 4th, summing up the latest observations of the growing crops, says they vary much in condition on different soils, but are generally extremely backward. The present prospect is for a late and not very prolific grain harvest, an inferior hay crop, and a moderate grazing season.

A mass meeting in Hyde Park, London, to protest against the Government policy respecting Ireland, was held on the 5th. Notwithstanding a drizzling rain, many Irish men and women were present, but the attendance of others was limited. Resolutions were adopted declaring the Government criminally responsible for the deplorable condition of Ireland; summoning the Government immediately to suspend evictions and liberate persons arrested on suspicion; and demanding that Chief Secretary Forster resign the office for which he has shown his incapacity. C. S. Parnell in the course of his speech said that serious responsibility will rest on the Government if evictions continue, and that Irishmen are becoming aware of the power of combination and passive resistance.

The House of Commons in committee on the Land bill, on the 2d, rejected some amendments and some others were withdrawn, and the committee reported progress. The *Daily News* says that when the consideration in committee began, over 1500 amendments had been entered, that in two sittings this number had been reduced only by six, one of which would come up again, and at that rate, if no others were offered, the House must sit 568 days to complete the bill. The House adjourned from the 4th to the 9th, for the Whitsuntide holidays, and postponed further consideration of the bill till the 13th. On the 3d, a motion by Justin McCarthy for a vote of censure on the Irish Executive was rejected, 130 to 22. Only one English member voted for it. The vote against the amendment limiting free sales to tenancies of £30 and under, mentioned last week, was 243 to 140, not 14, as first incorrectly reported by cable.

R. Littleboy, one of the trustees of the burial-ground at Jordans meeting-house, writes to the London *Times*, that no application has been received by them for removing the remains of William Penn, and if made it would not be entertained.

The steamship *Macedonia*, of the Anchor line from New York for Glasgow, went ashore in a fog on the 30th, near the Mull of Kintyre light house. Some cattle and part of the cargo have been saved, but the vessel is a total loss. There were no passengers.

**IRELAND.**—The condition of the country is increasingly serious. In some places, attempts to enforce evictions by aid of the police and military have been resisted by larger or smaller bodies of people, and have led to collisions, in which persons have been injured on both sides, and in a few cases lives have been lost. In other instances, evictions have been accom-

plished by a force so large that resistance was not attempted. A number of adherents of the Land League have been arrested under the Coercion act. The Roman Catholic Archbishop Croke, of Cashel, has delivered a series of speeches on the land question, such as some of the journals assert would have caused his arrest if he had not held that position. To all appearance, the feeling against the Government is growing stronger and more bitter. W. E. Forster, Chief Secretary, has been in Ireland for a week or two, in communication with the local authorities.

A proclamation was published on the 7th, declaring that all assemblies to obstruct the process of the law will be forcibly dispersed.

A report, which proved to be unfounded, that a priest named Murphy, at Schull near Skibbereen, had been arrested under the Coercion act, caused great excitement. Thousands of men and women crowded into the village of Schull, wrecked the police station and post office, tore down the telegraph wires and cut up parts of the road. The riot spread to Skibbereen, where the house of a car-owner who had supplied cars to the police, was wrecked, and telegraph wires were torn down.

**FRANCE.**—The last party of exiled Communists have returned from New Caledonia.

It is asserted that a group of French agriculturists have purchased of the Canadian Pacific Railway Company 200,000 acres of land at \$1.25 per acre, with the purpose of colonizing it, and promoting Canadian competition with the United States.

The report of the Senate committee on the "Scrutin de liste" bill, presented on the 3d inst., recommended the rejection of the bill, but repudiated the idea of placing the Senate in conflict with the Chamber of Deputies. If such conflict should arise, it says, the responsibility will be with the latter body. Debate on the bill was fixed for the 9th.

**RUSSIA.**—A court-martial has sentenced three ring-leaders of the anti-Jewish riots at Kieff to 20, 10 and 6 years' penal servitude respectively, and two to be exiled to Siberia. Three have been sentenced to short terms of imprisonment.

Reports received at St. Petersburg represent the condition of the crops in most parts of the country as very satisfactory.

About a dozen persons have been named to advise concerning the execution of the projects for reducing peasants' rents in the northern governments.

**ITALY.**—Slight shocks of earthquake at Mount Vesuvius have been followed by a strong eruption.

**JAPAN.**—Advices from Yokahama to the 17th ult., stated that a strong party had been formed in Corea to obstruct all foreign intercourse, and even to stop communication with Japan, and expel Japanese settlers from the treaty settlement in Corea. The first Korean delegation to Japan was stopped on the way, and deputations were sent to the capital to "impress the King against aliens." He has, however, sent a second delegation to Japan, who have been received with special honor, and will be shown the progress made by Japan in foreign arts in the last twenty years.

**DOMESTIC.**—A report from Lake City, Col., of a conference held at Los Pinos Agency between some of the Ute chiefs and the Commissioners for carrying out the treaty, states that one sub-chief declared that no treaty had been made, but was informed that all the Indians present had signed it. The chiefs were told that they could select five Utes to accompany the Commissioners to the new Reservation, and if they declined, the location would be made and the Agency removed, without them. Agent Berry selected five of them, including the head chief who succeeded Ouray, for this purpose. It is said that, but for the presence of military, they would probably have refused to go to the new Reservation.

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For Friends' Review.

## INDIANA YEARLY MEETING. MINISTERS.

There are about two hundred ministers belonging to Indiana Yearly Meeting. A portion of these are aged and infirm, and consequently not in active service. The past winter and spring have been seasons of great activity, and many of the ministers thoroughly occupied. Series of meetings have been held in many places, and a large number of souls saved and many meetings revived and increased in size. The Committee on the Ministry, appointed by the last Yearly Meeting, desired to meet the ministers so as more fully to enter into sympathy and feeling with each other, and

to learn the circumstances connected with each minister; and to encourage and strengthen them in their work. Meetings have accordingly been held at four places within ready access to most of the ministers. The first, held at Knightstown, was attended by thirteen ministers from Spiceland Quarterly Meeting, ten from Walnut Ridge and two from White Water. Of these, twelve were men and thirteen women. The second, held at Marion, was attended by thirteen from Northern Quarterly Meeting, six from Wabash and eight from Missis-sinewa. Of these nineteen were men and eight women. The third, at Fountain City, was attended by seventeen from Winchester Quarterly Meeting, eleven from New Garden, eleven from White Water, two from West Branch and one from Westfield. Of these twenty-four were men and eighteen women. The fourth, at Wilmington, was attended by fifteen from Miami Quarterly Meeting, fourteen from Fairfield, and fifteen from Centre; of whom thirty-six were men and eight women.

At each meeting some time was spent in waiting on the Lord and in earnest prayer to be filled with the Holy Spirit,—and those present were permitted to have their prayers answered, and were united together in love and unity of spirit. A personal report from each minister was made. These reports were deeply interesting, and afforded the opportunity for such advice and encouragement from the committee as seemed appropriate. The condition and wants of the various meetings were also more or less brought to view,—and the needs of the church and of its ministers were considered.

The following points may interest the readers of *Friends' Review*:

1st. It is the desire of the committee to strengthen and encourage the ministry of women. Of the one hundred and thirty-eight ministers met, forty-seven were women. Several of these are persons of

marked ability and great spiritual power, whose labors have led to the salvation of many souls;—some of them have by years of persevering labor, at home and abroad, shown their devotion to the cause of their Lord,—some are young in years and in the ministry, and enter upon their work with warm and loving hearts, free from the trammels which have surrounded some of those who are older. The committee thoroughly appreciate the value of women's labors in the ministry, and they were glad to be able to "help those women who labor in the Gospel."

2nd. The substantial agreement in doctrines of all the one hundred and thirty-eight ministers met, was very remarkable. Building on Christ, crucified and risen, as the alone sure foundation, they have presented the *simple Gospel* message to sinners, and called them to repentance towards God and faith in our Lord Jesus Christ. At the same time they accept fully the doctrines of the Christian religion as professed by Friends, and as acknowledged by our Yearly Meeting in its Discipline and minutes.

3rd. Amongst those who met there were very few who were dull and lifeless; nearly all are earnestly endeavoring to fill the place assigned them by our Heavenly Father, and longingly inquiring: "How can I better preach Christ, and more effectively perform the work of a Gospel minister?" and it was interesting to observe the humility of spirit and deep sense of the responsibility of the position which they are called to fill, which they evinced.

4th. Of the one hundred and thirty-eight ministers, twelve are over seventy years of age, but some of these are amongst the most efficient and earnest workers, and all frequently exercise their gift; many of the remainder are from twenty to fifty years of age, and are in the vigor of their physical and intellectual power; six have been recently acknowledged, and two have been ministers in other denominations. Many of these, besides being diligent students of the Bible, and given to prayer, are endeavoring to improve their minds and "study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth."

5th. The diversity of gifts is remarkable. Some are able evangelists and spend their whole time in the work of the ministry,—others find their field of labor almost wholly at home: some are expounders,—some teachers,—some are gifted in personal labor,—some hold meetings amongst the public in school-houses and elsewhere near their homes,—others are called to build up the Church and

visit meetings amongst Friends,—and some have spent years in missionary labor. It is interesting to observe a much more full recognition of the various gifts, and less of routine service, modeled from the example of others, than formerly.

6th. A manifest improvement in the manner of delivering their message has taken place—less of unpleasant tone and disagreeable habits—more of thoughtfulness and reason, and yet enough of feeling and emotion. At the same time there is evidently room for improvement in these respects.

7th. The great question of how to live, and maintain their families, while engaged in preaching the Gospel, presses upon many; and not a few expressed themselves as prevented by their surroundings, in this respect, from doing all the work they felt called to do. Most of these are farmers, or farmers' wives, and find themselves at certain seasons of the year too much exhausted by physical labor and care, for effective service; and yet with most, it is no doubt far better to have some employment for mind and body when not engaged in active service, and it seems quite undesirable to build up a dependent class, and to lessen their practical usefulness by withdrawal from the common duties of life. One object of the appointment of this committee and of calling the attention of the Church to the matter, is, that it may perform its part in carrying forward the work by seeing that the pressing needs of its ministers are supplied.

C. F. C.

Richmond, Ind., 6th mo. 2d, 1881.

For Friends' Review.

#### THE REVISION AND REVISIONS.

The "Revised New Testament" is doing good work on all sides by stirring up interest in the whole matter of Bible translations. Whether it will displace the King James version, time must decide. Meanwhile, some statements are made in regard to previous translations, that are not quite accurate. Such a statement I find in No. 43 of *Friends' Review*, the article bearing as title "The Versions of the New Testament." Its writer states that Wycliffe "translated the Bible into English from the Latin translation of Jerome, or the Vulgate." The work, it is true, has often been published and quoted as Wycliffe's. But the truth is, only the New Testament is Wycliffe's. Parts of the Old Testament, ascribed to W., were really translated by his friend Nicholas of Hereford. In a copy of the original MSS. (both are in the Bodleian) is written that "Niclas of Hereford" translated this part of the Old

Testament. But soon after this, one John Purvey, another friend of W., but much younger, revised the text of the whole translation. So that we must take pains to part the work of one from that of the other. Bagster (I think in 1841) published Purvey's translation as Wycliffe's. The last edition is that of Forshall and Madden, who used 170 MSS. in making up their text. A copy of these Scriptures cost about £40, so that it was a dear luxury, and little used by the common people.

Let us look for a moment at the English of these translations. For the matter is of importance, and English texts are to be considered as well as Greek—not, indeed, to settle actual correctness of translation, but in judging English itself in passages whose meaning is absolutely clear.\* A specimen of Wycliffe's translation is as follows: (Mark v.)

"And thei camen ouer the wawe of the see into the cuntree of Genazereth. And anon a man in unclene spirit ran out of a biryel to hym goynge out of the boot. The whiche man hadde an hous in graues or biryels, and nether with chaynis now mighte eny man bynde hym. For ofte tymes he, bounden in stockis and chaynes, hadde broken the chaynes, and hadde brokun the stockus to smale gobetis, and no man mighte daunte or make tame hym." The revised version only restores an old reading in giving "boat," instead of "ship." A specimen of Purvey's revision of "Niclas" of Hereford, may be interesting. Eccles. xii. 2, reads:

*N. of Hereford*—Haue mynde of thi creatour in the dayis of thi youthe, and er time come of tormenting, and neyhen the yeres of the whiche thou seye: Thei plesen not to me.

Whan shul be mouded the keperes of the hous and the most strong men wagen; and idil shuln ben the wymmen, grindende in a litil noumbre, and seende bi holes shule wexe dere, and closen the dores in the strete in the meknesse of the vois of hir grindende. . .

*Purvey*.—Haue thou mynde on thi Creatour in the daies of thi yongthe, bifore that the time of thi turment come and the yeris of thi deth neye, of whiche thou schalt seie: Tho plesen not me. . . .

Whan the keperis of the hous shulen be moudyd and strongeste men schulen tremble; and grynderis schulen be idel, whanne the noumbre schal be maad lesse, and seeris bi the hoolis schulen wexe derk; and schulen close the doris in the street, in the lownesse of vois of a gryndere. . . .

\*Even where the meaning is not clear, English should obtain hearing, if its vigor can outweigh the clearness gained by exacter translation. Who does not prefer the splendid text, "A light to lighten the Gentiles," to the feeble, "A light for revelation to the Gentiles?"

So we see that when one speaks of "Wycliffe's Bible," or quotes from it, care must be taken that it is really Wycliffe's, and not Nicholas's, or Purvey's. But I note another slip in this article on the Versions of the New Testament. Its writer says "*the first attempt was made by Wycliffe*" to "give English readers the privilege of reading the Bible in their own tongue." This is incorrect. Our friend forgets the Durham and Rushworth gospels—translations that were made in the *tenth century*. Aelfric, the industrious and graceful prose writer of the eleventh century, translated most of the Pentateuch into "nervous, flowing English."\* And then we have those splendid poetical versions of the Bible that Franciscus Junius ascribed to Caedmon, whose legend Bede tells so prettily—versions that here and there, notably in Exodus, touch the high-water mark of poetry and religious fervor. The versions prior to that of King James make up a library in themselves.

Thus we have a long row of English versions of our Bible—most, it is true, made from the Latin. By all means, let us get as closely as possible to the words of the inspired writers; by all means, let us subject the Greek MSS. to the sharpest tests, and let us make good the results for non-classical readers; but let us not forget that there is reverence due to these English words. For a thousand years they have been carriers of those precious thoughts that have made our religious history the splendid thing it is. Now, have the revisers done enough of this careful comparing, this weighing of English words, as they could have found them scattered through the different translations? I do not feel able to discuss the question, and I leave it to better men; but one cannot repress a feeling of dismay at the havoc played among the grand old words. The masterly use of our tongue in King James's version has done much to bar the way to pedantry and preserve our Saxon heirlooms from the attacks of a false culture. We in America think that "old" is synonymous with "useless;" we want to make our "enterprise" felt in every direction. This spirit is fine in business, in industries of all kinds; but in culture and in religion it has bounds, or at least ought to have them. I cannot help regarding the *change of words* in this new version as overdone. I do not hold quite so extreme a view as did the Committee, who, in 1657, were appointed to revise, if necessary, King James's version. They reported adversely, saying that the translation as it stood was "the best in the world." The age that produced the English of the *Areopagitica* knew how to value the English of

\*Ten Brink.

the Bible. When we come to changing these words, certainly a little wholesome attention would be in place to that text of Jeremiah, (vi. 16), "Stand ye in the ways, and see, and ask for the old paths." Have the revisers done this enough?

F. B. GUMMERE.

For Friends' Review.

## THE MESSIANIC PROPHECIES OF THE OLD TESTAMENT.

(Concluded from page 691.)

Tacitus, who was a contemporary of Josephus, and who wrote at considerable length about the Jewish nation, and who had a personal knowledge of many of the events he wrote of in his "Annals," says: "It was contained in the ancient writings of the priests that *at that very time* the East should prevail, and *that some who should come out of Judea* should obtain the empire of the world, which ambiguities foretold Vespasian and Titus." Thus far he may be quoting Josephus, but he proceeds to speak from his own observation, saying, "but the common people of the Jews, according to the usual influence of human wishes, appropriated to themselves by their interpretation this vast grandeur foretold by the Fates, nor could they be brought to change their opinions for the true by all their adversities." How deeply rooted then was their expectation of a Messiah! Whence came this expectation (Josephus and Tacitus both admit it came from the Scriptures), if not from what are known as the Messianic Psalms and prophecies of Isaiah, etc.? How strikingly these profane historians agree with the Evangelist who asserts that some were waiting during the infancy of Jesus, hoping to "see the salvation of Israel" before they died!

Suetonius also, who was contemporary with the two other historians (and all three were contemporary with the Apostles), makes precisely similar statements, and says that their belief in their ancient writings caused the Jews to rebel.

The many false Christs who have appeared also prove how deeply ingrained into the intellectual and spiritual life of the people were these prophecies. Josephus gives the names of at least eight, the most noticeable of whom was the Judas alluded to by Gamaliel, when he persuaded the Sanhedrim to beat the Apostles and let them go. Josephus says that during the short reign of this man his countrymen "*went mad with this distemper.*" From those days there has been a long line of imposters, arising in turn from almost every nation among which the Jews have been scattered, and who all based their claim for recognition upon the common interpretation of the Messianic prophecies. One of the

most celebrated was Bar Chocab, who gave the Emperor Hadrian much trouble, raising an army of 200,000 men, capturing and occupying Jerusalem, adopting the title of king, and securing the allegiance of his people by announcing himself as "the Star of Jacob and Sceptre of Judah," foretold by Balaam. Not only were his claims admitted by the poor, but the rich and the learned flocked to his banner. Among the latter Rabbi Akiba, the founder of the Mishna (comments on the law), thought he recognized in him the Messiah.

Hardly less celebrated than Bar Chocab was Sabbathai Sevi, a beautiful youth of Smyrna, who appeared so recently as the latter part of the seventeenth century. He was particularly clever in adapting the Messianic prophecies of the Psalms and Isaiah to himself, and seemed for a time likely to draw the whole scattered race of the Hebrews after him. In his prosperity youths and maidens, prophets and prophetesses, sang before him—

"Sabbathai Sevi is the true Messiah of the race of David,

To him the kingdom and crown are given."

When the Turks overthrew and captured him, he saved his life by abjuring the Jewish faith and turning Mohammedan.

As a further proof that these prophecies were always considered Messianic, we may state that Hillel, one of the most learned Jewish exponents of the Scriptures, who lived just before Jesus of Nazareth, and who was the tutor of Gamaliel, as Gamaliel was of Paul, acknowledges them to be so, but, already beginning to despair of any Saviour arising, looked back to Hezekiah, professing to have discovered the requisite characteristics in him. It is doubtless to Hillel and the Rabbins of his school that Scott and Henry refer in their Commentary, when they say respecting the 9d Psalm (one of those quoted in the Epistle to the Hebrews), "The ancient Jewish doctors interpreted this Psalm of the Messiah, and some of the modern ones own that it may be understood either of David or of the Messiah, and that some things are clearer of the Messiah than of David. Some particular passages are applied to the Messiah both by ancient and later writers among the Jews."

Dr. Smith says of the 97th Psalm that the most learned and rational interpreter among modern Jews admits that this Psalm applies to the Messiah; and of the 45th he says that the most ancient Jews, amidst all their opposition to the Christians, always considered this as an address to the Messiah.

Dr. Allix also says that the ancient Jews were always taught to regard the Messiah as the principal object of the Psalter, and far-

ther, that the most learned of the Rabbins (with whose writings we may assume he was familiar), since the Christian era, still agree with us in referring many of the Psalms to the Messiah and His kingdom, differing only about the person of the one and the nature of the other.

We must not omit the fact that the early "Fathers" of the Christian Church appear to have adopted precisely the same method as Paul and the other Apostles when they, in their turn, dealt with the Jews in controversy. Justin Martyr, *who was a native of Palestine*, and contemporary with the Apostle John, and who was a learned man and noted philosopher before he became a Christian, in his celebrated controversy with Tryphon the Jew (which is still extant), proves from the interpretation of the Messianic prophecies, admitted by his opponent to be the correct one, that Jesus of Nazareth could alone be He of whom they spoke, and that the Messiah must have risen from the dead and ascended into heaven, "as the Scriptures did foretell."

Origen (who in the second century spent most of his life among the Alexandrine Jews) reasoned with them from their own Scriptures, notably pressing home upon them with the 51st of Isaiah.

Neander states that it was owing to the common reading of the Messianic prophecies that so many "Proselytes of the Gate" were drawn from Judaism to Christianity in the early days of the Church. The Jews had previously taught them to expect a Messiah, without being able to point them to any one who exactly fulfilled their just expectations. When Jesus of Nazareth was preached unto them they recognized in Him the long looked for Saviour who was to save them from sin and spiritual death.

It is further stated by Eusebius that the Epistle, or as he calls it the *Gospel*, to the Hebrews, "particularly delighted those Hebrews who had received Christ," and it is worthy of passing note that the canonicity of this book was never even discussed for at least two centuries after Christ. It was accepted unhesitatingly by the Western and Eastern Churches, *including that of Palestine*, which had for its pastors a long line of native Christianized Jews. It was first questioned, not by Jewish converts, who if the premises of the writer had been incorrect would naturally have disputed or corrected them, but by certain Platonized Christians ("Greeks") to whom Christ crucified was foolishness.

There is an interesting confirmation of the truth of the foregoing argument in Stephen Grellet's account of his visit to the Karaite Jews of South Russia. These people have documents proving them to have occupied their present homes for nine centuries, and

there seems no reason to doubt their own statement that they were settled there originally soon after the destruction of Jerusalem by Titus. They have very ancient manuscripts of the Old Testament (of which they say ours is a faithful translation), and they acknowledge without hesitation that the passages we are discussing are to be regarded as Messianic. In fact, one of the fundamental articles of their faith is that they must "daily strive to make themselves worthy of Messiah, the son of David." They have been and are an isolated people, and they reject the Talmud, rabbinism and tradition, so that their expectation of a Christ is derived directly from the books of the Law and the prophets. When pressed by Stephen Grellet as to *whom*, if not *Jesus*, the prophets spoke of, their chief ruler "remained silent and pensive for a length of time, then said, 'I know not what to say.'"

The modern Rabbins have forbidden their people to expect a Messiah, and they put different meanings from the older ones to the prophecies formerly regarded as Messianic, and yet so deeply rooted is this hope in the minds of the common Jews that nothing really shakes it.

Of the nature and universal dominion of Messiah's kingdom we have not spoken. Nothing has been said of His atoning death and glorious resurrection. His Godhead has not been more than alluded to. Yet all these things are of the very essence of the prophecies. They stand or fall together. Everything that the "orthodox" churches believe of Christ is revealed as fully in the Old Testament as by Himself and His immediate successors. Their creed is no afterthought. Their teachings, and that faith which the martyrs sealed with their blood, are the necessary outcomes of the words of the Old Testament prophets, read by the light of the practically undisputed record of the Saviour's life, contained in the four Gospels. We cannot enlarge on these things. Suffice it to say, that if we realize this then are we happy men, since Jesus is to us the only begotten of the Father, full of grace and truth, who, because the Father so loved the world as to give His Son, gave Himself freely for our sins and opened for us the way into a better country, that is to say, an heavenly.

If the fulfilment of the Old Testament prophecies has been complete and glorious, what shall we say of those in the New Testament, the fulfilment of which is yet to come? If the ancient promises of God brought us reconciliation and peace, those of Christ are still greater incentives to love and serve Him. "For," as St. Augustine says, "though the benefits He has given His servants are great, yet those He hath engaged to give them

are incomparably greater. Now these are, rest from our labors, a change from bondage to liberty, from fear to security, from grief to comfort, resurrection to a life immortal after death, and after resurrection exquisite and endless joy. In a word, He hath promised to give us Himself. So unspeakably glorious are His promises." **FREDERICK SESSIONS.**

#### THE SKY-LARK ON THE HUDSON.

My note-book of the past season is enriched with the unusual incident of an English sky-lark in full song above the Esopus meadows. I was poking about a marshy place in a low field one morning in early May, when through the maze of bird-voices: laughter of robins, call of meadow-larks, song of bobolinks, ditty of sparrows, whistle of orioles, twitter of swallows, etc., with which the air was filled, my ear suddenly caught an unfamiliar strain. I paused to listen: can it be possible, I thought, that I hear a lark, or am I dreaming. The song came from the air, above a wide, low meadow many hundred yards away. Withdrawing a few paces to a more elevated position, I bent my eye and ear eagerly in that direction. Yes, that unstinted, jubilant, multitudinous song can be none other than the lark's! Any of our native songsters would have ceased while I was listening. Presently I was fortunate enough to catch sight of the bird. He had reached his climax in the sky and was hanging with quivering wings beneath a small white cloud against which his form was clearly revealed. I had seen and heard the lark in England, else I should still have been in doubt about the identity of this singer. While I was climbing a fence I was obliged to take my eye from the bird, and when I looked again the song had ceased and the lark had gone. I was soon in the meadow above which I had heard him, and the first bird I flushed was the lark.

How strange he looked to my eye (I use the masculine gender because it was a male bird, but an Irishman laboring in the field, to whom I related my discovery, spoke touchingly of the bird as "she," and I notice that the old poets do the same),—his long, sharp wings and something in his manner of flight that suggested a shore bird. I followed him about the meadow and got several snatches of song out of him, but not again the soaring, skyward flight and copious musical shower. By appearing to pass by him, I several times got within a few yards of him; as I drew near he would squat in the stubble, and then suddenly start up and, when fairly launched, sing briefly till he

alighted again fifteen or twenty rods away. I came twice the next day and twice the next, and each time found the lark in the meadow or heard his song from the air or the sky. What was especially interesting was that the lark had "singled out with affection" one of our native birds, and the one that most resembled its kind, namely the vesper-sparrow, or grass-finch. To this bird I saw him paying his addresses with the greatest assiduity. He would follow it about and hover above it, and by many gentle indirections seek to approach it. But the sparrow was shy, and evidently did not know what to make of her distinguished foreign lover. It would sometimes take refuge in a bush, when the lark, not being a percher, would alight upon the ground beneath it. This sparrow looks enough like the lark to be a near relation. Its color is precisely the same, and it has the two lateral white quills in its tail. It has the same habit of skulking in the stubble or the grass as you approach; it is exclusively a field-bird, and certain of its notes might have been copied from the lark's song. In size it is about a third smaller, and this is the most marked difference between them. . . . The bird had, most likely, escaped from a cage, or, may be, it was a survivor of a number liberated some years ago on Long Island. There is no reason why the lark should not thrive in this country as well as in Europe, and if a few hundred were liberated in any of our fields in April or May, I have little doubt they would soon become established. And what an acquisition it would be!—*John Burroughs in Scribner's Monthly.*

**IMPORTANT DECISION ON INDIAN TERRITORY LANDS.**—Judge Parker of the U. S. Court, district of Arkansas, gave a recent decision in the case of D. S. Payne, the leader of the Oklahoma invaders of the Indian Territory. Judge Parker declares, says the *Christian Advocate*, "that none of the lands in the Indian Territory are subject to white settlement, the Indians holding the proprietorship thereof absolutely and without reserve. The decision, which was a long one, embraces a review of all the laws and treaties made for and with the Indians from their first occupation of the Territory, and will be a valuable contribution to the literature on that subject."

We have not far to go in order to find the craters from which the lava streams of divorce are rolling their increasing and consuming desolation over domestic life. They are the novel and the theatre.—*Christian Intelligencer.*

## CONVERSION.

No sober man will deny the manly thoroughness of Dr. Livingstone's Christian life. Yet his spiritual experience had that great crisis which, however brought to pass, whether quietly or with conflict, is *conversion*. His biographer says: "It was about his twentieth year that the great spiritual change took place which determined the course of Livingstone's future life. But before this time he had earnest thoughts on religion. 'Great pains,' he says in his first book, 'had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of a free salvation by the atonement of our Saviour; but it was only about this time I began to feel the necessity and value of a personal application of the provisions of that atonement to my own case.' \* \* \*

"He says that about his twelfth year he began to reflect on his state as a sinner, and became anxious to realize the state of mind that flows from a reception of the truth into the heart. He was deterred, however, from embracing the free offer of mercy in the Gospel, by a sense of unworthiness to receive so great a blessing, till a supernatural change should be effected in him by the Holy Spirit. Conceiving it to be his duty to wait for this, he continued expecting a ground of hope within, rejecting meanwhile the only true hope of the sinner, the finished propitiatory work of Christ, till at length his convictions were effaced, and his feelings blunted. Still his heart was not at rest; an unappeased hunger remained, which no other pursuit could satisfy."

He read Dick's *Philosophy of a Future State*. "The book corrected his error, and showed him the truth. 'I saw the duty and inestimable privilege immediately to accept salvation by Christ. Humbly believing that through sovereign mercy and grace I have been enabled so to do, and having felt in some measure its effects on my still depraved and deceitful heart, it is my desire to show my attachment to the cause of Him who died for me by devoting my life to His service.' "

Is it not true that every Christian who has been used much by God for the salvation of souls has had a like turning point in his life, when through Christ's atonement he has become at one with His Father in heaven.

**FIRST PRINTED BIBLE.**—The earliest printed Bible known was sold recently at auction in London. It brought \$3,800. It is supposed to be also the first book ever printed from movable types. It contains

only the Old Testament, is in Latin, is a folio, and is known to have been printed at Metz about 1452 by John Gutenberg. It was found by accident in the sacristy of an old Bavarian church.—*Ex.*

A CORRESPONDENT from America thus writes of London Yearly Meeting:

Fifth mo. 28th, 1881.

The Yearly Meeting closed yesterday, and there has been a general expression as to the marked power, harmony and blessing which have rested upon all the sittings. There is a large body of educated young men and women coming into service whose hearts are consecrated to the Lord. There was no sign of departure from our principles, but on the contrary more unity, co-operation and steadfastness in the faith than I have ever witnessed in so large a body of Christians. The last sitting was particularly marked by a flow of love which filled the hearts of all present.

An interesting feature in the work of this busy week was an invitation from "the Lord Mayor and the Lady Mayoress" to about fifty representative Friends and their wives, one hundred in all, to lunch with them at the Mansion House at two p. m., Fifth-day last, *without toasts and on temperance principles*. It was a remarkable and impressive gathering, and the address delivered by the Mayor, so full of history as regards our Society in the past and the work it is now doing, was deeply interesting. I hope it will be published.

The Mayor is an earnest Christian, a Methodist, and instead of confining his entertainments to the Army and Navy, he has, ever since he has been in office, invited to the Mansion House the religious and benevolent bodies which have assembled in London. It was refreshing to hear a public man thus speak out and act in life the Gospel truths which he professes to believe. There has been a small but steady increase of membership in this Yearly Meeting for the past few years. They are a live, working body—representatives of principles; teachers and advocates of the Gospel in its simplicity and power. I am gratified to see the strong hold which English Friends have upon the public here, in all the great questions which so affect the welfare of our race and the spread of the Gospel.

**DECREASE OF SLAVERY IN CUBA.**—By the law of emancipation the slaves in Cuba all become free at the expiration of eight years from the time the law took effect. But the Captain General has lately made a decree that any "patron who fails to pay his apprentices their monthly wages within fifteen days after they become due, will lose all

right to their labor, and the apprentices themselves will obtain their immediate freedom, subject only to the government surveillance for four years." As many of the owners of estates are unable to comply, it is believed that this decree will hasten the freeing of slaves in Cuba. There has been already a decrease of the slave population of the island by one-third since 1876.—*African Repository*.

## FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 18, 1881.

NEW YORK YEARLY MEETING was held in love; the Lord's power and blessing was felt to rest upon the assembly and its deliberations. The number of admissions reported was rather less than for some years past. Earnest desires were felt by its concerned members both to carry forward the work of evangelization, and to maintain the standard of spiritual truth and of a daily life becoming disciples of Christ.

LONDON YEARLY MEETING has honestly looked into its condition; worldliness, small and declining meetings in the rural districts, lack of spiritual power and of separation unto Christ on the part of many members are found on the one hand; on the other, many younger people interested in the church; home and foreign mission work extending and receiving the Divine blessing; great harmony, love and united concern for the church at the Yearly Meeting, and an extraordinary amount of labor performed and money given for the benefit of others at home and abroad.

NEVER were the real Christians in the Society more called to fervent prayer to God for His reviving and sanctifying power among us, and for wisdom to know how to go forward. As with each Christian so with a church, it must go forward or decline, and the Lord Jesus is able to lead us on. He is asking, "Believe ye that I *am* able to do this?" May there be one answer, "Yea, Lord! What wilt Thou have *me* to do?"

THIRTY prominent ministers and college professors among the largest denominations in this country have expressed their views of the new version in the *Christian Union* of last week. Most speak with some reserve, but generally concur in its value, and regard it as a help to the knowledge of the words written by holy men as they were moved by the Holy Spirit, and that thus it will promote Christian life.

SOME persons are stumbled at the diversity among Christians, and ask Pilate's question,

What is truth? If all truth were as self-evident and as compelling assent as that one and one make two, there would be no moral quality, no exercise of free will in accepting it. But there is truth and it may be certainly known.

A TEACHABLE, obedient spirit is necessary to the very beginning of knowing God and Christ and divine truths. "If any man willeth to do His will *he shall know* of the teaching, whether it be of God." Then a persistence in this spirit is essential to further knowledge and continued certainty. "If ye abide in My word, then are ye My disciples indeed and ye shall *know* the truth." Those who thus follow Christ do have the very light of life and know the truth, being taught of God by outward revelation and inwardly by His Spirit.

It was thus that Stephen Grellet came to the certain knowledge of the truth, in perfect harmony with the teaching of all our standard writers. Of the gospel he preached, he says, "I opened to the people the state in which Adam was before the fall, then described the mournful condition of man in the fall, and the impossibility for him, by any efforts or wisdom of his own, to extricate himself from it, and to regain that state of purity and acceptance with God, and paradisaical felicity which he lost by sin; that we have all sinned, and have come short of the glory of God. Then I unfolded this great Gospel treasure—SALVATION THROUGH FAITH IN CHRIST JESUS THE LORD; what He has done for us, without us, through the blood of His cross, His meritorious death and most holy and acceptable offering of Himself for our sins, whereby we are reconciled to God; and what, through His eternal Spirit and Divine Grace, He does for us, within us; that through the obedience of faith, we may be renewed again through Him, both obtain remission of sin, and witness a newness of life, and finally an entrance into His glorious kingdom of everlasting blessedness, where Satan, the grand deceiver, the old adversary, has no more place, and the purified spirits can never fall."

ALLEN AND MARTHA JAY expect to return to the limits of Indiana Yearly Meeting, Allen Jay to be Superintendent at Earlham College the coming year.

IN order to insure uniformity in the statistical reports in Indiana Yearly Meeting, we call attention to the following note in minutes of 1879: "It is the desire of the Yearly Meeting that Monthly and Quarterly Meetings report those who remove by certificate within the Yearly

Meeting's limits, and those who remove to and from other Yearly Meetings, separately."

Also 1880. "In the reports next year the isolated members are to be included in the total number of members, but not in the families and parts of families."

1931: A GLANCE AT THE TWENTIETH CENTURY. By Henry Hartshorne. E. Claxton & Co., 930 Market street, Philadelphia.

"Probabilities" as to the future of the weather are drawn from facts observed and collected with great care, and ninety per cent. of them prove to be correct. This tiny volume is simply an attempt to give the probabilities on many matters—in politics, arts, science, philosophy and religion, as drawn from extensive learning and careful observation.

That ninety per cent. of these will prove to be correct in the future, may be questioned, but the marking of what are the present tendencies in affairs by so sagacious a mind as the writer's gives a value to the "Diary."

#### DIED.

CHESTON.—At his residence, in Baltimore, Md., Third mo. 10th, 1881, Galloway Cheston, in the 75th year of his age. The religious associations of his early life were those of the Episcopal church until his marriage in 1829. From this time he united with his wife, the late well-known and beloved Margaret Cheston, in a regular attendance of Friends' meeting, and was, avowedly, in close sympathy with the doctrines and practices of our Society, though he never identified himself with us in membership. His house was ever open to receive the Lord's servants, and not a few of our ministers have found rest and refreshment beneath his roof.

In commercial life he was blessed with unusual success. Probably no merchant of Baltimore ever received greater evidence of the confidence of the community; certainly no one has left a more unblemished moral record. He possessed to a remarkable degree reliability of character. An almost severe truthfulness was pervasive of all that he was and of all that he did; united to this was a sagacity of intellect and a combined force and refinement of nature that eminently fitted him for the varied positions of honor and trust he so ably filled during his long and active life.

Unusually retiring and reticent in disposition, he spoke only with effort upon points of personal experience, but the circle of his intimate friends knew that the beautiful uprightness and purity of his life had their deepest source in a reverent fear of offending God and a practical trust in the gracious supervision of his Heavenly Father. He was in the daily habit of reading the Holy Scriptures, both in private and in his family, and through life accepted their blessed teaching of salvation through the atonement of our Saviour alone. He had also expressed that "through great mercy" he was "not without a comfortable hope." But during the last few months preceding his death there was a marked development of *appropriating* faith and a rapid ripening of soul for the approaching change. He acknowledged the subduing effect of physical suffering, and expressed entire submission to the Divine will in reference to his lot, saying he would not dare alter it if he could, and that he preferred to go in the Lord's time.

Perhaps no exercises of the soul more certainly prove the presence and operation of the Spirit of God

than a painfully humbling view of our own demerit and a corresponding view of the atoning merit of Christ. Most clearly did our dear friend see his own righteousness to be but "as filthy rags." Those who have marked his walk of singular integrity and known his deeds of private benevolence will be instructed by his contrite confession: "There is not an act of my life to which I can look back with satisfaction." Possibly the same feeling was more perfectly expressed in the following remark to a Christian friend who called to see him: "I have been wishing to tell you that I am *depending upon nothing* in my life; 'Just as I am, without one plea but that Thy blood was shed for me.'"

As the closing days were being numbered, the faith that had trembled under a sense of his own unworthiness, and feared it might be presumption to claim the free gift, grew clearer and stronger until, at last, with a countenance radiant with gratitude he testified to the assuring language he had seemed to hear: "I have drawn thee into My fold." The morning of the ninth he said he had been occupied during the night with the words, "Rest in Jesus." A friend remarked, "That is the only resting place," to which he replied with impressive emphasis, "*There is no other.*" Shortly before he passed away he requested that a hymn might be sung, signifying his preference for that commencing,

"Saviour, more than life to me,  
I am clinging close to Thee."

After which his physician expressed the hope that an abundant entrance would be ministered to him into the everlasting kingdom, to which he responded in his last earthly testimony, "My trust is in Jesus *alone.*"

HATHAWAY.—At West Branch, Iowa, on the 10th of Fourth mo., 1881, Esther W. Hathaway, in the 53d year of her age; a member of Springdale Monthly Meeting. Being converted in early life and brought up under the loving care of Christian parents, she was permitted in a large measure to enjoy the peace of God, "Being justified by faith." Through a life of conflict and trial she frequently bore her testimony to the goodness and mercy of God in His watchful care over her and her children (she for many years being a widow). Fervent in prayer and earnest in exhortation, she was often heard to express the longing of her soul for more of the love of God, a satisfying portion, a soul-rest in Christ, which she was enabled in the last years of her life to grasp as a free gift from God through our Lord Jesus Christ, being more fully taught in the way of life and salvation under the labor of some of the Lord's devoted servants. So she was enabled to say, "Through whom I also have access by faith into this grace wherein I stand, and rejoice in hope of the glory of God," to whose glory she could testify, yet in the meekness and gentleness of Christ, to the baptism of the Holy Ghost as a heart-felt experience received through yielding all to Christ, and faith in Him. As a mother she was untiring in her love and devotion. A diligent worker in the temperance cause, seeking opportunities to help the poor and needy, and always ready when health would permit to leave home and follow her Lord's leading to the couches of the sick and suffering. The words are peculiarly appropriate to her, "She hath done what she could."

Christian Worker please copy.

DARDEN.—On the 1st of Fifth mo., 1881, Martha Jane Darden, wife of Robert Darden, and daughter of Jephthah and Julia White, deceased, aged 39 years. She was a member of Piney Woods Monthly Meeting, North Carolina. Her husband and five children, with a large circle of friends, mourn her departure; yet she left the comforting assurance that their loss has been her eternal gain.

GIFFORD.—At Friends' School, Providence, R. I., on the 31st of Third mo., 1881, S. Elma Gifford, wife of Seth K. Gifford, aged 26 years. She died trusting in that Saviour, who from childhood had been her confidence and strength. Her Christian character was true and noble, springing from a pure heart. Full of generous sympathy and kind regard for others, her daily life bore witness for her Master, endearing her to her many friends and leaving the assurance that their loss is her eternal gain.

THE Meeting for worship at Beach Haven, New Jersey, will open on First-day, the 3d of Seventh mo.

### LONDON YEARLY MEETING.

During the present century the headquarters of the Society of Friends has been at Devonshire House, just beyond the Bishop's Gate of the wall which formerly surrounded the city of London, for the premiership of London Yearly Meeting is everywhere recognized throughout the Society, primarily, because of its parental relation to all the others, and, in part resulting from this, on account of its higher position of dignity and influence. On this site of the former house of the great Cavendish family—the Dukes of Devonshire—the Yearly Meeting found a home after having been driven now by fire and then by persecution from the original place of meeting, at the Bull and Mouth, (where the visitor now finds a railroad freight depot,) and by the encroachments of commerce from the site of the White Hart Inn, in Gracechurch Street, where George Fox died. From the latter spot, 4000 Friends followed George Fox's remains to Bunhill Fields burial grounds, where they lie in the neighborhood of those of John Bunyan and of the mother of the Wesleys.

From the lease of rooms in the Devonshire House in 1671, the Society has enlarged its occupation of the premises until it now owns the ground upon which stand three meeting houses, commodious offices, the Friends' Institute, with its library and reading rooms always at the service of members, and a large hotel with stores below, whose rental produces a handsome income.

The sessions of the annual gathering closed to-day. To the Friends from three American Yearly Meetings who have attended them they have been occasions of great interest. Perhaps there was some disappointment that the attendance, representing a membership of about 15,000, was not larger, but it was very apparent that those who did attend took a deep and lively interest in the Society's affairs. There seemed to be scarcely any who did not give close attention to the progress of business, and, with great independence of thought and action, old and young were constantly ready to give their hands to the work.

Many subjects of unusual interest claimed the attention of the meeting. The consideration of the state of society, always a prominent feature here, was introduced by the reading of the report from Durham Quarterly Meeting, which in describing their own condition undoubtedly represented very accurately the condition of the Society throughout the Yearly Meeting, and perhaps in some respects throughout the world. The deliberation was very weighty and of great

interest, dealing with such important subjects as various shades of error in doctrine, the increase of the spirit of worldliness, the duties of Christian citizenship, and the prosecution of the evangelistic work, in which a very deep interest is felt. Comprehensive addresses were delivered by Joseph John Dymond, Fielden Thorp, J. B. Braithwaite, Isaac Brown and others, and quite extended remarks were made by many other Friends. The discussion was of an exceptionally able character, and it is hoped that a full detailed report of it may be published for the benefit it must carry to Friends wherever read.

In this connection it may be remarked that the practice of elaborating a subject in a somewhat formal way is much more prevalent here than in an American Yearly Meeting. Without the ability which is here devoted to the service of the church, together with the culture the benefits of which so many have enjoyed, this would be far from advantageous, but with the absence of all attempt at display or of self assertion, with a tender regard for the feelings of others, and with an evident desire for ascertaining what may be the truth for its own sake, this method of considering a subject is full of interest and of becoming dignity.

Of scarcely less importance was the discussion upon what can be done in and for the small meetings with decreasing membership, which are unfortunately numerous in the rural districts. Many meeting houses are already closed. In England our Society seems to flourish in the great centres of population while it declines in country neighborhoods. Just the opposite state of things is found in America. Why this is so may be an interesting subject for further enquiry. The subject was introduced by the report from Kent Quarterly Meeting, whose membership is reduced to 120. Very practical remarks were made by Henry Stanley Newman, Jonathan Grubb, J. G. Richardson of Ireland and others. The remedy was declared to be in the living presentation of the gospel, and the faithful exercise of our spiritual gifts even though they may be very small. The results accomplished at Bessbrook in Ireland strikingly illustrate this.

Much interest was felt in proposed changes in the conduct of business with a view to lessen the time and labor of the annual gathering. A number of changes will be tried another year. The committee's report upon this subject introduced the question of the position and authority of the Women's Yearly Meeting. It is proposed to grant them slightly increased privileges in matters particularly affecting themselves. The position of their meeting seems quite anomalous.

The meeting was keenly alive to the work of its missions in Madagascar, in India and in Syria, and close attention was given to the condition of its members in Australasia, and upon the continent of Europe. The attendance upon the missionary meeting was very large, and it is evident that there is no intention of allowing this important work to flag. There is great encouragement in what has already been accomplished.

A rapidly increasing interest in the cause of temperance is strikingly apparent, and the meeting to promote it was largely attended.

The annual meetings of the Peace Society and of the Aborigines' Protection Society were occa-

sions of great interest. The latter, held in the women's meeting house, was presided over by the venerable Earl of Shaftesbury, honored throughout the world for his broad Christian philanthropy, and both were addressed by several Friends who are members of Parliament.

The respect in which Friends are held in this country, and their influence in public affairs, are illustrated by the large number who have seats in the House of Commons with a strong representation in the Cabinet.

The business of the meeting was concluded this morning with the reading of the epistles to be forwarded to other Yearly Meetings, and with the consideration of the General Epistle. An impressive feeling rested upon the meeting. There was a general expression of tender and loving regret that Philadelphia was not included in this fraternal correspondence. The subject was considered in great gentleness and humility, and the hope was freely expressed that by another year the way might be open for sending a loving greeting to that meeting, whose members are held in such high esteem.

A thoughtful observance of the proceedings of this annual gathering gives great encouragement. The fervent religious spirit manifested, the thorough devotion to Quakerism apparent, the earnest interest in the work of the church displayed, and the number of young and middle-aged men of exceptional ability whose talents are consecrated to the Master's service, who participate in the business, give promise for a future of usefulness for our Society here and throughout the world, that ought to cheer and brighten with hope all who love her prosperity.

JAMES WOOD.

London, Fifth month 27th, 1881.

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON I. Seventh month 3rd, 1881.

ISRAEL IN EGYPT. Exodus i. 1-14.

GOLDEN TEXT.—"And they made their lives bitter with hard bondage."—Exod. i. 14.

### LESSONS IN THE PENTATEUCH.

The Book of Exodus was originally looked upon by the Jews of Palestine as merely a part of the Pentateuch, or five books of Moses, and was called by the first words of its first line. The Jews of Alexandria, however, in their translation of it into Greek called it Exodus, "the going forth." It is closely connected with Genesis, and takes up and carries forward the narrative of that book. It relates first the events attending the close of the stay of the Israelites in Egypt, their deliverance and departure out of it; and, second, the giving of the law, the building of the tabernacle, and the organizing of the people into a separate nation under the government and worship of Jehovah.

It covers a period, according to the common chronology, of two hundred and fifteen years from the going down of Jacob and his sons into Egypt to the completion of the tabernacle in the wilderness. It displays a thorough knowledge of the institutions and customs of ancient Egypt, and also of the geography of the way by which the Israelites passed to Sinai.

### THE LESSON.

Verse 1. *Now these are the names of the children of Israel. Now,* is literally *and*, and indicates the connection of this book with the preceding story of Genesis. *Which came into Egypt.* Egypt means *black*, from its dark soil; it is properly the land which can be watered by the Nile, and included about 9,582 square geographical miles, about equal to Rhode Island and Connecticut together. It is a long, green, narrow valley, through which the Nile flows, bordered by brown rocky deserts strewn with sand. This valley at its northern end, near the Mediterranean, spreads out into a vast level plain. The general look of the country now must be much the same as when Moses lived.

*Every man and his household came with Jacob.* Each of Jacob's sons had not only his family, but, almost certainly, many servants or dependents, as herdmen, &c. Abraham had three hundred and eighteen trained servants born in his house.

2, 3, 4. *Reuben, Simeon, Levi, and Judah, Issachar, Zebulon, and Benjamin, Dan, and Naphtali, Gad, and Asher.* Israelite names generally had some distinct meaning. Thus Reuben,—"*Behold a son.*" He was the eldest son, but was displaced, and Judah became the chief. Simeon,—"*A hearing with acceptance.*" Levi,—"*Associated.*" The Levites were the helpers or servants to the priests in the service of the temple. Judah,—"*Praised.*" From him came David and the line of kings at Jerusalem. Issachar,—"*Reward.*" Zebulon,—"*Habitation.*" Benjamin,—"*The son of my right hand;*" the youngest son of Jacob and Rachel. Dan,—"*Judgment.*" Naphtali,—"*My wrestling.*" Gad,—"*A brook.*" Asher,—"*Happiness.*"

5. *And all the souls that came out of the loins of Jacob were seventy souls.* This counts all Jacob's immediate family which went down to Egypt, and includes Joseph and his two sons, and Jacob himself. *For Joseph was in Egypt already.* He had gone thither about twenty-three years before as a slave.

6. *And Joseph died, and all that generation.* Joseph lived to be one hundred and ten years old, and was eighty years a ruler in Egypt. His brothers, except Benjamin, were only about seven years apart in age, and may have died near each other. "*All that generation,*" would include even the little children who came down to Egypt, and would carry the nation over one-half of the stay in Egypt.

7. *And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.* Egypt was a fruitful land, and Goshen the most fertile part of it. Here the Israelites with their large colony of dependents, peaceful and prosperous, rapidly grew into a nation of 600,000 men. As Joshua (see I. Chron. vii. 23-27), was the twelfth in descent from Joseph, it is apparent that the people multiplied through a dozen generations before the Exodus.

8. *Now there arose up a new king.* Commentators understand that this king "did not succeed his predecessor in natural order of descent and inheritance," but "took his place by usurpation or conquest." They differ as to whether this king was Rameses II. or Amosis. The latter was first king of a small district in the

south of Egypt, but finally conquered the whole land, coming at last into contact with the Israelites in the northeast, as a people whose history was strange to him.

9. *And he said unto his people, Behold the people of the children of Israel are more and mightier than we.* If it was Amosis, he would rightly call the Egyptians "his people," as he was a descendant of the old Egyptian kings. The Israelites were perhaps more numerous than the other inhabitants of their district, hardly more so than all the Egyptians. Mightier, may imply that they were a vigorous and hardy race, not wanting intellectual power.

10. *Come on and let us deal wisely with them.* This wisdom was "from below," "earthly, sensual, devilish," but it is the sort of policy too often adopted by nations towards those they fear and dislike.

*Let them multiply, and it come to pass that when there falleth out any war, they join also unto our enemies, and fight against us.* The king had cause to fear wars with the tribes on the northeast of Egypt towards Palestine and Syria. These people and the Egyptians had many contests about this period.

*And so get them up out of the land.* The king wished to have the tribute and strength to the nation which so good a race as the Israelites would afford; and though he forgot the benefits of Joseph, he seems to have known that they were a people who had come in to sojourn, and were looking towards a return to their own land of promise.

11. *Therefore they did set over them taskmasters to afflict them with their burdens.* The king set over them officers who should employ selected detachments of them in forced labors. The taskmasters were called "chiefs of tributes." "They were men of rank, superintendents of public works, such as are often represented on Egyptian monuments, and carefully distinguished from subordinate overseers."—*Speaker's Commentary.*

*And they built for Pharaoh treasure cities, Pithom and Ra-amses.* Amosis rebuilt many temples, public edifices and cities, which had been destroyed by invaders of Egypt. "Treasure cities" were depots of provisions and arms. Pithom and Ra-amses were cities in Goshen, and their names are on Egyptian records. "The very name of the Hebrews is officially recorded by their persecutors as the builders of the city of Raan-ses. In a papyrus preserved in the museum of Leyden, the scribe *Kautsir* reports to his superior, the scribe *Bakenphtha*, that in compliance with his instructions he has 'distributed the rations among the soldiers, and likewise among the Hebrews (*Aberiou, or Apuru*), who carry the stones to the great city of King *Rameses Miamun*, the Lover of Truth, and who are under the orders of the captain of the police soldiers, *ameneman*. I distribute the food among them monthly, according to the excellent instructions which my lord has given me!' There are also other documents referring to the people and their serfdom."—*Philip Smith.*

12. *But the more they afflicted them, the more they multiplied and grew.* Usually such hardships check the increase of a people and break their spirits. This the king expected, but was disappointed.

*And they were grieved because of the children of Israel.* The Egyptians were alarmed and chagrined at their steady increase.

13. *And the Egyptians made the children of Israel to serve with rigor.* Selfish plans are short-sighted, and often harsh and cruel. God frustrated those of the Egyptians, caring for the Israelites in their sufferings.

14. *And they made their lives bitter with hard bondage.* Life is sweet; but here life was become a bitter thing because of the hardships of the lot of the Israelites.

*In mortar, and in brick, and in all manner of service in the field.* Immense numbers of bricks were used in the buildings of Egypt. On a small temple at Thebes was found a picture of the whole process of brick-making. The men employed are captives, there are taskmasters over them, and overseers who urge the workers forward with lashes.

Service in the field, would mean farm labor of various kinds, and work on canals, raising water for irrigation, &c. Even lately the Khedive of Egypt has had mills and other works carried on by the forced labor of the poor people of the land.

#### SUGGESTIONS.

1st. God had promised (Gen. xvi. 3), that He would make of Jacob a great nation in Egypt. This was fulfilled by placing his descendants in Goshen, a very fertile land, where they increased rapidly.

2nd. All the first generation died. But God is forever, and He still watched over the Israelites when Joseph and his brethren were gone. So God now watches over His church and people.

3rd. The new king feared and loathed the people of Israel, although they were peaceful and industrious, and desired means to oppress them. Such is ever the fruit of the spirit of caste. Christ teaches that all men are own brothers, as all are to call one God, "Our Father."

4th. The king's plan to prevent the Israelites' growing did no good. God's purposes of favor are stronger than man's opposition.

5th. God had foretold the bondage of the Israelites. It made them more hardy, obedient and ready to return to Palestine. Suffering is often blessed to individuals and churches.

6th. Some under sufferings turned idolaters, (see Ezek. xx. 8), some were true to God. Which chose the best way? Shall we be faithful to Christ through trial, or deny Him?

7th. The Israelites grew the faster, the harder was their treatment. Faithfulness, patience and love will win the day at last.

#### NEW YORK YEARLY MEETING.

(Concluded from page 696.)

*Seventh-day, Fifth month 28th.*—John Henry Douglas, Dr. E. C. Young and Elizabeth L. Comstock arrived and attended this session. John H. Douglas had just returned from the funeral of his mother in Ohio, and spoke of what he owed to her nurture and prayers. The minutes of the Representative Meeting were read and approved, and then adjourned.

*Afternoon.*—The report from the Bible School and Missionary Board was read. It gave a detailed view of the Bible Schools of the Yearly

Meeting, and the work among the Freedmen and Indians. In the Yearly Meeting there are 104 Bible Schools, scholars 2524. Extended remarks were made on the education and just treatment of the Indians. E. L. Comstock spoke on the history and progress of the work among the Refugees in Kansas. She credited New York with furnishing \$8000 for their relief. She gave animated accounts of the suffering the colored people had undergone, and a committee was appointed to solicit aid for them.

*Evening.*—A missionary meeting was held. After reading of a portion of Scripture, Samuel A. Purdie spoke on Mexico, its extent one-third the size of the United States, and of his experience among its people. Much superstition prevails and need of practical Christian teaching. The little paper published by the Mission at Matamoras is working its way and producing a silent influence for good throughout much of Mexico, and even to South America, by exchange with other papers. Their books are used in many schools. Their little hymn book is in use, read by many, and its hymns have won hearts to love the Saviour. There are 14 Protestant churches in Mexico, with a membership of 14,000. The Friend's meeting numbers 109 members, and is attended by many others. Cordial Christian love prevails among them.

Joseph Arbela from Syria attempted to describe the condition of his country before the "missionary come." How he had taught "all missionary Arabic language" and how the Lord blessed Theophilus Waldmeier's work on Mt. Lebanon. His son told how churches had been gathered at Damascus, Beirut and Mt. Lebanon, &c.; and of the ignorance of the common people. He believed the Lord was bringing back the light of the gospel to that land from whence the Bible came.

*First-day morning.*—The meeting-house was well filled. Under a very solemn covering, C. E. Talbott offered prayer; B. S. Coppock spoke on Matt. xxviii. 19. He was followed by Dr. E. C. Young from 2 Pet. i. 4.

The afternoon and evening meetings were well attended, and John H. Douglas and Luke Woodard spoke.

*Second-day morning, Fifth month 31st.* Good reports were received from all the seven meetings in the city where Friends had been courteously received. Meeting of Ministers and Elders at 8 A. M. Oneness and fellowship characterized the occasion. Reading the Queries and Answers brought up the subject of the proper searching of the Scriptures, and the spirit of sincerity in which it should be done. Its truths were gradually unfolded to the understanding by increasing light even on familiar texts, to prayerful inquirers after truth. The report of the Committee on General Meetings gave a detailed account of their labors: 38 series of meetings had been held from one to four weeks each. Labors of ministers from other Yearly Meetings had been blessed; 294 had professed conversion; 127 had been admitted members. Report accepted and nominating committee appointed.

*Afternoon.*—Met in separate session. An unusual solemnity attended the season of waiting on the Lord. Entered on consideration of the state of the Society, by reading the Queries.

Friends were exhorted to faithfulness in maintaining allegiance to God; living loose from the world; and making everything bend to seeking first His kingdom.

Smallness of many mid-week meetings was referred to, and those attending were encouraged to pray for hearts filled with power and life so as to make the meetings attractive to others. All to imitate David, who would not offer of that which cost him nothing.

*Evening.*—A meeting on Education. Addressed by P. Malleson and Anna Stephens, of Oakland School; and also by Thomas and Mary S. Kimber, who referred to the good effects of school education, when accompanied by devotion to Christ, and polished by contact with the Divine mind. John H. Douglas spoke of the polished education which fitted for the service of the world, and the "high" education fitting for the better service of Christ and the honor of God. The one tended to foster pride and alienation from God, and a more entire rejection of His grace and word; the other to expand the mind, and ennoble the faculties for fulfilling life's duties to God and man.

*Third day, Sixth mo. 1st.*—Ministers and Elders' meeting. Answers showed Friends increasingly interested in, and faithfully engaged in the various duties included in the Queries.

Yearly Meeting at 10 A. M. The Book and Tract Committee reported; also on Peace. "Dymond on War" had been handed to some prominent persons, who received it cordially.

Rufus P. King referred to the horrors of war as he saw them during his service of almost three years in the army. These resulted in his conviction that as a Christian he could not fight.

Perrin Reynolds said that through all the dangers and hardships of the war in the South, no Friend who remained true to his principles lost his life or was compelled to beg his bread.

A Committee on General Meetings was appointed.

*Afternoon.*—Committees on Education and Educational Fund reported.

*Fourth-day Morning.*—Ministers and Elders' meeting. There are 77 ministers and 215 Elders in the Yearly Meeting. C. E. Talbott, after nine years' absence, missed familiar faces, and urged love and prayer one for another.

Meeting for worship at 10.30. A solemn covering during silent adoration was followed by several prayers. Preaching by William Johnson, E. C. Young, and others. Luke Woodard addressed the meeting in some valedictory words from "Put ye on the whole armor of God," adopting as largely expressive of his feelings, Acts xx. 22-32.

*Afternoon.*—In a case of appeal the Yearly Meeting sustained the judgment of a Quarterly Meeting. It was agreed to hold the next Yearly Meeting at Glen's Falls.

*Fifth-day Morning.*—An Epistle just received from Brumana, Mount Lebanon, was read.

At request of Elizabeth L. Comstock, two Friends were named to accompany her in laying the needs of the Refugees in Kansas before the President.

Perrin Reynolds was glad that his State, North Carolina, furnished no refugees to Kansas, as colored people there were provided for and contented.

The remaining Queries and Answers were read. The answers on love and unity were regarded as unusually cheering; though there were admissions to the contrary in some meetings.

The report of the Temperance Committee was read, showing much definite and faithful work in nearly all parts of the Yearly Meeting limits, closing with a recommendation to petition the Legislature for a Prohibitory law.

Committee on Finance recommended raising \$3,500 for the year; \$500 to be for the Committee on General Meetings. A subscription of about \$400 was added to the latter sum.

Essays of Epistles to other Yearly Meetings were read and adopted. And "under a sense of the goodness and blessing of God," the Meeting adjourned.

## CORRESPONDENCE.

**ALBION MONTHLY MEETING** of Friends, Iowa, was held at Prairieville on Seventh-day, Sixth mo. 4th, 1881.

Elwood C. Siler of Indiana, was acceptably in attendance, and was enabled to speak much to the condition of the meeting.

Josiah Dillon was granted a minute to visit all the Quarterly Meetings in Iowa Yearly Meeting.

Bangor Quarterly Meeting's First-day School Conference will be held at Albion, beginning at 7 p. m. on Sixth-day, the 24th inst. All First-day school-workers within reach are cordially invited to attend.

Thy friend,

ENOCH LEWIS.

Albion, Iowa, Sixth mo. 6th, 1881.

On Fourth-day, 11th inst., I left my home in company with Rufus P. King, for the purpose of visiting in the love of the Gospel the meeting and families of Dover Monthly Meeting, which is situated nine miles north of New Garden in Guilford county. It was established about the year 1792, and was without a recorded minister for many years. A few years ago our dear friend Lewis Starbuck was called to the ministry and recorded. He was much loved and valued by the Friends of his meeting, but after a few years of loving, faithful service, was suddenly called from works to rewards.

Job Scott was the first Friend that preached in Dover Meeting-house. The old building still stands, but is dilapidated, and is not used as a place of worship, a new meeting-house having been erected here a few years ago, which is used by the meeting, but is unfinished and very uncomfortable in cold weather. The country around this place is beautiful, healthy and

well timbered. The people are warm-hearted and kind. A feeling of unity and charity exists between the different branches of the Christian Church, and the cause of temperance is warmly advocated, and is constantly gaining ground, as in other parts of this State.

With two exceptions we visited all the families and parts of families belonging to this meeting, and in this service were permitted to enjoy precious seasons of Divine favor and blessing. We found some very aged Friends, among whom was Sarah Jessup in her ninety-sixth year, who is in good health, walks without a staff, and says she is ready and waiting to depart and be with Jesus whenever the summons comes.

This dear Friend in her youth belonged to a religious society who called themselves Nicholites, and were very much like Friends in their belief and manner of worship, and were finally, in a body, united with Friends. Their founder, John Nichol, came from Rhode Island.

We attended meeting on Fifth-day, which was very small, but a season of refreshing from the presence of the Lord. On First-day a much larger number were in attendance, both of Friends and others, and we were permitted to feel the overshadowing wing of ancient goodness. Our dear brother, Rufus P. King, was favored to preach the unsearchable riches of Christ to the comforting of many souls. Short living testimonies were given, a hymn sung and vocal prayer offered, when the meeting closed, and we came away feeling it had been good for us to be there. Here is an open field for labor, and visiting Friends from other meetings or from a distance are encouraged to visit this meeting.

ABIGAIL P. BLAIR.

High Point, N. C., Fifth mo. 21st, 1881.

CHICAGO, Sixth mo. 4th, 1881.

We were greatly interested a few evenings ago in listening to Frances E. Willard. The large audience room of the Trinity M. E. meeting-house was filled with interested hearers, among whom were many of our prominent citizens. She had been advertised to lecture on her recent trip through the Southern States, which was taken in the interest of her life-work—Gospel temperance.

At Baltimore she received a letter from some one further South who had heard of her coming, advising her not to come,—giving three reasons why she would not be well received as a lecturer: 1st. She was a woman. 2nd. She was a temperance woman. 3rd. She was a Northern temperance woman. At Baltimore she met with many kind friends who very soon made her

feel perfectly at home among them. They urged her to go South.

She spoke of her reception at Richmond, Va., also as being very cordial and kind. John B. Crenshaw and others of the citizens were very attentive—making her visit enjoyable and pleasant every way. She found it so all along the line of her travel through Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Texas, Arkansas, Missouri, Tennessee, Indian Territory, etc. She believes temperance is and will be a strong band of union between the North and the South—against one great and terrible enemy, which knows no South, no North, no nationality, color or condition of life. Her remarks all through her address were very touching and beautiful.

Her Christian powers and life are devoted to her Lord and Master's service, and specially called as she believes she is to this feature of Gospel work, she has become strong in His service. JOSEPH JONES.

#### SCIENTIFIC NOTES.

*Electrical Insects.*—It is not generally known that there are insects which possess the peculiar electrical properties of the *Raia Torpedo* and *Gymnotus Electricus*. Kirby and Spence, in their Entomology, describe the *Reduvius Serratus*, commonly known in the West Indies by the name of the *wheel bug*, as an insect which can communicate an electric shock to the person whose flesh it touches. The late Major-General Davis of the Royal Artillery, well-known as a most accurate observer of nature, and an indefatigable collector of her treasures, as well as a most admirable painter of them, once informed me, that, when abroad, having taken up this animal and placed it upon his hand, it gave him a considerable shock, with its legs, as if from an electric jar, which he felt as high as his shoulder, and dropping the creature, he observed six marks upon his hand where the six feet had stood. Two similar instances of effects upon the human system resembling electric shocks, produced by insects, have been communicated to the Entomological Society by Mr. Yarrell; one mentioned in a letter from Lady de Grey, of Groby, in which the shock was caused by a beetle, one of the common *Elateridæ*, and extended from the hand to the elbow on suddenly touching the insect; the other caused by a large hairy lepidopterous caterpillar, picked up in South America by Capt. Blakeney, R. N., who felt on touching it a sensation extending up his arm, similar to an electric shock, of such force that he lost the use of his arm for a time, and his life was even considered in danger by his medical attendant.—*Science*.

*Mexico*, with which we are having constantly increasing intercourse as a nation, has established signal stations for the uniform record of observations on the temperature, atmospheric pressure, rain-fall, vegetation, etc. It is now stated also that the U. S. Signal Service will have the benefit of these observations, and thus have valuable data for determining with greater accuracy our own weather probabilities.

*The Quissonde Ant.*—Major Serpa Pinto, the Portuguese African traveller, when in the Ganguellas' country met with a colony of ferocious ants, stirred up by cutting down wood for his encampment. He says: "I saw a sudden commotion among my blacks, who then took to their heels in every direction. On the very place which I had selected for my camp, appeared issuing from the earth millions of that terrible ant, called by the Bihenos, *Quissonde*, one of the most redoubtable of the *wild beasts* of the African continent. The natives say it will attack and kill an elephant, by swarming into his trunk and ears. It is an enemy which, from its countless numbers, it is quite vain to attack, and the only safety is to be found in flight. The length of the *Quissonde* is about the eighth of an inch; its color is a light chestnut, which glistens in the sun. The mandibles of this fierce hymenopter are of great strength, and utterly disproportioned to the size of the trunk. It bites severely, and little streams of blood issue from the wounds it makes. The chiefs of these terrible warriors lead their compact phalanxes to great distances, and attack any animal they find upon the way. Occasionally upon my road I have seen hundreds of them, apparently crushed beneath the foot, rise and continue their march, at first rather slowly, but after a time with their customary speed, so great is their vitality."

#### TREASURE.

God makes His diamonds of dew,  
That we in them may see,  
By sudden glimpses, swift and true,  
His wealth of mystery.

God makes His crystals of the snow,  
And strews them everywhere,  
That we, by common sight, may know  
What treasure He can spare.

God paints His sky with rain and sun,  
To tell us, as we wait,  
How light and glory gladly run,  
To crown the brow of Fate.

The sky with blue, the earth with green,  
The stars with wonder shine;  
And thou, O man, dost walk between,  
Until all these are thine!—*Selected*.

**WANTED**, by a Friends' family, a Furnished House, centrally located in this city. Address C., Office of *Friends' Review*.

**VENTNOR COTTAGES, SEA GIRT, N. J.**, reopened for the season, Fifth month 17th, 1881. They combine a near ocean front, with abundance of shade. Under the management of Friends. Chambers comfortable and airy, table well supplied, beach and bathing unrivalled. Charges moderate. Address

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### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 14th inst.

**GREAT BRITAIN.**—Sir Edward Thornton, at present and for several years past British Minister at Washington, has been appointed Ambassador to St. Petersburg, succeeding Lord Dufferin. It is said that Lionel Sackville West, now Minister to Madrid, will take his place at Washington.

The Board of Trade returns for last month show an increase of £2,568,828 in the value of imports as compared with the same period last year, and an increase in exports of £1,809,772.

A motion in the House of Commons that no commercial treaty with France will be satisfactory which will not reduce the duties, was carried by a vote of 77 to 49. In reply to a question, Sir C. W. Dilke, Under Foreign Secretary, said that as the provisions of the treaty of Washington, under which United States fishermen have the privilege of fishing in British Colonial waters, will not expire before 1885, the Government is not in a position at present to consider the expediency of terminating the treaty as far as it relates to the fishery question. Considerable progress was made on the Land bill in Committee on the 13th and 14th. A number of important amendments were defeated. Leave was given to an Irish member to introduce a bill to suspend evictions in Ireland for a limited period on payment of six months' rent.

The centennial anniversary of the birth of George Stephenson, the distinguished engineer and constructor of locomotive engines, was celebrated on the 9th in various places, the principal observance being at Newcastle-on-Tyne. There was a procession of locomotives at Stephenson's birth-place near that city, nearly every railroad company in the United Kingdom being represented by its most powerful engine. The occasion was also celebrated among railway employees in various parts of the Continent.

An attempt was made on the night of the 9th to blow up the Town Hall in Liverpool, but resulted only in breaking some windows; the two men engaged being disturbed and captured.

Joseph Chamberlain, President of the Board of Trade, in a speech at Birmingham, said that the causes of the disorder in Ireland are evidently more deep-seated than was supposed, and are to be found not in the action of this or any previous Government, but in the condition of the people. Force is no remedy, but a certain amount of force is needful to uphold the law. He said that he believed the Land bill to be the maximum which any English Parliament will pass. C. S. Parnell and his followers have not concealed that their chief object is not the removal of Ireland's grievances, but its separation from England.

The steamer *Faraday* has landed near Penzance, Cornwall, the shore end of the new Atlantic cable.

**IRELAND.**—Notices have been posted at Skibbereen, "proclaiming" that place and the surrounding districts,

and forbidding all assemblages. The local Land League has passed resolutions condemning the riots. The Bishop of Ross says that the disturbances have been much exaggerated by the press, and that it would be unfair to charge the Land League as responsible for them. With a continuance of evictions, there can be no peace in any part of the district. At Millstreet, a small town in County Cork, 15,000 people, it is said, collected on the 12th, but made no attempt to hold a meeting, merely forming a procession and marching through the streets. The only speaking was by a priest, who advised the people to quit the town quietly. A large force of police and military was drafted for service in the place. Serious riots occurred at Cork on the 9th, originating in a drunken disturbance at the races, and a subsequent attempt to rescue those who had been arrested therefor.

W. E. Forster has returned to London, and in the House of Commons, on the 13th, said in answer to a question, that the Irish landlords were not endeavoring to force the Government to support them in the exercise of injustice. A large proportion of the tenants against whom evictions had been enforced were able, but unwilling to pay rent.

**FRANCE.**—The Senate, on the 9th, by a vote of 143 to 114, refused to pass to a discussion of the clauses of the *Scrutin de liste* bill.

The Chamber of Deputies unanimously voted the grant of 14,000,000 francs for the Tunisian expedition. During a debate on a resolution in favor of reducing the term of military service, the Minister of War, having alluded to the military system of Germany, added, "Nothing threatens the preservation of peace. Great cordiality reigns over our relations with our powerful neighbor."

**GERMANY.**—The Reichstag has rejected, by a vote of 153 to 102, the credit demanded by Prince Bismarck for the establishment of an Economic Council. It is said, however, that Prince Bismarck does not appear any less resolved to establish the proposed body, as the imperial ordinance creating it has been indorsed by the Bundesrath, which might make itself independent of the Reichstag in this matter by inducing the separate States to provide for the support of their respective members of the Council.

**RUSSIA.**—The peasants of a village in the district of Kieff have voluntarily compensated the Jews, to the amount of \$520, for the suffering which they have undergone.

A semi-official statement of a treaty concluded with Merv, in Turkistan, for the protection of that province, declares its conditions to be, the presence of a Russian Resident; the organization of the local troops on the model of the Tartar militia; the removal of the system of canalization; the extension of the railway system to Merv; and no tribute or taxes to be imposed for the present.

**DOMESTIC.**—A thunder storm, with high winds and torrents of rain, prevailed on the night of the 11th over Minnesota from St. Paul southward, and in part of Iowa. The incredible statements are made that at Northfield, Minn., two inches of rain fell in thirteen minutes, and at Blue Earth City five inches in an hour. Buildings were destroyed in various places, and in Iowa, poultry and small animals were killed by large hailstones. Several persons were killed and others injured. On the 12th, three different whirlwinds passed over portions of Andrew and Nodaway counties, in northwest Missouri, destroying many buildings, and killing and injuring a number of persons. On the same day, a violent hailstorm visited part of western Iowa, some of the hailstones, it is said, weighing over a pound each, and in some places covering the ground to the depth of six inches. At Meriden, a train of cars was blown from the track, and the locomotive overturned by the wind.

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For Friends' Review.

## THE NEED OF BIBLICAL REVISION.

BY THOMAS CHASE, LL. D.

The most serious charge that has ever been brought against priests and churches is that they do not deal honestly with the people; that they offer them as true, things which they themselves know to be false; or that—to state the case most mildly, and put the best interpretation upon their conduct—they treat them like children, who could not bear the whole truth if it were told them. It is not my purpose at present to inquire how far such charges have been justified by the history of Christianity; but I will say that in the present state of our knowledge in re-

gard to the genuine text and the correct translation of the Bible, the churches throughout the English-speaking world would be justly obnoxious to this charge of dishonesty, if they should continue to give even to the humblest layman passages and translations in his family Bible which every well instructed theologian in the world knows to be no part of the original volume of inspiration, or no correct representation in English of the meaning of the inspired writers. I am happy to believe, moreover, that the genius of our Teutonic, English, American Christianity is thoroughly averse to all pious frauds; that it demands the truth, and the whole truth, and will accept the truth when it is offered; that it is not like a bat, that can blink only in dim twilight and the night or the murky air of dungeons, but like the eagle it can "kindle its undazzled eyes at the full mid-day beam," needing no veil between it and "the fountain itself of heavenly radiance;" and hence it is that I believe that the great work of revision just gone through with in the New Testament, and still going on in the Old, is the necessary, the irresistible outcome of that *love of truth* which we inherit with our blood, and which the Holy Spirit of our God has breathed into His Church. I believe too that the gradual preparation of the public mind for the revision, which has been going on now for a generation, can be regarded as nothing short of providential.

This obligation of the Church to give to the world the Written Oracles of Divine Truth in the purest form in which the best Christian scholarship can present them, is the highest argument for Revision, and an argument sufficient if it stood alone. But it is reinforced by other arguments; among which perhaps the strongest is the abuse which both heresy and infidelity made of the fact—so long as it was a fact—that *the Bible in the hands of the people was not the Bible which was in the hands of scholars*. So long, I say, as this was a fact, heresy was always ready with

the assertion that the texts quoted against it were either not genuine, or were incorrectly translated—and claimed that a revised Bible would vindicate the truth of its unsound doctrines. Infidelity, too, exaggerated the imperfection of our former translation, and magnified the discrepancies between manuscripts, and the difficulties of securing both a correct text and a correct translation. "You have not got a genuine Bible," they said, "and what is more, you never can get one:" bolstering themselves up with the most exaggerated statements of the variations in our authorities.

But Christian Orthodoxy and Christian Scholarship are neither of them afraid to abide the results of scientific criticism of texts, and the strictest application of the rules of language to their translation.

As allies of heretics and infidels, some timid Christians may appear—and say, "But you mustn't disturb the good people! You will shatter their faith, if you lead them to suspect that there is a single word in King James's version that is not either law or gospel. Scholars *have* to know some things, but there are some things that should never be told. The common people can't bear the whole truth." Well, I *do* believe in the maxim, "Milk for babes." I accept, too, the spirit of these noble lines of Tennyson:

"Oh thou, that after doubt and storm,  
Mayst seem to have reached a purer air,  
Whose faith has centre everywhere,  
Nor cares to fix itself to form,  
Leave thou thy sister when she prays,  
Her early heaven, her happy views,  
Nor thou with shadowed hint confuse  
A life that leads melodious days."

I am afraid, however, that Tennyson is talking here of an honest *agnostic*, rather than of an intelligent believer; of one who *seems* to have reached a purer air, but it may be a cold and cheerless one, rather than of one who has come into the warm, full sunshine of Christian truth; and while there are some truths which I should be careful not to tell to a mere child, or perhaps to an ignorant washerwoman, lest they might be stumbled, I have not so mean an opinion of our intelligent sisters, I have not so mean an opinion of the great body of grown-up Christians in this land of ours and in the whole English-speaking world, as to suppose that they cannot bear to know all that such men as Theodore Dwight Woolsey and Joseph Bevan Braithwaite have borne to know, or that their faith will be shaken by knowledge that has only confirmed my own. I say, confirmed; for remember that in the Revision we are only substituting greater certainty for less certainty, greater accuracy for less accuracy.

## TURKISH ARMENIA.

### NO. I.

In his recent work on "Turkish Armenia," Henry Fanshawe Tozer gives many points about the present state of this country, long invested with a historical interest. It lies south and southeast of the Black Sea, and north of Syria and Mesopotamia, and has been thought by many to have been the cradle of the human race.

Sailing from Constantinople on a Black Sea steamer, he landed at Samsoun, a town slightly east of a line drawn due north from that "Tarsus, a city of Cilicia," where Paul was born, to the Black Sea coast. Penetrating southward to Mount Argæus, he passed over a part of Paul's third journey, as he went through Cappadocia. But Paul's district of labor lay chiefly west of this line, whilst Tozer's journey was mostly eastward to the farther shore of Lake Van. A wooded country near the coast, the inland region of Asia Minor and Armenia is scarce of trees, but in many parts still has a fertile soil, and would sustain a large population did not the wretched misgovernment of the country repress all industry.

Many Circassians, when they were conquered by the Russians, were allowed to enter Asiatic Turkey, and have proved a turbulent and marauding set, and add to the uncertainty of the peasants' life. As banks do not exist in this region, but many American missionaries are settled in the larger towns, H. F. Tozer found that he could carry a circular letter of credit to them from Constantinople, and thus be provided with funds. Of his second day's journey he writes:

"We now struck into a long valley among pretty wooded hills leading rather west than south, which was called Ak Su Denesi, or the Vale of the White River, from a muddy stream which intersected it; but all water is valuable in these parts, for the soil is dry, and there are few springs. When we had nearly reached the head of this, we turned southwards, and ascended the flank of the Kara Dag, passing a village which takes its name from the mountain, Kara-dagh-keui. The summit, which is about 2,900 feet high, is covered with beech woods. The flowers that I noticed closely resemble those that are found on the lower slopes of the Alps—small yellow foxgloves, tall pinks, a variety of campanulas, the yellow salvia, and dwarf broom. There was also one kind of gentian, a rather scrubby plant, with a pale blue flower; and of the orchid tribe I saw but a single specimen, a dull-red epipactis. We descended to a wide level, whence a conspicuous mountain, the Taoutchah Dag, was seen far away to the west, and then

crossing another range, about 8,000 feet high and also wooded, we reached the elevated plain of Ladik, which was covered with rich crops of hay, barley and oats. Throughout this region we were struck by the general appearance of prosperity, and the cultivation of cereals appeared to be very extensive." This description he speaks of as characteristic of Asia Minor, which is an elevated, mountainous country.

At the town of Amasia, in Pontus, he found ruins of walls which are mentioned by Strabo, (who was born here 60 B. C.), as enclosing the palace and the royal tombs. These tombs probably date from between B. C. 363 and B. C. 183. At Amasia, H. F. Tozer found a branch of the American (Congregational) Mission at Marsovan,—a native pastor and 100 church members.

The famine of 1874, which affected all this region, was caused by drought, and aggravated by the poverty to which the people are reduced by taxation.

At Euyuk and Boghaz-keui were very ancient ruins, ornamented with bas reliefs, and at the former town two sphynxes carved on massive upright stones were found. H. F. Tozer considers these ruins to be those of two ancient palaces, of Assyrian style of architecture, and that the Assyrians borrowed the figure of the sphynx from Egypt; but certain inscriptions led him to think that the buildings were erected by the Hittites, who must at one time have ruled from the Euphrates to the Ægean, but borrowed their art from the Assyrians. The above towns are in ancient Cappadocia.

At Kaiserieh he found Dr. Farnsworth, an American missionary, of whom he speaks in high terms, and who appears to be the leading minister of this region, where there are 2500 Protestant Armenian Christians.

He next visited Mount Argeus, an extinct volcano, ascending to its snow-clad summit, whence could be seen the valley of the river Halys, the long line of the Anti-Taurus mountains to the east, the Allah-Dagh and other mountains that run down towards Lycaonia to the southwest, and to the north the vast undulating plains of the interior, which he and his companion had traversed.

Proceeding eastward he came to the town of Sivas, where he again met missionaries, who, as every where, extended a cordial hospitality to him. They assured him that Christian Armenians had little protection of law against the Moslem Turks. Their testimony is not received in court, and if one of them is killed by one of the dominant race, there is scarcely hope of punishment for the murderer.

In passing from Asia Minor to Armenia

proper, H. F. Tozer states that while in the eastern part of the former country there are districts of rock and sterile land, yet he believes its already considerable farm products might easily be augmented fourfold, and that the country might be developed under proper government. The English military consuls sent thither, moving as they do from place to place within their assigned districts, are a check upon the rapacity of Turkish officials, and tend to improve the administration of justice.

For Friends' Review.  
ELIHU BURRITT.

When the learned Erasmus, of Rotterdam, three centuries and a half ago, broached his notable scheme for the cessation of wars and the means of preventing their future recurrence, he deemed his duty rightly done when, from his quiet study, he addressed the rulers and pontiffs upon the subject by letter. The mission of the "Learned Blacksmith," designed to bring the same excellent, yet apparently still distant boon to the human race, was, on the other hand, largely accomplished by direct personal intercourse with, or written appeals to, the people. Some extracts from a memorial sketch of his life and labors, edited by Charles Northend, will probably be acceptable to the large number of our members who feel a lively interest in the progress of the plan of International Arbitration.

Elihu Burritt was born at New Britain, Connecticut, in 1810. His father was one of those respectable farmer-mechanics so plentifully found in many parts of New England, who, during winter and on rainy days, follow the shoemaker's craft, and in the summer months as deftly ply the hoe and sickle. Soon after the death of his father, in 1828, Elihu apprenticed himself to a blacksmith of his native village, and followed that occupation for a number of years. At the age of twenty-one, whilst still engaged at the anvil, he found time to resume his school studies for the purpose of perfecting himself in mathematics, aspiring only to the ability to become an accurate surveyor.

Whilst blowing the bellows, or heating and hammering the iron, it was Elihu's habit to extemporize and solve problems in mental arithmetic. He would not allow himself to make a single figure with chalk or charcoal in working out his problems. Although thus busily engaged, he yet found time to give "a few half hours and corner moments to Latin and French." The study of Greek was also begun.

Having experienced such a liking for the

study of languages, our young blacksmith determined to pass the following winter at New Haven, thinking that even to reside and study in so learned an atmosphere might enable him to pursue his purpose better than at home. His progress in Greek being much more rapid than he had anticipated, he gave the balance of the time not devoted to that language to Latin, French, Spanish, Italian, German and Hebrew.

Returning in the spring to New Britain he at first took the place of a preceptor in languages at an academy in a neighboring town, but the confinement not agreeing with his health he decided to set up a grocery and provision store. The commercial crisis of 1837, however, obliging him to discontinue the business, he set out on foot to Boston, and thence to Worcester. At the latter town he readily found employment at the anvil, whilst the large and rare library of the Antiquarian Society enabled him to make further philological conquests.

"Among other books," says the narrative, "to which he had free access, were a Celto-Breton Dictionary and Grammar, to which he applied himself with great interest. Without knowing where in the dictionary to look for the words he needed, he addressed himself to the work of writing a letter, in that unique language, to the Royal Antiquarian Society of France, thanking them for the means of becoming acquainted with the original tongue of Brittany. In the course of a few months a large volume, bearing the seal of that society, was delivered to him at the anvil, containing his letter in Celto-Breton, with an introduction by M. Andrew de Kendrel, testifying to its correctness of composition. The original letter is deposited in the Museum of Rennes, in Brittany, and is the first and only one written in America in the Celto-Breton language."

Having made himself somewhat acquainted with all the languages of Europe, and with several of Asia, including Hebrew, Chaldaic, Samaritan and Ethiopic, he felt desirous of turning these studies to some practical account. A letter was accordingly written by Elihu to a citizen of Worcester, who had been very friendly to him, alluding to his past history, and especially to his bias toward the acquisition of languages, and expressing the hope that he might be given some work to translate, from which he might derive compensation.\* This letter came to the hands of Governor Everett, who made use of it in a speech

before a Teachers' Institute, greatly to the embarrassment of the writer. His first thought of beating a retreat from the fame of which he was apprehensive, soon gave way to other considerations, yet he did not feel free to accept the offer made him by the Governor, on behalf of several wealthy citizens, to pursue his studies free at Harvard College.

It was about this time, the winter of 1841, that Elihu Burritt began to be familiarly spoken of as "the Learned Blacksmith." A lecture which he prepared on "Application and Genius," was delivered by him in a number of towns to good-sized audiences. He also edited, for a year, a little monthly magazine called *The Literary Geminae*, half of which was made up of selections in French, and the other half was filled with articles from his own pen. But whilst preparing about the same time a kind of economic scientific lecture on the anatomy of the earth, in which he designed to show the analogies between it and the anatomy of the human body, he became deeply impressed by the arrangement of nature for producing such different climates, soils and articles of sustenance and luxury in countries lying precisely under the same sun, and within the same parallels of latitude around the globe. Seeing in this evidence of interdependence, a natural bond of peace and good neighborhood, as between the nations, he gave up the treatment of the subject he had planned, and made a real, radical peace lecture of it.

"The place and occasion of its first delivery were interesting and unique. A Baptist Society, or church, had just bought at auction the celebrated Tremont Theatre in Boston, and they decided to have a course of lectures delivered "on the boards" before the building was altered for a place of worship. 'The Learned Blacksmith' was invited to deliver one of this course, and he made his first appearance on the stage of a theatre with his new lecture on peace. He had never read a page of the writings of Worcester or Ladd on the subject, nor had he had any conversation or acquaintance with any of the advocates of the cause. But several of these were present in the large audience, and, at the end of the lecture, came forward and expressed much satisfaction at the views presented, and at the acquisition to their ranks of a new and unexpected co-worker, who, for the next thirty years, gave himself to the advocacy of the cause so dear to him."

(To be continued.)

\* At the conclusion of the letter, he says: "Through the facilities afforded (the Antiquarian Society), I have been able to add so much to my previous acquaintance with the ancient, modern and Oriental languages, as to be able to read fifty of them with more or less facility."

WHEN Hagar was quite disconsolate with fatigue of body and distress of mind, there

was a fountain by her, although she knew it not. So the weeping believer has relief at hand, which he cannot see. God's word, God's Spirit, and God's ministers are the angels that direct and lead His afflicted people to the Fountain opened.—*Toplady.*

#### GRACE FOR TEACHERS.

Some months ago it fell to my lot to visit, in company with others, an aged lady. Almost from her childhood she dated her Christian experience, and I was a silent, but attentive listener to the words which fell from her lips.

Among those present was a young lady, a teacher in one of the higher grades of a public school. The time of which I speak was at the beginning of the summer vacation which follows the long, tedious spring term.

In the course of the conversation this young person spoke of the peculiar trials which she had experienced through the weeks of school-life which had passed.

"I never before taught a class of scholars," said she, "when I felt so utterly incapacitated both physically and mentally for the work before me. Why, I was so nervous, that from counting the weeks and the days that were before me, I fell to counting the hours, and when the wheels of time rolled around to the last moment of the term, I felt as if a great burden had rolled from my shoulders and I was free."

"Ah," said the old lady, "how many snares doth Satan lay for these poor, weary bodies of ours!"

Seeing our looks of surprise, she added, "How well I remember my own experience. It has been vividly recalled to mind since this young lady has been speaking. I, too, was a teacher once, and during one term was in charge of an unmanageable class of scholars. They were mischievous and they were vicious. How many hours I have wept in secret over their sins and my fruitless efforts to make them better.

"Day after day I went to my school-room with a load upon my heart which only grew heavier. I prayed for strength and for grace each day with which to go through my labors, but none came. I was helpless, lost in doubt, despairing, dejected. What was I to do? 'I must resign my charge,' I said; 'I can go no farther.'

"Finally I went home from school one night after a very hard day, and in the quiet of my little room, I said 'I have done with this heavy work myself; henceforth I throw it upon my Lord; he must bear it for me. I can do it no longer!' when lo! the load

lifted from me, a sweet peace fell upon my soul, and I was a changed being.

"I slept that night for the first time in many weeks. I arose refreshed. The spell of content was still upon me. It was no delusion.

"I went to my scholars and began the usual routine of school-work, to find that they, too, were changed. Possibly you think this imaginary, but I assure you nothing could have been more real to me.

"Suffice it to say that the rest of the term passed happily to me, and the recurrence of each day was no more to be dreaded."

The old lady added, with tears in her eyes, "That was forty years ago, and thus has it been with me. When I have let Christ be my helper, his grace has been sufficient for me;" and looking at the serene face before us, we wondered no longer at the words she had spoken.

Finally we arose to go, and the good old creature pressed into our hands at parting some tracts entitled, "Christ in the School," which she bade us read carefully.

This incident occurred some time ago, but has been recalled to my mind by certain events, and I give it for the benefit of some suffering soul to whom a word of advice and of Christian encouragement may not be untimely.—*Amer. Messenger.*

#### LONDON YEARLY MEETING.

(Continued from page 700.)

*Fifth day, 19th.*—The subject of worldly amusements was pressed home by J. J. Dymond. Card playing, dancing, music, the reading of fiction, theatre-going—these are now tolerated by not a few Friends in their own families to the sore injury of true life amongst us. The deliberation had no immediate outcome, besides the usual conclusion to issue a General Epistle.

In the afternoon, parts of the report of the Continental Committee were read. Australia came up first; I. Sharp's visit is the chief event here, and has contributed to some stirring of life amongst Friends, particularly in Melbourne, where they held a favored annual meeting in Eleventh month last. Unfortunately, so soon as a particular visit is past, things fall back into a dull condition, there seeming to be scarcely strength amongst resident Friends to preserve a sound, healthy tone in these small isolated meetings. Hobart Town Friends (Tasmania), as well as those at Melbourne, are enjoying the new meeting-houses lately erected or adapted. Rockhampton in Queensland is the centre of a very small but active gathering of Friends.

In New Zealand way has not yet opened for the settlement of a meeting; as Friends, although considerably increased by removal thither during the year, (and now about ninety in number,) are much scattered. In some cases Friends hold

meetings in their own houses, which their neighbors attend and appreciate. Frederick Mackie, of Adelaide, and W. J. Sayre, of Melbourne, were present and spoke; mention was also made of J. B. Cotton, of Hobart Town, now visiting in the United States with a minute, and soon expected here. Concluded to issue an Epistle to Friends in Australasia this year.

Madagascar, India and Mount Lebanon were next spoken of. The Friends there are engaged in missionary work under the Friends' Foreign and Friends' Syrian Mission.

The little meeting held at Constantinople is maintained, and attended by about thirteen persons; they are a little band who have been drawn from the old Armenian Church to a simple spiritual acceptance of Christianity. One of them, a young man named Gabriel Dobrashian, has been in England for some years qualifying as a medical man; he has become a member of an English Monthly Meeting, and feels it his duty to go back to devote himself to working among his fellow-countrymen in Constantinople. A committee of a few Friends, J. B. Braithwaite, G. Gillett and others, has been formed to assist him—and he will probably go out shortly and commence a medical mission in that city.

In Norway, Friends seem to be just maintaining their numbers, in spite of the emigration to America. Five new members had been received during the year.

Testimonies were read to Sarah Forster, of Tottenham, and Stanley Pumphrey, of Worcester; the latter gave rise to much expression, several American Friends testifying how large a place S. P. held in the hearts of many on that continent. May there be many more willing as he was to give up his business that he might devote himself wholly to the Lord's work; in this he was richly blessed.

*Sixth-day Morning, 20th.*—Meetings for worship were held. After these at a large open meeting of the Committee of the Syrian Mission, Maria Feltham and Ellen Clayton gave some account of their late visit of three months to Brumana. Maria Feltham has felt it right to propose to return to Mount Lebanon next autumn, to dwell for a season with Friends there, and the committee have thankfully accepted her offer. The advantage from having an English woman Friend dwelling in the meeting is likely to be great. The native members, gathered out of an alien superstition, have of course much to learn, but the history of the little church so far, though by no means free from difficulties and disappointments, gives cause for great encouragement. The project of a Training Home for Girls at Brumana was described, for which American Friends have liberally subscribed nearly \$3400; it is hoped this will suffice for the building, and a fund to provide for the furnishing is being raised in this country. The Treasurer stated that the English committee have to face this year a deficit of nearly \$1000 unless the subscriptions are augmented. Rosa Waldmeier, who is attending the Yearly Meeting, being on a visit to a few friends here, was present.

*Afternoon Session.*—Upon the concluding portions of the Continental Committee's Report, relating to France, Germany and Denmark, there arose a very earnest discussion as to whether the Society is laying its hand as it ought to do upon

one and another, whom the Lord has called to labor abroad and at home. W. Smyth told us of the present state of France, and the remarkable openness there since the Franco-German war, to receive Friends and others, and to hear the gospel. Alfred Wright put the home claims—our small meetings, the fields unoccupied around our doors. Walter Morris asked, How long shall we keep up the conventional distinction between the service of a minister who travels abroad with a minute, and whom we willingly support, and the service of one who may feel called on to go and dwell at a place to carry on the Lord's work? Has not each an equal claim upon the church? Isaac Brown read extracts from Epistles of Geo. Fox and of this Yearly Meeting two hundred years ago: "Let all nations hear the sound; spare no tongue, no pen; go through the world; be valiant for the truth." "Our care is for the salvation of souls." "In the name of the Lord Jesus Christ look to the salvation and eternal good of souls." The meeting seemed stirred with a true missionary spirit, something like that which the Early Friends had.

*On Seventh-day, 21st,* the General School Conference met, and received the usual reports from the eight English and four Irish public schools of Friends, giving a generally favorable view as to their progress and efficiency. There were 1000 children under care, the total accommodation being 1150. The Irish schools appear to be getting smaller. Nearly all the schools over-spend their income, and make up the deficiency doubtless from their capital account. The total assets of the schools are \$950,000. The average annual expenditure per child equals \$155. Some of the schools contain a considerable proportion of non-members, amounting at Rawden school to 47 per cent. Reports were received from an adjourned Educational Conference held last year. The following points are receiving special attention at the schools: A more systematic arrangement of lessons and subjects, planned at the commencement of each session, and the use of a time table; placing younger classes under an experienced female teacher, (often the youngest children need the most careful handling); combining boys and girls in mixed classes in certain subjects; increased instruction in science and mechanical arts; and lectures on the science of teaching.

It is a question whether our present endowments and means are being applied to the best advantage. Some Friends think we relieve the parent, the natural guardian of the child, of his proper responsibility and duty too largely. Adding rent to the stated cost per child, we find that the education costs about \$180 per head per annum. Is this well applied? Considering the increased facilities given in the public elementary schools of the State, and also that we get a good many new members of the artisan class, it is suggested that cottage homes for the children might be started near good day-schools; perhaps also one of our public schools might be adapted, as to cost, &c., for a poorer class of children.

A central Educational Board is to be formed, consisting of superintendents and representatives of ten Friends' schools and colleges, and of some other Friends added by themselves. This board is to have no executive power, but will meet once or twice a year and consider matters connected

with education as affecting our schools, and its advice and conclusions will have weight. Francis T. King was present, and gave an account of the steps taken by American Friends in organizing their educational work, and a suggestion of co-operation between the English and American boards was warmly received. Jas. Whitall added particulars of Haverford College.

*Second-day Morning, 23d.*—The annual meeting of Friends' Tract Association was held.

*Yearly Meeting Sitting.*—A report from the committee to arrange the Yearly Meeting business occupied nearly the whole of both sittings to-day, and with slight modification the whole was adopted. The chief points are as follows:

Instead of the separate replies sent to each Yearly Meeting with which we correspond, a copy of the General Epistle is to be sent, accompanied by a short note, appropriate to each Yearly Meeting. These notes are to be all prepared by a committee of about twenty-five, which must include Friends acquainted with the circumstances of the various meetings. Not a few Friends wished even the entire discontinuance of our epistolary correspondence. Reference to the change now agreed to, in subsequent sittings, showed on the other hand that there were not a few who were uneasy with it, and looked upon it as merely tentative, and likely after a few years' trial to be abandoned in favor of the present plan, which enlists a larger number of Friends, some of them in younger life, in the work of correspondence.

The next change related to Testimonies concerning deceased Friends. The Meeting for Sufferings is in future to decide which or whether any testimonies shall be read in the Yearly Meeting, all being printed as usual in the proceedings.

The relation of the Women's Yearly Meeting to the men's is somewhat altered. In future, subjects will occasionally be sent to the Women's Meeting for discussion, and any suggestions they may make will be a factor in the conclusion of the Men's Meeting. Women Friends are also to be included in committees more frequently, and are at liberty to send in to the men any questions on which their judgment is sought.

The First-day School, Home and Foreign Mission Associations, which have grown up outside the Society discipline, and have now for nine years been allowed to report to the Yearly Meeting the bare fact that their Annual Meetings have been held, are encouraged in future to send in brief reports of any subject which has come before them. The Quarterly Meetings are to report to the Yearly Meeting on the mission work within their limits, once in three years, so that we may have reports from six Quarterly Meetings per annum—one year the northern counties, another the southwestern, another the southeastern. Reports from Quarterly Meetings on the state of their meetings are to be sent up at the same time. Monthly and Quarterly Meetings are invited to appoint committees to help those who are engaged in mission work. The Society in England is at last laying its hand on the school and mission work, in which so many of its most earnest members are laboring, and bringing it into contact with the regular disciplinary organization. There was the usual dissent from a very few Friends, who still look on the mission work as contrary to our principles, but it was stated that

the cognisance now to be taken does not involve the sanction of all the practices which are carried on.

In the evening, the Annual Meeting of Friends' Foreign Missions was held and was largely attended. Theodore Fry, M. P., presided. The account of the Treasurer, J. H. Tuke, showed a deficiency equal to \$530, owing to increased expenditure in Madagascar.

The Madagascar report described the work of the medical mission of which J. T. Fox has charge, the training of native Malagasy nurses and of seven students, also under his care. Dr. Fox arrived with his wife in Madagascar in Eighth month last, and soon set to work to acquire the language, and to organize the out-patient department. The hospital for in-patients is probably by this time opened, but the committee are still looking for a trained nurse, a Friend, who may feel called to go out and superintend it. All this new medical department is under the Friends' Association and the London Missionary Society jointly, the latter contributing a part of the expense. The district under the care of Friends in Madagascar comprises two thousand square miles, with a population of 150,000—118 congregations and 90 schools. In this large area, although we may still deplore many deficiencies, and a low standard of religious life, there is ground for much encouragement in looking back ten years, and noting the progress made.

A Friend printer is still wanted, and in view of the speedy return of W. Johnson, and of S. Clemes and wife next year, there is a great need for more missionaries in the field. Wm. Wilson, who, after three years' work in Madagascar, returned to England a few months ago to undergo medical education, gave the meeting a description of the busy life of our agents there.

Henry Stanley Newman spoke for India, and narrated his journey through that country, dwelling upon the vastness of the population, the complexity of their religious systems, and the steady and in many parts successful work going forward in the Protestant missions there. Incidentally he remarked that we owed a debt of gratitude to America for her missions there. Friends' little mission at Hoshungabad is a centre of useful activity; the new meeting-house and Monthly Meeting were specially described. The chief events in the year in Friends' Syrian missions were put before the meeting by R. Hingston Fox, and M. Feltham and E. Clayton. The Ramallah work, carried on as it is in the midst of a dark and degraded population, and capable of much extension if the working power were sufficient, seems to invite fresh laborers into the field.

(To be concluded.)

## TOBACCO.

In Oberlin College no student is allowed to use tobacco, and the example of all the professors is in favor of abstinence.

President Hopkins of Williams College addressing a graduating class, said: "I may express to you my conviction that habitual narcotic stimulation of the brain is not compatible with the fullest consecration

of the body as a temple of God."—*Independent*.

Within half a century no young man addicted to the use of tobacco has graduated at the head of his class at Harvard College.—*Christian Union*.

## FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 25, 1881.

THE fraternal Minute of the General Conference of the Congregational churches in Maine, together with the noble and touching words of the delegates bearing it to New England Yearly Meeting, both so unexpected, were the open recognition of that oneness in Christ and fellowship of the Spirit which unites all who love the Lord Jesus Christ in sincerity. The hearty response borne to the Conference on behalf of the Yearly Meeting by Eli Jones and Harriet D. Collins gave evidence that New England Friends accept our Lord's words: "One is your Master, even Christ, and all ye are brethren."

Not less faithful than before to their apprehensions of truth, these bodies testified to the world that Christians have a common faith, love one another, and honor the Name which is above every name.

A correspondent of large experience writes of New England Yearly Meeting: "We had a good Yearly Meeting, and from time to time could acknowledge with thankfulness that we were owned and blessed of the Lord. The attendance was greater than last year. The men and women present by actual count on Third-day afternoon, in joint session, were 479."

THE salvation of individuals and of society is so closely connected with the upholding and spread of sound Christian doctrine, held not in word or notion only, but in power, in love and in life, that we rejoice at the re-statement of familiar truths in the London General Epistle.

SOUND teaching must include moral precepts. Our Lord who said, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life;" also said, "Ye cannot serve God and mammon;" "Love your enemies;" "Give to him that asketh thee;" and told that the reward of heaven at the day of judgment should be to those who fed the hungry, gave the thirsty drink, clothed the naked, and visited the sick and prisoners, doing unto others as they would be done by.

THE first-class daily newspaper which first takes an advanced step by omitting all accounts of crimes or of demoralizing proceedings of criminal courts, will confer a favor on society and deserve the support of Christians.

WRITING by a printing machine has become almost as easy and rapid as by the pen, and makes a page much more easily read than most hand-writing. The new pencil that gives a mark which quickly becomes indelible, only requires that the lines made by it shall be black instead of purple, to go far to supersede the pen at an early day.

HENRY PEASE, of Darlington, England, died Fifth mo. 30th, aged 74. He was an earnest advocate of peace, and in 1853, with Joseph Sturge and Robert Charleton, went to St. Petersburg to see the Emperor Nicholas on behalf of Friends in England, bearing an address from them to induce the Emperor, if possible, to maintain the peace of Europe. Although the embassy was unsuccessful, the Emperor received them cordially, was much touched by their appeal, and introduced them to the Empress.

A few years later Henry Pease made a visit to the Emperor Napoleon to desire him to use his influence on behalf of peace. Henry Pease succeeded Joseph Pease as member of Parliament for South Durham, and habitually exerted his influence both as a public man and as the director of very large industrial enterprises, in the direction of Christian virtue and right.

### DIED.

JONES.—Fifth mo. 27th, 1881, at the residence of her husband, Oliver Jones, Sterling, Kansas, Miriam Jones, in the 60th year of her age; a member of Peace Monthly Meeting. She removed with her husband to Kansas in 1873 and endured many of the hardships incident to frontier life. Although she had a strong hold on life, yet when informed her end was apparently near, she replied, "I see nothing in my way."

HOPKINS.—On the 30th of Fourth mo., 1881, Jane Canby, beloved wife of Abel J. Hopkins, aged 50 years; a member of New Garden Monthly Meeting of Friends, Pa. This dear friend had been in declining health some time before leaving home in the Eleventh month for medical treatment in Philadelphia. It was soon found that her recovery was hopeless; and her mind was much drawn from earthly things, showing she was preparing for the great change she felt approaching. She often said, how precious her Heavenly Father was to her, and it seemed to her family and friends as if she was holding converse with her Saviour. Her letters to her husband and children show her anxious concern for their growth in the knowledge of their Lord and Saviour. Speaking of the latter, she says: "My prayers have been and still are, that they may be preserved from the many evils of this wicked world; though there is much here we can enjoy, and I think it right we should do so." In

speaking of the kindness of her friends, she would often say, "How can I be sufficiently thankful for the loving favors I am constantly receiving from my precious Heavenly Father—I feel so unworthy." For some hours before the close she was much in prayer that her Father would take her home; she would then say, "but I must have patience and wait His time." She frequently said to those around her, "Do not hold me." "Meet me in Heaven—there is room for all." She desired her love given to all her friends, saying: "I love everybody." She was so grateful for all that was done for her comfort, so patient in the midst of suffering, that it was evident to those present that the Spirit of Jesus was resting upon her. We who witnessed her departure, though mourning her loss, can truly say: "O grave, where is thy victory? O death, where is thy sting?"

### NEW ENGLAND YEARLY MEETING

Opened with Meeting of Ministers and Elders, Sixth-day, Sixth month 10th, at City Hall, Portland. John Paige, who for many years has acted as Clerk, resigned, and Alfred H. Jones, of China, Me., was appointed Clerk, and Samuel R. Buffinton as assistant.

*Seventh-day, 11th.*—Yearly Meeting opened at 9 A. M., with prayer by Joseph Stanley, W. Johnson and Joseph Arbeeley.

Official returns announced the death during the past year of Elizabeth Meader, in her 88th year, a member of Providence Meeting, R. I.; Lemuel Gifford, of Sandwich, Mass., and Joshua Douglas, of Durham, Me., both in their 87th year, all ministers of the Gospel; Elizabeth Meader having filled that station for sixty-five years.

Sandwich Quarterly Meeting reports the recognition of the gospel gift of Rebecca H. Smiley, of New Bedford; and Vassalboro' Quarterly Meeting reports a similar acknowledgment of Zachæus Goddard.

Credentials were read for the following ministers in attendance:

Mary S. Knowles, Farnham Monthly Meeting, Canada; W. G. Johnson and Dougan Clark, Indiana; E. C. Young, Joseph Stanley and Abigail Kelley, Ohio; Perrin Reynolds and R. P. King, North Carolina; Adelbert Wood and E. L. Comstock, Michigan; Wm. P. Hastings and B. S. Coppock, Tennessee; to whom, as well as to Joseph Arbeeley, of Syria, and his son Naseph, a student at Maryville school, Tennessee, with introduction from Maryville Monthly Meeting, a cordial welcome was expressed.

Eli Jones and B. S. Coppock spoke on Joseph Arbeeley's history, sufferings and noble work in introducing the Bible in the Greek churches of Syria, and his college labors in fitting missionaries for work in Syria, and especially of his interest in the work on Mount Lebanon.

Dr. Clark expounded the mission of ambassadors of Christ, drawing a striking analogy from the work of earthly ambassadors; filled with the Spirit, their mission will not be to lull sinners into ease, but to arouse them to a sense of danger. Let ambassadors *work for a point*, not ear-pleasing, but soul-awakening.

Dr. Young prayed that the ambassadors might be found in close fellowship with Christ, and consequently girded with power.

Epistles were received and read from London,

Dublin, New York, Baltimore, North Carolina, Indiana and Ohio Yearly Meetings.

An Epistle Committee was nominated, to whom was referred a proposition to address a uniform General Epistle to the Yearly Meetings on this continent, in lieu of the former course of separate epistles.

Tidings reached us at the close of this meeting, of the sudden death, yesterday afternoon, at China, Me., of Henry Cary, in his 75th year; for many years a beloved elder of China Monthly Meeting. The summons came while at work in his field, but it found him "waiting in the full assurance of faith."

Adjourned to afternoon.

*Seventh-day, P. M.*—William O. Newhall was re-appointed as Clerk of Yearly Meeting; Henry T. Wood and T. B. Hussey, Assistants. Epistles were concluded, viz.: Western, Iowa, Kansas, Canada, and Brumana Monthly Meeting, Mount Lebanon.

A proposition was introduced by Fairfield Quarterly Meeting to "grant Overseers (*during their term of office*) a seat in the meetings of Ministers and Elders," which was, with the whole question of the constitution of these meetings, referred to a committee, to report next year.

Report of Providence School described the Gospel influence as permeating the school for good in "every department." Four deaths reported at the school during the year; the causes were all organic and constitutional, and unconnected with epidemic disease. The present sanitary condition of the school is excellent. Many personal endorsements of the spiritual work of the school were given; and Allen Jay gave touching details connected with the removal of the loved inmates who have passed away, with the bright assurance that they have all "*fallen asleep in Jesus*." A just tribute was embodied in the report to the memory of our late friend, Anna Maria Coffin, of Lynn, an earnest and devoted member of the committee for many years.

Peter M. Neale, Chairman of the Board of Education, reviewed the educational advantages of the school; and with an intimate knowledge of the subject, he declared them to be second to none in New England, and perhaps in the world outside the German Empire.

In the evening Dr. Dougan Clark preached to a large audience in the City Hall.

*First-day* was a day associated with spiritual blessings to the people of Portland.

Arrangements were made to supply speakers for the Yearly Meeting at City Hall, and to respond to the courteous invitations from the churches of the city and public institutions. A general Prayer Meeting was held at 8½ A. M., in which the services of prayer, praise and spiritual song mingled. Dr. Clark, at 10 A. M., spoke for nearly an hour on the theme of the Paschal Lamb and the Great Antitype, in which the atonement and precious blood of Christ were held forth as the ground of peace and salvation to the repentant believer.

In the afternoon Dr. E. C. Young preached on the dissolution of this earthly tabernacle, II Cor. v. 1, and the Christian's privilege of assurance, and of *knowing* we have a "house not made with hands, eternal in the heavens."

In the evening B. S. Coppock spoke of the ne-

cessity of our co-operation with the Holy Spirit in the work of the redemption.

Mary G. Knowles preached with great clearness on "*Being born from above*"—showing negatively what it was not; and then from Scripture and a rich record of personal experience, what it was—teaching with perspicuity in what the radical change demanded by the Redeemer consisted. The large audience listened with great attention. Joseph Arbeeley closed with a fervid prayer in Arabic. At six places of worship and two Institutions our ministers were engaged during the day.

*Second-day morning, Sixth mo. 14th.*—The *Portland Press* contains summary of statistics of deceased ministers and elders, which it states to be "worthy of note, as showing the longevity of a strictly temperate people."

Of thirteen ministers and elders deceased, the eldest was 89 years, 3 months and 27 days; the youngest was 70 years, 5 months and 24 days; aggregate ages, 1090 years, or average life 83 years, 10 months and 4 days.

A large social prayer and praise meeting was held at 8½ A. M., conducted by Dr. Dougan Clark.

Regular business meeting opened with devotion. The following statistics were presented:

Births, 26; deaths, 97; moved in, 43; moved out, 46; admitted as members, 68; released, 30. Fairfield Quarterly Meeting retains its membership same as last year. Falmouth Quarterly Meeting reports a net gain of 31. For the other Quarterly Meetings slight losses occur, amounting in all to 24; leaving membership of 1881, 4,399 against that of last year, 4,423. The strenuous efforts put forth during the past year by the Yearly Meeting Committee on Gospel Labor have doubtless tended to stay in some degree the tide of loss and augment the cause of gain.

The Queries were taken up, and the question of mid-week meetings ably spoken to by Dr. Clark, Dr. Young, Charles C. Varney, Alfred Briggs of Mansfield, and others. We were reminded of a fact too much overlooked by us—that the small attendance of these meetings is not one of our peculiar traits alone, but exists as a cause of complaint and sadness in every denomination in the land.

R. P. King suggested that "whilst tolerably plausible excuses for absence were easily found, we should avoid hunting them up, or helping others to find and plead them."

Dr. Clark, in general allusion to the first Query, remarked that an epidemic—Laodicean lukewarmness—was now pervading the churches of the land—our own denomination included; the remedy for which could only be found in a mighty revival. True revivals are outpourings of the Holy Spirit, which God is waiting and willing to pour out in answer to the cry of His children.

Directions were sent to subordinate meetings to have the absolute numbers given of those who still use intoxicating drinks, including cider. The general impression of the Yearly Meeting was that the number is small, and growing smaller, and generally confined to the use of cider.

Allen Jay spoke forcibly on training ourselves and children not only to just dealing and prompt fulfilment of promises, but to a just estimate as to the proper use of money as a blessing entrusted to us by the Lord.

Enoch Hoag drew attention to both the use and administration of judicial oaths as unscriptural.

In addition to donations to Providence School of \$1,000 for books, \$500 for philosophical instruments, and \$500 for the new library, George Howland informed the Yearly Meeting that a bequest of the late Philip Tripp, of Freetown, Mass., had been received, amounting to \$2,000; the interest to be used in aiding a free scholarship. The bequest was gratefully acknowledged.

Benj. F. Knowles expressed a surprise (*which he has shared in common with many others*), that so many wealthy Friends have passed away, abundantly able to aid educational and kindred interests of vital importance, but from whom no bequest or legacy has fallen to the church, which especially in the question of education needs pecuniary aid.

In the evening, a meeting was held on the subject of Education. Dr. Clark alluded to the study of the Bible, exalted it as the text-book above all others, and to the various profitable methods of its study.

Mary S. Knowles followed in an address of interest; and Allen Jay in a few words summed up the whole scope of the question. The meeting was universally acknowledged as one of instruction and profit.

*Third-day Morning.*—Joint session. Prayer by R. P. King.

Committee on Gospel work reported twenty-one series of meetings held, and in many cases families visited, including Lynn, Amesbury, New Bedford, Westport, Smith's Neck, Allen's Neck, and Bolton, in Massachusetts; Dover and Rochester, in New Hampshire; Mapleville, Newport, Hopkinton, and Portsmouth, Rhode Island; Windham, Portland, St. Albans, and other localities in Maine. With scarcely an exception openness was found everywhere to receive the Gospel. The labor especially in the visiting of families was evidently blessed of the Lord. Of \$964 raised by voluntary contribution last year, about one-half has been expended. At the suggestion of Allen Jay, a fresh contribution was raised in aid of the work, and the committee continued, substituting the name of Mary Alice Gifford for that of Allen Jay, who, to the unspeakable regret of the committee and his numberless friends, is about to leave our limits.

Mary S. Knowles, Dr. Clark, M. A. Gifford and Allen Jay bespoke not only prayer and sympathy for the earnest laborers in this work, but (as the majority of the laborers are in limited circumstances), that their liberation should be facilitated in every legitimate way, bearing in mind the publicly declared axiom, that whilst the Gospel should never be preached *for money*, it should never suffer *for want of it*. The report was unanimously adopted, and many words of cheer offered to those who go forth again in this highly responsible but blessed service.

The Foreign Mission Committee reported our interests at Brumana as in excellent condition. Brumana Monthly Meeting has received four new members, one of them a prominent merchant of Beyrout.

The mission hospital under Dr. Beshara has administered to 4,000 patients; and the doctor avails himself of his position to minister not only to body but to soul. The

mechanical school is sending out numbers of trained artisans and workmen. The agricultural department is working excellently. Over four thousand pine trees have been planted.

*Afternoon.*—This was in some respects one of the most remarkable sessions New England Yearly Meeting ever held.

At its opening a delegation from the Annual State Conference of the Congregational (orthodox) Church of Maine was introduced by Eli Jones, and the most fraternal welcome accorded them, as they presented a message of loving cheer to our Yearly Meeting. On behalf of the delegation, H. F. Harding, pastor of Hallowell Congregational Church, addressed us. His address embodied the following memorable words:

"After two hundred years we come humbly to confess that we did you a great wrong, and sinned against God, in this city, and in the capital of the sister State (Boston). We now recognize the great work you have accomplished for humanity and the world.

"From familiar acquaintance with your history, I will mention two or three instances in which your influence has been mighty. First. Your clear expression of the influences of the Holy Spirit. We have held it in theory and head. You have given it to us in your utterances and your lives. *If you are small, it is because the doctrine has entered into the life blood of other denominations, and they have been obliged to receive it.*

"One more point. Your advocacy of woman's rights—not in political or minor questions—but to utter the word of God, anywhere and everywhere, in the world and the church. We have come over to your views, and there is now liberty in our church for the Gospel work of woman." \* \* \*

The noble and genuine fraternal greeting was officially acknowledged; and Eli Jones and Harriet D. Collins were nominated as delegates to return the Christian courtesy, and represent us at the Congregational Conference to-morrow forenoon.

Dr. Dougan Clark thanked God that the Gospel of grace breaks down the net-work and wire fences of sectarianism, and we can say, "Many tribes, but one Israel. Praise the Lord!"

E. Jones presented a full account of the Syrian mission work from its inception in the streets of Ramallah, twelve years ago, to the present day, and was followed by the audience with deep interest. It is proposed to raise \$300 for this mission during the year. During the past year \$425 have been received for medicines from Brumana dispensary.

At the close of the session Joseph Arbeeley addressed the Yearly Meeting (his son interpreting), warmly thanking them for all Friends had done for his native land and its elevation, and speaking good words for the mission, especially for Theophilus Waldmeier, whose responsibilities he feared were too great for one man, and suggesting that he be supplied with an assistant.

In the evening, a large total abstinence meeting was addressed by Dugald B. McNab, Mary S. Knowles, Joshua Osgood, Eli Jones, and others, including J. P. Boyce of Lyan, and Edward Hacker, of Brunswick, Me.

*Fourth-day.*—The state of Kansas refugees was

presented by E. L. Comstock, and committees nominated in each Quarterly Meeting to solicit aid.

Report of Maryville Institute, Tennessee; 207 pupils enrolled, 50 in normal class; 72 have been employed as teachers with wages from \$50 to \$75 per month. Number of Friends in Maryville Monthly Meeting 47.

A meeting was held at 2 P. M. for those interested in a deeper experience of Christian life. The proposal to form an American Board of Home and Foreign Missions has been considered, but without definite action.

A letter was presented from George Sturge, of London, proposing to donate \$25,000 as a trust to this Yearly Meeting for the benefit of Maryville Colored Normal Institute. It was most gratefully accepted.

Yearly Meeting appropriated \$1000 for Maryville Institute for coming year. The following is a list of appropriations granted for the current year: Western Indians, \$425; Bible-schools, \$50; Foreign Missions, \$750; Freedmen, \$1000; North Carolina, \$500; Temperance, \$125; Education, \$200; Friends in British Provinces, \$100.

North Carolina Mission reports seven schools with 266 pupils, one-half being members of the Society of Friends.

An appeal in behalf of aid for meeting houses in North Carolina resulted in a voluntary collection of \$79.35.

In the evening a conference on Scripture instruction was held; 44 schools were heard from, with 1099 pupils.

*Fifth-day*, 8 A. M. the Ministers and Elders held their final meeting, in which the members were engaged in counsel as to how they could more perfectly fulfil their high duties.

Meeting for worship was held at 10 A. M. Prayer was offered by several Friends, and Dr. D. Clark spoke on holiness as an attainable state. By sanctification the heart is purged from sin and made holy. Other Friends spoke briefly.

At 3 P. M. the closing session of the business meeting began. A committee was appointed from each Quarterly Meeting to solicit funds for the Kansas refugees. Also Trustees of the endowment proposed by George Sturge.

Forty Friends were appointed as members of the Representative Meeting.

Epistles to other Yearly Meetings were passed.

The Auditing Committee reported payments by treasurer last year, including \$1300 for freedmen; Bible-schools \$100; aid of Friends in British Provinces \$200; Mission on Mt. Lebanon \$750; Education in North Carolina \$400; Indians west of Mississippi \$425; Temperance \$150. Expenses of Yearly Meeting \$851.71.

To be raised next year \$2950.

Returning minutes for ministers were granted. The Committee on the Mosher Fund reported receipts \$829.92; expenditures \$658.46. One thousand copies of Memoir of Robert Charleton, and other books had been distributed. A Committee on Education was appointed and \$200 appropriated for their use.

Eli Jones reported the welcome received by Friends' delegation at the Congregational Conference for Maine.

Committee on Peace reported distribution of tracts and pamphlets to influence public opinion, and was continued.

The matter of memorializing the Massachusetts Legislature with reference to military instruction in schools was referred to the Representative Meeting.

After a Yearly Meeting of unexampled harmony and unity, uninterrupted throughout by one word or act to mar our bond of Christian fellowship, and under a sense that we have in no common measure been blessed by the presence of the Lord who said, "Lo, I am with you alway," the meeting adjourned to meet in Newport next year.

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON II. Seventh month 10th, 1881.

THE COMING DELIVERER. Exodus II. 5-15.

GOLDEN TEXT.—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."—Heb. xi. 24.

### CONNECTING LINKS.

The Egyptian ruler, not content with attempting to crush the Israelites by forced labor and harsh treatment, gave such orders as would lead to the killing of the male infants at least of the principal families. Moses was born about 1573 B.C., according to the common chronology, probably at Zoan-Tanis, on the Tanitic branch of the Nile. His father Amram was the grandson of Levi; his mother Jochebed was also of the family of Levi, and her name contains the first recorded indication of the name Jehovah.

The child was so fair and attractive that the parents, trusting in God, (Heb. xi. 23), hid him for three months. When his mother could no longer hide him, she made a tiny boat of the papyrus reeds, which then grew along the river, plastered it with sticky mud, and coated it with bitumen to keep out the water. Then with pious confidence in God, she put the child in the ark, and placed it among the small reeds which lined the river shore, while the baby's sister Miriam, several years older than he, stood to watch what would become of him. The mother having done her part carefully in every point for her darling child, now committed him to God, and the events of the lesson follow.

### THE LESSON.

Verse 5. *And the daughter of Pharaoh.* The name of this Egyptian princess is unknown, though Josephus calls her Thermuthis, or "The Great Mother."

The princesses of ancient Egypt had a high and respected position, and were not shut up as women in the East were later.

*Came down to wash herself at the river.* She came to bathe in the river, which, though contrary to modern customs of the East, was in accordance with ancient Egyptian ways, and the more so as the Nile was considered a sacred and health-giving river. It may be that Jochebed knew the habit of the princess to bathe at this spot, and counted on her showing kindness to the child.

*And her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.* Her attend-

ants appear to have found the little boat, and to have told the princess, who sent her special maid servant to bring it.

6. *And when she had opened it, she saw the child; and, behold, the babe wept.* The boat seems to have been like a basket, so as to require opening. Scarcely anything would more appeal to a woman's heart than a beautiful babe, thus committed to the waters, and weeping in its strange loneliness.

*And she had compassion on him.* God touched her heart with pity. *And she said, This is one of the Hebrews' children.* The Egyptians were a proud race, they kept slaves; the Hebrews, as a race of shepherds and strangers, were an abomination to them. Yet over all this the God-inspired feeling of pity for a human being rose, and the princess, in the spirit of Him who came to save all, determined to save this child of an alien and despised race.

7. *Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse it for thee?* Miriam (probably twelve or thirteen years old, at least), had kept near, and as if guided from above, offered to get a nurse, with the child-like courage of innocence.

8. *And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.* How beautiful is this story! How the mother's heart must have leaped with joy to have her babe once more safely in her arms.

9. *And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages.* The tender, noble woman's heart of the princess overcame her fear of the king's command. The mother had her child at home again. Surely she would thank and praise God, who had wrought so wonderfully for her and her son. She was paid wages for doing what she delighted to do above all else.

10. *And the child grew, and she brought him unto Pharaoh's daughter, and he became her son.* How old he was when taken to Pharaoh's daughter is not stated; old enough, we may believe, to have been taught the Hebrews' faith. Jochebed must have sorrowed to part with him, but yet could hope he would be cared for by God, who had already done so much for him. Henceforth he was adopted as part of the royal family, and was now for many years an Egyptian.

*And she called his name Moses; and she said, Because I drew him out of the water.* Moses means "Brought forth," as he had been drawn forth from the water. Moses was highly educated,—learned in all the wisdom of the Egyptians." He would be taught spelling, writing, arithmetic, geometry, astronomy, and the sacred writings on religion.

11. *In those days when Moses was grown.* He was now an Egyptian noble—cultured, and mighty in word and deed. *He went out unto his brethren, and looked on their burdens.* He knew he was a Hebrew—he did not despise his down-trodden and oppressed race. He felt deep sympathy for them, and dimly, it may be, knew that he was called to be their deliverer.

*And he spied an Egyptian smiting an Hebrew, one of his brethren.* This was probably one of the overseers, who are pictured on the monument before referred to, as carrying long

scourges. The smiting was probably very severe lashing with a tough rod, as the punishments of the Egyptians were and are very harsh.

12. *He slew the Egyptian, and hid him in the sand.* This was from quick indignation, perhaps fostered by his habits at the court. It was wrong, and delayed the deliverance of the Hebrews.

13. *And when he went out the second day, two men of the Hebrews strove together.* Moses, loving his countrymen, must have been grieved at this. *And he said to him that did the wrong. He was quick to discover the aggressor. Wherefore smilest thou thy fellow?* He would be a peace-maker, and wondered the man should smite his own neighbor of the same suffering kindred.

14. *And he said, Who made thee a prince and a judge over us?* The man in the wrong is pretty sure to find fault with one who tries to settle a difference. The people understood not that Moses was to be their friend and deliverer.

*Intendest thou to kill me as thou didst the Egyptian?* The Hebrew who was rescued had told the story, and they thought that Moses was about to claim to be a judge over his countrymen.

*And Moses feared, and said, Surely this thing is known.* He knew that the king and the Egyptians would resent his slaying an Egyptian officer in defence of one of the despised Hebrew race. They would think such a man might try to set the Hebrews free some day.

15. *Now when Pharaoh heard this thing, he sought to slay Moses.* The king could not suffer such an offence to pass, and yet probably found difficulty in punishing Moses, because of his being one of the royal household.

*But Moses fled from the face of Pharaoh.* Moses had risked all for the help of his people. He chose rather to suffer with them as the people of God than to enjoy the pleasures of a court. But he had acted rashly and wrongly. He had to learn many lessons of patience, self-distrust and communion with God, before he would be fit to bring Israel out of Egypt. He was now nearly forty years old (Acts vii. 43.)

*And dwelt in the land of Midian.* Midian was the son of Abraham, and half-brother of Isaac. The Midianites were kinsfolk of Moses, therefore, and would receive him the more cordially.

The land of Midian was a district extending from the eastern coast of the Red Sea to the borders of Moab.

*And he sat down by a well.* This was a well-known well, to which people would resort, and where he could find refreshment, and some one to afford him hospitality.

#### TRUTHS TAUGHT AND SUGGESTED.

1st. In the hands of an overruling Father little things lead to great results. A princess goes down to bathe, as she may often have done; her slaves walk along the river's edge, they see a curious little boat, tell their mistress, she shares their curiosity; sends a maid, who brings the ark, the baby is crying, her heart is touched with pity, she determines to save the child, and makes him her son. Thus God by common ways brings the greatest of statesmen and religious teachers of the old dispensation to be trained in the highest court and best learning of his time to fit him for his high career.

2nd. Moses never forgot his mother's lessons. Train a child well in God's truth, and it will come up in after years.

3rd. Moses believed in God. He chose reproach with a despised race who had the promise of Christ in their faith, rather than the pride, splendor, riches and power of Egypt. He had great faith. Which do we choose, the pleasures of sin, or Christ and all that is pure, noble and high in man?

4th. Moses had some faith and some knowledge, but was rash, and lacked wisdom and patience. He had to go into silence and exile in God's school in Midian for forty years. Then he was ready for his work. Let us be patient learners in Christ's school, and this will fit us for higher service.

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## CORRESPONDENCE.

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BANGOR QUARTERLY MEETING, Iowa, was held Fifth month 28th, and the merciful overshadowing of the Lord's presence was granted. Dr. Harvey of Honey Creek, Sarah Hughes of Oskaloosa, and John Y. Hoover were present. The attendance of young people was unusually large, and they were very attentive as they were instructed in the commandments of God, and the power of the Lord Jesus fully to save His people from sin.

ON Fourth-day, Sixth month 1st, the mid-week meeting at LeGrand, Iowa, was attended by Elwood C. Siler, who was much favored in preaching from John xv. the blessedness of holiness in heart and life.

SOME of the Friends of West Branch, Iowa, have a circle for religious reading, which met Fifth month 5th at the house of S. J. Jepson, at 5 P. M. The selections were, first, a Bible reading, showing the salvation of our Father, His love for and abiding presence with His children. A poem followed, inciting to trust in the Lord at all times, of sickness or health, prosperity or adversity. After this, a brief account was read of a man who prayed loud and long in the morning for more love of God, more grace and patience, and through the day was angry and unpleasant to those about him; showing the fallacy of praying insincerely, asking for what we are not ready to receive and do not expect, and the need of watching after we have prayed. A short letter of George Fox was then read. It set forth the duty and privileges of the Lord's children, and that as priests we should have somewhat to offer in loving, faithful service. The reading closed with a hymn, teaching "Deliverance will come." The teaching of these was summed up, followed by prayer and thanksgiving. A dear English mother sang, "Life is the time

to serve the Lord," and the occasion closed, those present having been refreshed together.

J. Y. H.

"Walk about Zion, and go round about her, tell the towers thereof."—Psalm xlviii, 14.

HEEDING the call which is constantly made for religious labor, we started Seventh-day, 4th inst., in company with our kind friends, H—— B—— and his wife, to the northeast corner of Barton County, Kansas, to hold meetings on the following day. We were truly cheered by the warm-hearted welcome of our friend B. H. and family, lately removed upon the frontier.

First-day morning, what was our surprise to see from this newly-settled country the wagons coming in, till about fifty children and grown people were met to attend Bible-school and meeting for worship afterward. Some came through all the heat fifteen miles. Many were the longing souls present, and in proportion to that longing did our loving Master hand forth the soul-food, breaking the bread and handing it to His humble disciples to dispense to the people. The eager attention and the falling tear gave evidence that hearts were comforted. At the close of the meeting the hand-shaking and leave-taking were most cordial. Truly, thought we, the Lord has a people, a seed scattered, as it were, to the four winds, to be gathered and nourished. But where are our self-denying "Grellets," who can leave homes and friendships to go to the outskirts of Zion, and supply her poor with bread?

This is one of the many places in the West where Friends have no meeting-house, but meet in the largest private house they find. With open hospitality our dear friend B. H., who seemed to overflow with joy, after he had furnished dinner for about thirty, invited them to come again in four weeks (the next appointment).

Early next morning we started for our home, a distance of fifty miles, with hearts full of peace and praise at the remembrance of God's goodness to us.

W. T. & M. T. WILLIS.

Sterling, Kansas, Sixth mo. 12th, 1881.

#### ANNUAL CONFERENCE ON BIBLE SCHOOLS OF WESTERN YEARLY MEETING.

The Annual Bible School Conference of Western Yearly Meeting convened at Kokomo, Ind., on Third-day, Fifth month 31st, at 10 A. M.

The President, W. S. Wooton, was present. Wm. F. Henderson and Martha Chawner were chosen Secretaries.

The opening exercises consisted of real heart-felt worship, reading a portion of Scripture, singing praises, and earnest petitions for the

Divine blessing upon the Conference and the Master's work in which we are engaged.

An address of welcome was delivered by Emma Dixon, of Kokomo, and responded to by David T. Newsom.

After the appointment of the necessary committees the morning session adjourned.

The afternoon session was opened by reading Psalm cxi., singing "More to follow," and prayer.

Wm. S. Wooton then made some impressive remarks as to the occasion of our meeting. That the expected time had come for a rich spiritual and intellectual feast; a time for growth; there seem to be plain indications that blessings will be poured upon us, if we ask for it, and work in the life. The Bible is full of enthusiasm, and the Christian must work with enthusiasm. The liberty of the Gospel brings responsibility.

"Wonderful Words of Light" was then sung, and Jane Trueblood expressed the idea that we ought all to be active workers. Other speakers dwelt upon and expanded the idea of the "church at work." We were favored with the company of Emma Malloy, of Laporte, Ind., and Rebecca J. Trago, of Ohio; both of them able Temperance evangelists, from whom we heard burning words on this subject.

By the reports from the Quarterly Meetings, of the Committees on Libraries and Literature, it appears that progress has been made, and Friends are becoming alive to the importance of the question, what sort of intellectual food our children are supplied with. The future talents of the Society are in our youth. We wish these properly developed and brought forward, and we *must* watch what they read.

The evening session was devoted to a Gospel Temperance address by Emma Malloy, and a favored occasion it was. Divine power accompanies her labors, and we rejoice that Temperance and Bible School work are going hand in hand, and pray that shouts of victory may soon ring through the camp of the Temperance army.

*Fourth day Morning.*—By telegraphic request from our Yearly Meeting Superintendent, Elwood C. Siler, now at Grinnell, Iowa, the opening lesson was Phil. i. 2-11. The hymn, "Just as I am," followed, and then earnest prayer.

Reports show that there are Bible Schools at nearly all of our meeting places, and the rule is, continuance the entire year. Teachers' meetings are highly approved. "The relation of our ministers to our Bible Schools," was treated by John Pennington. Ministers should become more fixed; not so much itinerant; they should be intimately connected with the school. On the other hand, some ministers are over-worked. But Gospel work among children and youth pays better than among adults. Therefore many speakers agreed that the minister ought to encourage the school by his presence.

*Afternoon.*—The question, "How shall we secure punctuality in attendance at Bible schools," was discussed by Thomas C. Brown. Let the officers be punctual; example is powerful; also keep a record of tardiness and its opposite, and report to Quarterly Meeting Conference.

An address by Dr. J. E. Rhoads, of Philadelphia, was read by John Pennington. This was appreciated, as was evinced by many

lively expressions. We were assured of the deep interest felt by him in the Lord's work in the West, and his love for us his fellow laborers.

Dr. Mills presented the subject of "Providing for Higher Biblical Instruction for our Youth." The evening was occupied by Rebecca J. Trago with a Gospel Temperance address.

*Fifth-day Morning.*—A good paper from Hiram Hadley on "Increasing the Efficiency of Bible Schools," was also read by proxy, and discussed with interest. "It is no longer thought wicked to have a mind," as expressed by our President, and to use it and develope it, and make the most of it.

We have had a joyous feast. Prayers for the Divine blessing were abundantly answered. As the time drew near for final adjournment a precious sense of the Lord's presence so prevailed that we were loth "to leave the place where Jesus showed a smiling face."

May the good seed sown bring forth fruit to the Master's praise. C. LINDLEY.

1931.

PHILADELPHIA, August 20th, 1931.

I bought yesterday a pound of the best grass-flavored adipo-butylin (as good as any dairy butter) for ten cents; a sirloin of good Western beef for twelve cents a pound; and, best of all, a bushel of Rocky Mountain grasshoppers, as crisp and delicious as could be, for only thirty-seven cents! They say the supply of these last delicacies will be short this season, as hardly any have yet appeared in Kansas or Nebraska. Excursions for procuring them from farther West are, however, quite frequently made.

I saw an account of the sale of some southern lands in this morning's paper. The best farm land in Virginia brings \$400 to \$500 an acre. Some in South Carolina has brought \$400 and \$500; good Maryland farms \$500, \$600 and \$700 an acre. . . .

Railroad speed now often reaches ninety miles an hour, upon the straightened and generally elevated tracks in use, with the automatic block-system so complete that collisions are nearly impossible. Coal oil is now much used for locomotives, and almost universally on ocean steamers.....

The cable telephone has been perfected; one can converse directly with a friend or business correspondent in Liverpool, London or Paris, at the rate of twelve cents a minute. How these things promote terseness and pithiness of speech! I believe no one, unless it be the stockholders of one or two old lines, regrets that all telegraphic and telephonic communication in this country has been taken under the control of the government. Under-ground laying of telegraph wires is now nearly universal.

Photographing in colors, a French invention, is one of the newer and more attractive

arts. Printing one's own books has become almost too easy, by using the type-writer, with sheets of celluloid, warmed to 300°, instead of paper. The celluloid hardens at once sufficiently for stereotyping, so that any number of thousands of copies can be taken from such off-hand plates. Truly, "of making many books there is no end." Pencils, moreover, whose marks are permanent, have so improved as to render that intolerably nasty fluid, ink, unnecessary, and confined in its use entirely to a few old-fashioned people.

*Magnifying sound* has gone far beyond the microphone and megaphone of the last century. Deaf persons are now helped by instrumental aid almost as much as defective sight is by proper glasses.....

Locomotives are at present running, at a speed limited by law, on our best common roads. Several wealthy gentlemen in Philadelphia use small private steam-carriages to go daily between their homes and places of business. The *pocket magneto-electric lamp* is one of the neatest of modern inventions; and *wiring power* one of the most tremendous. It is said that the energy of a twenty-horse-power steam engine may be conveyed from place to place as far as twenty-five or thirty miles by suitable cables under-ground. The only difficulty is to make its management safe, as the least contact with the cable is as destructive as lightning; but this will no doubt soon be done. *From a supposed diary for 1931, by H. H.*

THE first English merchant opened a house of business at Constantinople in 1812, and soon found a large portion of the commerce pass through his hands.—*Progress of the World.*

### AT EASE IN ZION.

At ease in Zion! What are souls to him?  
He rests on roses, while the world is dying;  
Millions are passing on to their long doom,  
The nations in profoundest darkness lying,  
For love and help and healing vainly to us crying.

At ease in Zion! Can a soul redeemed,  
That should, while here, be solemn vigils keeping,  
Sit idly on its couch of luxury,  
When the world lies in saddest slumber sleeping,  
In pleasure's deepest draught its senses madly steeping?

At ease in Zion! Where is then the cross,  
The Master's cross, all pain and shame defying?  
Where is the true disciple's cross and cup,  
The daily conflict and the daily dying,  
The fearless front of faith, the noble self-denying?

At ease in Zion! Shall no sense of shame  
Arouse us from our self-indulgent dreaming?  
No pity for the world? No love to Him  
Who braved life's sorrow and man's disesteeming,  
Us to God's light and joy by his dark death redeeming.  
HORATIUS BONAR.

**VENTNOR COTTAGES, SEA GIRT, N. J.,** re-opened for the season, Fifth month 17th, 1881. They combine a near ocean front, with abundance of shade. Under the management of Friends. Chambers comfortable and airy, table well supplied, beach and bathing unrivalled. Charges moderate. Address  
**RACHEL K. LETCHWORTH,**  
 Sea Girt, Monmouth Co., N. J.  
 Or, **JOHN LETCHWORTH,**  
 420 Commerce St., Philadelphia, Pa.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 21st inst.

**GREAT BRITAIN.**—The House of Commons passed, on the 14th, by a vote of 196 to 154, Sir Wilfred Lawson's resolution that it is desirable to give legislative effect to a previous resolution which affirmed the justice of local communities being intrusted with power to protect themselves from the operation of the liquor traffic. The Ministry did not take a position as a unit on this question. W. E. Gladstone voted with the minority, John Bright, W. E. Forster and some others in the majority. The supporters of the mover of this resolution have informally suggested to the Government that, pending legislation on the liquor traffic, a suspensory act should be passed prohibiting for two years the further issue of liquor licenses. On the 15th, the President of the Board of Trade, speaking in the House on behalf of the Government, expressed approval of the principle of a bill introduced by a member for Glasgow, for amending the patent laws in the line of a reduction of fees and the extension of the time of patents, similar to the American system. He said they would be glad to legislate upon the subject as early as possible, but it cannot be done at this session.

The House of Commons, in committee on the Land bill, on the 16th, rejected an amendment which was opposed by the Government, but by a majority of only 25. The first clause was then adopted, 204 to 47. The second clause was carried next day without a division. Gladstone gave notice of an amendment to the third clause, making it clear that a landlord is entitled to the same access to a court as a tenant. On the 20th, an amendment to the third clause, doing away with the distinction between present and future tenancies, was rejected by 301 to 59 votes. Another amendment, extending the benefits of the bill to tenants who were in arrears for rent through no fault of their own, was withdrawn, and the third clause passed. The bill is considered to be making good progress.

The Court for Crown Cases Reserved has confirmed, with costs, the conviction of Johann Most, publisher of the Socialist journal *Freiheit*, for inciting to murder by articles in his paper. This decision is final. Sentence was postponed to the 29th.

At a recent meeting of the South-eastern Railway Company, the chairman informed them that two experimental shafts for the proposed Channel tunnel have been sunk on the English and two on the French side, and that from one of the English shafts a gallery 800 or 900 yards long and seven feet in diameter has been driven. The progress during the last week was 67 yards, equal to about two miles yearly. It has been ascertained that the lower strata are impermeable to water. The French experiments have attained the same results. By arrangement with the French Tunnel Committee, on each side of the Channel a further heading of a mile is to be driven. When these are finished, as they should be in six months, one-tenth of the question will have been dealt with, and then a further ready will probably be proposed, under which each party may accomplish its remaining nine miles, in

order to meet in the middle of the Channel. A seven-foot gallery should thus be completed in five years.

The London telegraph operators on the Government lines are agitating the question of a reduction of their hours of service, and as a preliminary step, have decided to cease working over-time after the 27th inst. The Leeds operators have approved this action, and resolved also to discontinue such work after a given date. The Comptroller of Telegraphs has issued a circular pointing out that it is impossible to dispose satisfactorily of the fluctuating business of a telegraph office without recourse to over-time, which is therefore compulsory; but that any reasonable application for exemption therefrom will be duly considered. The operators, in opposition to this, quote the assertion of the Postmaster General in the House of Commons in 1871, that over-time was not compulsory; and they propose to act upon this, and if any of them be dismissed for refusing to work over-time, the whole force agree to strike for their reinstatement.

An official return on the iron trade states that of 967 existing blast furnaces in Great Britain, 556 are now in operation. Preparations are making to reduce the production of iron in the Cleveland and Durham districts to the extent of nearly 1000 tons weekly.

**IRELAND.**—A deputation representing a large body of the farmers of the North of Ireland, at a recent conference with several Irish Liberal members of Parliament, expressed a strong hope that only really important amendments to the Land bill would be proposed, and that nothing would be done to imperil the passage of the bill.

Several additional arrests under the Coercion act are reported. A pastoral letter by the Roman Catholic Archbishop McCabe was read to all the congregations in Dublin on the 19th, expressing regret that even in that diocese men are preaching doctrines subversive of law and order. Ambulances, stretchers and other stores for wounded have been sent to Ireland from the Government depot at Woolwich. A despatch to the London *Daily News* reports that many resident Irish landlords who had left the country have returned, anticipating a more peaceable state of things; and the Dublin correspondent of the *Times* asserts that the Land League has evidently received a series of heavy blows, which are having an effect, and a more tractable and tolerant spirit is showing itself. The strike against the payment of rents, he says, is checked, the leaders repudiating any intention to adopt such a policy.

At the Land Sessions at Castlebar, County Mayo, a tenant claimed £5805 as compensation for improvements, from Lord Lucan. The latter refused to pay anything, but the Court awarded the tenant £2954.

**FRANCE.**—The value of imports of food for the first five months of this year was 62,000,000 francs less than for the corresponding period last year.

The Senate, on the 16th, adopted a bill granting liberty of public meetings.

The appearance of the growing wheat is very promising, and for the first time, it is said, since American wheat began to enter the French market, there is a prospect that France itself will produce more than enough for home consumption.

Serious riots have occurred at Marseilles, between Italian residents and the French, originating on the 18th, in the marching through the town of troops just returning from Tunis. A difficulty, of which the accounts are contradictory, arose, and in conflicts in different parts of the town, four persons were killed, and 17 wounded. Quiet was restored for a time, but disturbance was renewed on the 21st. The matter has been mentioned that the Italian Parliament, and the Government has expressed confidence that the French Government would endeavor to maintain friendly relations with Italy.

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## TURKISH ARMENIA.

### NO. II.

We will return a little on our traveller's path. On the way from Kaiserieh to Sivaz, the road leading parallel mostly with the valley of the river Halys, though not in it, H. F. Tozer turned aside to visit a famous monastery of Armenian monks, called Surb Garabed, which means St. John the Baptist, or rather "The Forerunner." Crossing a plain from Kaiserieh they entered upon higher ground, bleak and rocky, forming an undulating level. They crossed this, and late in the day, near the edge of the plateau, saw the monastery, built against the cliffs, just where they are broken by a gorge, and

standing several hundred feet above the plain. The position is magnificent, but the structure as a whole was scarcely imposing, being without architectural features, and the lofty walls, which enclose the courts at the back, bald and bare. The community consisted of only four monks, one of whom was absent. But "It is a very important society, and in Armenia we heard it spoken of as ranking probably third among the conventual establishments of the Armenian Church, those of Etchmiadzin in Russian Armenia, and of Jerusalem being the two first. The Superior is always an Archbishop, who has superintendence of the Armenian churches in Turkey, and is confirmed by the Patriarch of Etchmiadzin, who is head of the whole Armenian community throughout the world." All three of the monks were very ignorant, especially about the antiquities of their own monastery and its neighborhood. The library, in a small case in an upper room, contained only a few books from Venice and Vienna, and one manuscript, a modern Armenian comment on the Scriptures. The church was the most important structure, though the general effect is not imposing, and like all the other buildings, it has a cold and gloomy appearance.

The travellers were followed by a crowd of people who were exceedingly curious and inquisitive, and by some of whom their dragoman lost several articles of wearing apparel. Leaving this spot, they passed a lake covered with an incrustation of salt, yet when the sunlight fell on its surface, it looked quite like water.

In some parts of their route they passed through Christian communities, in others Turkish; but in all there were complaints of heavy taxation, and by the Turks of conscription for the Russo-Turkish war. The winter climate of this region, which lies from 4000 to 5000 feet above the sea, and indeed of much of Asia Minor, is so cold, snowy and severe as to make the soldiers drawn from thence hardy.

At Sivas, an extensive city lying near the bank of the Halys, they were entertained by one of the former Dere-beyas, or nearly independent feudal lords, whom the Sultans have reduced to submission. Sivas is an ancient city, commanding the approach to the one main pass which crosses the Anti Taurus mountains from Anatolia of Asia Minor into Armenia proper. It was besieged by Timour the Tartar in 1400, and defended by the forces of the Sultan Bajazet for eighteen days, but carried at last by storm, and the whole Christian population massacred. It now contains from 35,000 to 40,000 souls.

Of the intercourse with the American missionaries here some account was given in the previous notice. The land of Armenia occupies a great part of the triangle between the Mediterranean, the Black Sea and the Caspian. It is very elevated, reaching 6000 feet in the plains between Erzeroum and Ararat in the northeastern part. From this roof of Western Asia flow the Euphrates to the Persian Gulf and the Araxes to the Caspian. Vast mountain ranges intersect it, whose highest peaks reach in Ararat 17,000 feet. Lake Van, a large expanse of brackish water, deeply sunk among the mountains, and without an outlet, is between 5000 and 6000 feet above the sea. It is ninety miles long and thirty at its greatest width.

In the ancient Chaldean account of the flood, given by Berossus, as well as in that of Genesis, Armenia is mentioned as the country where the ark rested. Its people were generally hostile to Assyria, as appears from the cuneiform records deciphered by Geo. Smith and others. It has been a great battle-ground between Greece and Rome on one side, and Persia and Parthia on the other.

The Armenians belong to the Indo-European branch of the human family, more closely related to the Persians than any other stock. They appear to have migrated from Media to the vicinity of Lake Van, and to have settled on both the northern and southern sides of Ararat. The northern district about Lake Van is the Togarmah of the Bible. Attacked, but never wholly subdued by the Assyrians, the Armenians derived from them arts and writing in the cuneiform character, of which inscriptions still remain in the country. Persia, Alexander and his successors, and Rome had sway over Armenia, but still it often had independent sovereigns.

In 276 A. D. its prince Tiridates embraced Christianity, and from that time to the present the people have been Christians, though often persecuted, at first by the Zoroastrians of Persia, and later by the Mahometan Turks.

The Armenian Church is the oldest of all

national churches. It was founded by St. Gregory, the Illuminator, a relative of Tiridates, both of whom had been forced to leave the country and settle at Cæsarea. There they became Christians, returning, one to be King, the other Apostle to the whole nation, which became converted to Christianity. The Bible was translated into Armenian by St. Mezerop at the beginning of the fifth century. He is said to have invented the Armenian alphabet and mode of writing.

In organization and ceremonial the Armenians are much like the Orthodox Greek Church. Some of the Armenians joined the Roman Church at one time, but the great majority belong to their national church, and in numbers, intelligence and wealth they constitute by far the most important Christian community of the East, excepting the Russian. Subjected for generations to oppression by the Turks, they are generally ignorant and poor, but are found by the American missionaries naturally highly intelligent, and to have great depth and sobriety of mind. The upper class are bankers and merchants, especially at Constantinople, and are thrifty, shrewd and industrious. The Armenians are scattered throughout the Turkish empire, and are estimated at from 750,000 to 2,000,000 souls.

Under the wise and patient efforts of the American missionaries, a large number of their young people have been educated, and are slowly diffusing light among their own people. The Protestant Armenians number 30,000, and although a good deal of jealousy attended the earlier work of the missionaries, and converts were persecuted, yet now the Armenian ecclesiastics seem to own the great benefits derived to their people through these foreigners, and they live on terms of mutual kindness and respect.

For Friends' Review.

ELIHU BURRITT.

(Continued from page 724.)

Persuaded that the languages had engaged his attention as long as was profitable, E. Burritt concluded to forego his studies in that direction, at least for the time, that he might be helpful in what seemed the more urgent causes of peace, anti-slavery and temperance. He accordingly started a weekly paper devoted to those objects, called *The Christian Citizen*, and although its circulation was not large, nor its publication long continued, it reached a respectable number of appreciative readers.

As an additional agency in bringing the subject of peace before the public, he began

the publication of "Olive Leaves." These were medium-sized articles on some peace topic, printed on a slip of paper, and sent periodically to various newspapers throughout the Union. As many as two hundred gave them insertion. With the present abundance and variety of printed matter from which to select, there would probably not now be the same readiness on the part of editors and publishers to spare the space for an "Olive Leaf," yet the compiler of these notes has found a cordial willingness to publish such articles, if prepared especially for the papers to which they may be sent.

Whilst E. Burritt was despatching his Olive Leaves on their mission, the question of the Oregon Boundary came up, and threatened a rupture between this country and Great Britain. In England, "a few earnest men in Manchester, alarmed at the tendency and animus of the controversy, endeavored to arrest it by an unprecedented effort. They resolved that the newspapers and political speakers in the two countries should not have the issues of peace entirely in their own hands. One of their number, Joseph Crosfield, a meek, earnest, clear-minded Friend, of Manchester, originated the expedient adopted. It afterward took the name of 'Friendly International Addresses,' or manuscript letters from English towns, signed by the leading inhabitants, and addressed to the citizens of American towns, expressing an earnest desire for an amicable settlement of the controversy, and entreating their co-operation in bringing it about. These friendly addresses from England were forwarded to Elihu Burritt, and by him to their respective destinations. He also had copies of them made into Olive Leaves, and sent to all the newspapers in the United States."

The Oregon question having been amicably settled in the Spring of 1846, E. Burritt sailed for England, proposing to be absent only three months, and during that time to make a foot-tour through the kingdom. But meeting with interested friends in Manchester and Birmingham, he developed the basis of an international association called "The League of Universal Brotherhood," designed both to work for the abolition of war, and to promote friendly relations between all nations. In presenting the subjects contemplated by this Association, three busy years were spent in going up and down the country, addressing public meetings and social circles.

His first public lecture in London was delivered at the Hall of Commerce, before a large and (at first) rather noisy audience, who, quite to his surprise, received his statements with enthusiastic tokens of appro-

bation. Upon returning to his lodgings, and meditating upon the experiences of his life from his bashful boyhood to that hour, he enters in his journal the grateful acknowledgment, "Through all the way the Lord hath led me, to my present position in the world. 'Not unto me but unto Thy name be all the praise,' was the sentiment which filled my heart at the issue of this review of my life."

Through the generous aid of Joseph Sturge, of Birmingham, E. Burritt commenced the publication of the *Bond of Brotherhood*, as an exponent of the spirit, principles and objects of the new association. One of its first attempts was to abolish restrictions upon international correspondence and friendly intercourse. International postage was at that time so heavy as seriously to interfere with the interchange of letters between the hundreds of thousands of Irish and English immigrants in America and their poorer friends in the mother country. In the course of two winters, E. Burritt addressed one hundred and fifty public meetings on the subject of ocean postage, in all parts of the United Kingdom. Hundreds of petitions were also presented to Parliament in behalf of the reform, the virtual accomplishment of which E. Burritt lived to see and rejoice in.

It was during this visit to Great Britain that the Irish famine of 1846-47 occurred. After visiting the afflicted territory, E. Burritt caused a statement of the condition and wants of Ireland to be printed and freely circulated in Boston and other parts of Massachusetts, with an appeal for aid. As a result of this the ship Jamestown, then in Boston harbor, was quickly laden with clothing and provisions, and despatched to Ireland, just as was done with the war-ship Constellation during the recent famine of 1879-80. The famine which E. Burritt witnessed was, however, far more severe, inasmuch as nearly 1,000,000 died of its effects.

In 1848, E. Burritt spent a week in Paris, conferring with prominent men about holding a conference of the friends of Peace from different countries in that city. But the deeds of violence and blood which occurred there immediately afterward, upon the deposition and flight from France of Louis Philippe, resulted in a change of the place of meeting to Brussels. Many delegates from Great Britain, France, Germany, Holland, and other countries attended, whilst the Belgian government and authorities manifested great practical interest in the proceedings.

Upon returning to England, after the Peace Congress, E. Burritt, in connection with Henry Richard, Secretary of the London Peace Society, addressed a large number of

meetings upon a resolution for stipulated arbitration proposed to be moved by Richard Cobden in the House of Commons. A thousand petitions, favoring the measure, were sent up to Parliament, but when the resolution was brought before the House, there were only about seventy votes recorded in its favor. Not until the Geneva Arbitration had accomplished its beneficent work, did Parliament (in 1873) concur in a resolution introduced by Henry Richard, recommending the Queen to take steps "to enter into communication with foreign powers, with a view to the further improvement of international law, and the establishment of a general and permanent system of international arbitration."

The second Peace Congress, of which Victor Hugo was President, and Henry Richard and Elihu Burritt were the Secretaries, was held in Paris in 1849. The English delegation numbered about seven hundred, and were conveyed across the Channel by two steamers. Among the delegates from the United States were Amasa Walker of Massachusetts, President Mahan of Oberlin College, and President Allen of Bowdoin College. As at Brussels, an address to the governments and peoples of Christendom was issued, urging the adoption of stipulated arbitration, proportionate and simultaneous disarmament, and a congress of nations, as three measures for abolishing war and organizing peace between nations. It was concluded to hold a third Congress, at Frankfort-on-the-Main, the following year.

(To be continued.)

#### THE SABBATH AND CHRISTIANITY.

A correspondent writes: "In *Friends' Review* of Ninth mo. 25th, 1880, is recorded a remark made in Iowa Yearly Meeting, that, 'the commandments given on Mount Sinai, and reaffirmed by our Saviour, have never been repealed.' The query at once arises how the command of Jehovah which says that the seventh day is the Sabbath, can be made to apply to the first day of the week or Sunday?"

If one wishes to be perfectly literal in his interpretation of all Scripture, it cannot be so made to apply. But if any one wishes truly to learn the Lord's will, and the spirit of His teaching, as to whether he should observe First day as a day of rest, worship and religious communion, there is no difficulty about it.

The observance of the seventh day as a day sanctified by God appears to have been intended in the words of Gen. ii. 3: "God blessed the seventh day, and sanctified it."

To sanctify here means to set apart for holy uses. In Gen. iv., 3, marginal reading; in the account of Noah and the flood, Gen. vii. 4: viii. 10-12, and in Exodus xvi. 22-30, are intimations that the division of time into weeks and the observance of one day in seven as a holy day, were established in the beginning by Divine Providence and before the giving of the Mosaic law. This is strengthened by the fact that Assyrian records show that at a very early period, "the division into weeks was in use among them, and the Seventh days or 'Sabbath' are marked out as days on which no work should be undertaken."\*

The Egyptians had also the custom of dividing time into weeks, in which they were followed by the early Greeks, who held also that the seventh day was sacred.

Then we come to the Fourth Commandment, which begins, "*Remember the Sabbath day to keep it holy.*" This seems to be a recalling of some standing custom or law rather than establishing one for the first time. For these reasons many sound Christian expositors infer, not that it is thoroughly proved, but that it is reasonably to be believed, that the observance of one day in seven was an institution designed by God in the beginning for the good of man, good for his body, his mind and his spiritual nature. They regard our Lord's words, "the Sabbath was made for man," as confirming this view, and that the observance of one day in seven has His sanction. The Ten Commandments are affected by Christianity, but not abolished by it in their authority to the believer as indicating God's will, being elevated and expanded, and obeyed from inward love, not from fear, which has torment. They are distinct from the Mosaic laws in that they contain, not special and limited rules, but universal principles of morality, unless the fourth commandment be an exception. This command specifies the seventh day. But unless we could be certain that the day observed by the Jews now in America was the seventh in recurrence from the beginning of our race, we cannot be sure that the word "seventh day" denotes some one particular day now. The Jew who lives in England observes one twelve hours as the seventh day, while a Jew equally faithful to his duty, living in Australia, would observe another. From such reasons it is *inferred*, not *proved*, that God designed by the fourth commandment that men should observe one day out of seven as a day of rest and religious observance, rather than to designate a particular day.

Not that one day is holy above another,

\*Assyrian discoveries, by George Smith, p. 12.

nor that all days should not be kept holy unto the Lord, but that the obligation remains as God's mind and will, that we should observe one-seventh of our time more especially for rest and religious duties.

It is fully admitted also that the Sabbath, as an outward institution, has its spiritual fulfilment, in that rest of conscience, mind and heart, into which the true Christian enters as he trusts in Christ and His work for us, and walks in obedience.

Our Lord has not only released us from the rules which Jewish priests and rabbis had added to their law about the Sabbath, but also from all that was specially peculiar to its observance by the Israelites; but He nowhere abrogates the right observance of one day in seven as a rest day.

As to the change from the seventh to the first day of the week, history teaches us that it was gradual. The Christians who had been Jews continued to observe the seventh day, and wished that even Gentile converts should keep up Jewish customs, so that for a time the latter generally observed the Sabbath more or less. But Paul taught that the Gentile Christians were free from the Jewish ceremonial law, and said: "Let no man judge you in meat or in drink, or in respect to a feast-day or a new moon or a Sabbath day, which are a shadow of the things to come, but the body is Christ's."—Col. ii. 16, 17.

The Christians, however, began very early to observe the first day as that on which our Lord rose from the dead, and gradually, but not till nearly four centuries had passed, the first day of the week became generally observed as a day of rest and for religious uses. We observe it then, not as a Jewish ordinance, but, (1) believing it to be instituted by God for the good of the whole race, and sanctioned as such by our Lord; (2) as regarding the decalogue not as limited to the Jews, but containing universal principles of moral good for man; (3) as a day of rest and communion with our risen Lord, who on the first day of the week rose for our justification.

The images with which the mind holds converse may uplift or degrade as truly as companions in bodily form. A thought may scar the soul as a weapon leaves its mark on the flesh.—*National Baptist*.

THE Christian minister, especially, needs to guard himself against allowing himself to believe that he is not succeeding.—*Christian Advocate*.

## THE COMET.

The subjoined appeared in the *Public Ledger* of Philadelphia, Sixth mo. 24th.

The brightest comet which has been seen here for several years is now visible to the naked eye near the northeastern horizon, at 3 o'clock in the morning. It was first seen, so far as known, by Levi T. Edwards, of Haverford College (who yesterday took his Bachelor's Degree), and was seen shortly after by several others who were performing some astronomical work at the Observatory.

Its right ascension is about 83 degrees, and north declination about 42 degrees; the exact position we were unable to determine on account of a tree which obstructed the view of our equatorial. A portable reflector showed a bright nucleus and a well formed envelope on the side next the sun. The tail extends six or eight degrees from the sun.

How such a bright comet escaped discovery earlier is something which can only be explained by the presence of bright moonlight in the morning, and the large proportion of cloudy nights. It can only be seen between 2.30 and 4 o'clock in the morning. It is between the bright star Capella and the horizon, and has a tail about six degrees long, or about as long as the distance between the two pointers in the Great Bear.

ISAAC SHARPLESS.

Haverford College Observatory, Sixth month 23d, 1881.

On the 25th, Professor Sharpless writes: Since the above was written the comet has changed place in a direction a little east of north, at the rate of  $4\frac{1}{2}$  degrees every twenty-four hours, so that now it can be seen all night. The morning hours will still be the best for observing it (about 2 A. M.), for the air is then more uniform in temperature, and the comet will be high above the horizon. It is growing brighter, and this morning the tail was quite 12 degrees long as seen by the naked eye. This means that it is either approaching the sun, and hence really growing in brilliance, or nearing the earth, and so seemingly brightening.

Which is the correct reason we shall know in a few days when its orbit is calculated.

The tail, as usual, points from the sun, and two or three envelopes surround the nucleus on the side opposite to the tail. These envelopes change rapidly in shape and brightness. The general effect under the eye is as if the nucleus were forcing out towards the sun streams of matter which fall back and flow down the sides like a fountain, and so form the tail. The main jet is from the sun, but one drawing shows two side jets dividing the space between the nucleus and the envelopes into two dark compartments.

We cannot yet bring our equatorial to bear on the comet, because of trees, and the new reflector made by Levi T. Edwards is doing all the work so far.

What comets are is still an unanswered question. The spectroscope seems to point out that they are partially gaseous; and their sudden changes, rapid growth of tail, &c., cannot be accounted for on any hypothesis of their being solid. But on the other hand there are well authenticated cases of such close connection between comets and meteors that they probably, around the nucleus, consist of solid particles. Their light is due partly to reflected sunlight, and partly to the glowing gases which they contain.

This is the only bright comet convenient for observing since the spectroscope was perfected, and it can hardly fail to throw much light on the question of the structure and origin of comets. In the settlement of the question there must also be taken into account the recent announcement from Germany of the discovery of fossil organisms in meteorites, which may tell something of the character of life in other worlds, and perhaps in other systems than ours. For many of these celestial visitors doubtless come from the far-off suns, and depart thither again.

Professor Swift, of Rochester, did not see the comet on the 23d. He received our telegram and forwarded it to Washington, as we did independently. Levi T. Edwards ought to have the prize. No one west of us could have seen it as soon in absolute time, for he saw the tail before the head rose.

It was seen in Paris the same morning, which would make it earlier absolutely by four or five hours. I also believe it is the same comet seen by Dr. Gould in South America three weeks before, and which has since been moving northwards.

#### LONDON YEARLY MEETING.

(Concluded from page 727)

*Third-day Morning, Fifth mo. 24th.*—A satisfactory Epistle from Brumana Monthly Meeting, Syria, came to hand to-day. The School Conference Report, with the proposal for a Friends' Educational Board, was considered, and agreed to. The committee to visit our smallest Quarterly Meeting, that of Kent, reported. Their services have been valued; indeed the church meetings could scarcely have been held without them, the total membership being only one hundred and twenty-six. Concluded to re-appoint the committee of five Friends for three years.

A valuable discussion then took place on our smaller meetings. As already noted, there are many meeting-houses up and down in England and Wales, which are either shut up, or else in which very small decaying meetings are still held. J. E. Littleboy stated that in the county of Buckingham there were eight meeting-houses, of which seven were closed—six within his recollection—and there are many which must in all hu-

man probability be closed before long. Certainly this is partly due to the removal of Friends to the towns, and the depression of agriculture. There is said to be quite a drawing toward Friends in some rural districts where our own members have died out. When committees are appointed, as is done in some Monthly Meetings, to visit and hold meetings occasionally, the people around flock in—there is no difficulty in getting the houses filled. Indeed they often say, "Why don't you come oftener? If you would come once a week we would attend." It may be said, if people are so willing to attend, how is it that we have so many decaying meetings, where two or three or half a dozen or so of Friends sit down together? But such meetings have no attracting power—as was said, "silent meetings are very strong meat for young Christians;" and the meetings which draw in our poorer neighbors so readily are lively occasions, where perhaps the Bible is read, and there are earnest men who have come from a distance, full of the message of the gospel. The tiny companies of Friends who still keep up the little meetings which are not yet closed, are too respectable and too wedded, many of them, to the old lines of action, to have such an influence; some of them seem almost to prefer to die out as they are rather than descend to invite their poor neighbors. Not a few Friends rose and told the meeting of mission meetings and congregations of poor people, who had been gathered in these once-closed meeting-houses, by the continuous and faithful labor of Friends on the spot. Ministers need to go and stay a few weeks in a place—General Meetings have in a few instances in this country proved successful in this respect—but the work needs to be looked after for a long time to come. T. Barrow said the church should lay hands on Friends and send them down to the meetings where they are wanted, as was done in the early times. Jonathan Grubb earnestly insisted on the special advantages which Friends possess; they have the meeting-houses, they have the hearts of the people, they have no paid ministry. The general drift of the discussion was that the need must be met by those Friends who live in the different localities, without looking to much help from a distance, that small gifts were to be exercised as well as large, and that the Monthly Meetings should see what help they can give. A minute in this direction was made.

*Afternoon.*—On the account of national stock a balance of \$14,300 was carried over. It would be well to see a larger and more liberal use of our funds to missionary and other purposes at home and abroad; at present such purposes are mostly left to separate organizations.

A summary of the proceedings of the Meeting for Sufferings during the year included a petition in favor of disarmament, and some correspondence and effort in regard to the Basuto and Transvaal wars. The report of Friends' Anti-slavery Fund brought out allusion by Edmund Sturge to the slave trade still existing in Egypt and East Africa. Ten thousand slaves are said to be collected at one spot on the Upper or White Nile, and the expedition lately sent up to check the trade has been left to perish in large numbers by famine.

*Fourth-day Morning.*—Large meetings for worship were held.

*Afternoon.*—Minutes on the Distress in Ireland showed that a total of \$14,000 had been subscribed by Friends, besides much blankets, clothing, &c. Grants varying from £5 to £50 absorbed nearly all this sum, and were generally supplementary to other relief; in a few districts the main support of the people devolved on this fund for many months. The balance was devoted to supplying seed potatoes in one poor union. James Clark reported the distribution of the \$12,500 entrusted to him by Friends for the Kansas refugees. Francis T. King made an interesting statement of Friends' work among the colored people, and the circumstances of Friends in North Carolina and the South generally, and the last report of the Baltimore Association was read. Also an account of the fund raised last year at the instance of Stanley Pumphrey for the building of meeting-houses in America. The position and difficulties and substantial work of Friends in the Southern States were very clearly put before the meeting at this and other times, so that we could understand and sympathize with our brethren better than before.

*Fifth-day Morning.*—Minutes from two Quarterly Meetings, Suffolk and Essex, were read, requesting to be united in one; fewness of numbers, owing largely to the depressed agricultural interest, renders their meetings weak, and so one more amalgamation is made. This reduces the number of Quarterly Meetings to seventeen. In 1858 there were twenty-two, and at an earlier period yet a larger number.

The committee set apart to visit Ireland in 1879 brought in a long and interesting report, summarizing their services, and describing the state of Society there. Much active work is going on about Dublin and in the northern province of Ulster, to spread the gospel outside our borders. In Munster, the southern Catholic province, Friends, like other Protestants, are declining. Early in this century a wave of unbelief swept over many meetings; some have never recovered from the paralysis which ensued. Recorded ministers were only two in all Ireland fifty years ago; now there are forty. Difficulties exist, but love and hope and encouragement prevail. J. H. Tuke, whose deep interest in Ireland is well known, made an earnest appeal for continued sympathy and help for that unfortunate and too often misguided country.

The Annual Meeting of Friends' Temperance Association was held in the evening and largely attended. Addresses were given by Samuel Bowly, Francis T. King, Fielden Thorp, J. B. Hodgkin, Lucy Mounsey, and John Taylor. The Blue Ribbon army, W. Noble's work, which puts total abstinence in immediate connection with the gospel, has taken much hold in Darlington, Sunderland, and other northern towns in England. Many Friends have entered warmly into it.

*Sixth-day Morning, 27th.*—At this and the preceding sitting the usual Epistles to the American Yearly Meetings, also to Ireland and to Australasia, were passed. Isaac Brown made reference to the absence of communication with Philadelphia Yearly Meeting; the late Josiah Forster scarcely ever allowed a Yearly Meeting to pass without allusion to this. It was a grievous thing that we could not correspond with that Yearly Meeting, and he desired that those who might

be permitted to attend next year would deliberate whether the time had not come to make an advance in a loving, brotherly spirit. Friends rose one after another to express their heartfelt sympathy and unity with these remarks; the united feeling of love and cordiality towards Friends at Philadelphia, which was manifested by those who spoke was remarkable. Some Friends said that even if an Epistle sent from us were not read, it might have an influence for good—and that it might be our duty to send one, and leave the result. Where there has been a difference, a blessing is always found to rest upon a disposition on the part of one of the parties to hold out the hand. J. B. Braithwaite, J. J. Dymond, Jonathan Grubb, R. Littleboy, J. Armfield and others took part in the discussion. No minute was made, but from the way in which it seemed to rest upon the minds of Friends, it would seem likely to be taken up next year earnestly and seriously.

The concluding minute of the Women's Yearly Meeting acknowledged the overshadowing of love, and rejoiced in believing that the Lord's work is prospering amongst us. The General Epistle was read, and followed by a solemn pause, prayer being put up vocally that the blessing of the Lord would go with that Epistle wherever it went. The few subsequent addresses breathed a very thankful and hopeful spirit. Something like the shout of a king had been known amongst us. The anointing oil had been poured upon us. One Friend had not heard "one frivolous or acrimonious word during our sitting." One aged Friend, Isaac Brown, feeling that the shades of evening were closing over some of us, addressed a few parting words of counsel upon our meetings for worship, and the right spirit in which to go to them, and to seek to know and fulfil the will of the Lord, for ourselves and for our church.

The business of the Yearly Meeting had been conducted throughout in unbroken love and harmony, differences of opinion had been almost hidden by an unusual degree of charity and moderation, and we separated under a thankful sense that the Lord's mercy is with us as a church.

The Yearly Meeting on Ministry and Oversight held its concluding sitting on Sixth-day evening, 27th. The Meeting of Elders reported the satisfactory holding of the Meetings for Worship during the Yearly Meeting, and also expressed their concern that Elders should use more tact and influence in speaking to the young on their souls' interests. This subject and the kindred one of family visits, whether paid as such or whether of an occasional, informal character, took much hold of the meeting. J. G. Richardson stated that in Ireland formerly there was a systematic arrangement by which all the families in each Quarterly Meeting were visited once a year. The influence, power and spirituality of our members have suffered from a neglect of this duty. Fielden Thorp said we need to pray for an earnest longing for souls, for opportunities of speaking in private, for courage to take those opportunities, and for wisdom to use them aright. The want of pastoral care was enforced by Alfred Wright, the visiting of the sick and others precluded from attending meetings, as well as of our members generally. Meetings on Ministry and Oversight have a responsibility. Of the three

classes, Ministers, Elders and Overseers, each thinks the other two are not doing their duty. F. T. King spoke of the committee of eight men and women who have visited every Quarterly Meeting in Indiana very helpfully. After a full discussion, a minute was made, expressing the concern of the meeting on these subjects, particularly personal dealing with individuals, and pastoral care, and commending these to our members, and also to the care of subordinate meetings.

During the Yearly Meeting, devotional meetings were held daily prior to the sittings, and several special meetings for young men and young women, some of those for young men at the concern of Dr. James C. Thomas, of Baltimore.

## FRIENDS' REVIEW.

PHILADELPHIA. SEVENTH MO. 2, 1881.

IN 1871 there were in New England Yearly Meeting 95 ministers, 217 elders, and 4,403 members. In 1881 there are 112 ministers, 229 elders, and 4,399 members. There has been in ten years, therefore, a gain of 17 ministers, 12 elders, and a loss of four members. The loss of previous decades thus appears to be almost checked.

A member of Philadelphia Yearly Meeting made a careful inquiry as to its membership about ten years ago, and found 6,000 members. In 1881 the membership is 5,650.

A CORRESPONDENT writes, that Friends in England, and the public generally there, so far as expression has been given, reject the proposal to remove the remains of William Penn to Pennsylvania.

THE Evangelistic Mission of London has proved by sixteen years of trial that meetings held in tents are among the most efficient means by which, with the Divine blessing, the unreached masses may be brought under the influence of the Gospel. Crowds attend such meetings who would not enter places of worship.

It is worthy of special note by those who decry all earnest evangelizing measures, and, doing almost nothing themselves for the openly irreligious, deny that meetings for the express purpose of preaching the Gospel to this class are attended with any lasting results, that this association can say:

"In some of the large towns and cities, where masses of the people live almost in heathenism—certainly with very little knowledge of God, and no thought of Him—the preaching of the evangelists, particularly of those who were form-

erly workingmen, attracts very large congregations of the lowest orders; and as, for the first time, they hear in their own language the good news declared to them, it is not an uncommon thing to find scores who profess to receive the truth in faith, and to be truly converted to God. It is impossible to follow the after-life of all these, and there is no doubt that a certain number, sooner or later, return to their old ways. But we know that large numbers remain firm, showing by changed lives that they have experienced a true change of heart, and becoming in time members of the various churches in the neighborhood, and often earnest workers for God."

As the remarks of our friend John J. Dymond, at London Yearly Meeting, on the deficiencies of the Society, and his discouraged feelings, have been brought forward, it seems not less than is due to the whole truth to state that at the closing session he said: "He felt profound thankfulness for this Yearly Meeting. The presence of our Lord had been with us, the anointing oil had been poured upon us; whilst he had been present he had not heard one frivolous or acrimonious word. Differences of opinion, which did, and, he thought, in a rightly-constituted church should exist had been held in subjection to brotherly love. Much of the feeling of discouragement for the future of the Society under which he came up to London had been taken away, and he felt we might put on fresh strength in the name of the Lord."

### DIED.

HILL.—James Warren Hill, son of Daniel and Pheriba Hill, deceased, Fourth mo. 17th, 1881, aged 17 years; a member of Carthage Monthly Meeting, Ind. He had been very conscientious and obedient to his parents from early childhood, but had never accepted salvation through the blood of Christ until two years ago, during a series of meetings held at Carthage by Indiana Yearly Meeting's Committee. He said he had prayed before, but it had always been through fear—now he knew how to love the Lord Jesus as never before. Having a great desire for an education he had suffered his spiritual life to become a little languid, but in the very early part of his sickness he asked his mother if she felt she could give him up if he should not get well. On being told she could if she knew he was going to heaven, he assured her he felt he was prepared to die, and had been praying for his sister, who had been for some weeks prostrate with the same fever. He gave repeated evidences during his illness of his preparation for death, and died exclaiming, Glory! Glory! Glory!

PICKETT.—At his residence, near Poplar Grove, Fifth mo. 25th, 1881, Mahlon Pickett, aged 63 years; a member of Pleasant Hill Monthly Meeting, Howard Co., Ind. He was born in North Carolina, and came with his parents to the then wilds of Indiana about 1830. He had a birthright in the Society of Friends, and lived a consistent member till death. Although not a man of many words, he lived so that all who were acquainted with him said of him, "Surely he was a Christian." In a long illness, although deprived of his rest for many days at a time, he was patient, and

was often heard in prayer. He passed away to dwell with those made perfect.

**CREGO.**—On the 13th of First mo., 1880, Elizabeth Crego, in her 92d year; a member of Chicago Monthly Meeting. She died in full faith in her Redeemer.

### HAVERFORD COLLEGE COMMENCEMENT

On Fourth-day, Sixth mo. 22nd, were held the Commencement Exercises at Haverford College. The lawns and trees of Haverford were in their richest verdure and beauty, and a large company came together interested in the graduating class, the institution and the occasion.

The graduating class numbered sixteen, all of whom had prepared English orations. The exercises embraced orations by a number of the graduates, an address by President Thomas Chase, and the conferring of the degrees. The following are the names of the speakers and the subjects of their orations: Edward Orson Kennard, the Latin Salutatory Address; Wm. Allen Blair, "England's Mission;" Isaac Thorne Johnson, "The Sacred Literature of the Hebrews;" Walter Brinton, "Poetical Tendencies;" Levi Talbot Edwards, "The Political Element in Education;" Wm. Enoch Page, "American Self-Esteem;" A. Morris Carey, "The Friars in England;" Edward Y. Hartshorne, "The Renaissance of Florence;" and Walter Ferris Price, the Valedictory Address.

The following had prepared orations, but were excused from speaking: Joseph Horace Cook, subject, "The Eastern Question;" Jesse H. Moore, "The Decline of Spanish Supremacy in Europe;" John Clark Winston, "The World's Indebtedness to Quakerism;" Davis H. Forsythe, "Modern Skepticism;" Albanus Longstreth Smith, "Governments and the Railroads;" Wm. Henry Collins, "Astronomy, Past and Present;" and Thomas N. Winslow, "The Influence of Neo-Platonic Thought." E. O. Kennard, the first scholar of the graduating class, who delivered the salutatory address, was excused from delivering an oration upon the subject, "The Platonism of Berkeley;" and W. F. Price, the valedictorian, who was the second scholar, was excused from speaking his oration entitled "The Destiny of the English Language."

President Chase then conferred the degrees, as follows:

Bachelor of Arts: E. O. Kennard, of Knightstown, Indiana; J. H. Moore, of Goldsboro, N. C.; W. A. Blair, of High Point, N. C.; I. T. Johnson, of Wilmington, Ohio; J. C. Winston, of Richmond, Va.; L. T. Edwards, of Spiceland, Ind.; W. E. Page, of Peabody, Mass.; A. M. Carey, Baltimore, Md.; T. N. Winslow, Belvidere, N. C.; E. Y. Hartshorne, and W. F. Price, of Philadelphia.

Bachelor of Science: J. H. Cook, Philadelphia; Walter Brinton, West Chester; D. H. Forsythe, West Grove, Pa.; A. L. Smith, Philadelphia; and W. H. Collins, Poughkeepsie, New York.

Master of Arts: Francis K. Carey, Baltimore, Md., of the Class of 1878.

The gold medal for excellence in composition and oratory was awarded to John C. Winston.

President Chase then delivered the address to

the graduating class. He said that Sir Philip Sydney, in one of his polished verses, praises an honest pride. We were prone enough to undue self-esteem, but this was to be distinguished from a modest self-respect, of which he urged the advantages. They should remember the opportunities they have, and appreciate the knowledge they possess, but their opportunities and knowledge should not unduly exalt them. He counselled the class never to be satisfied with mediocrity, but to push steadily onward; neither to hide their talents under a bushel, nor allow them to rust through inaction. "Whatever fields of life the graduate of to-day may engage in, let him seek to rise to the highest plane of excellence; let him be a power in whatever community he may place himself."

The President urged his hearers to possess themselves through life with patience, self-repression, self-denial, and yet an unflinching energy; to be diligent, prompt, of methodical habits; to seek accuracy in all things, and to give the most careful attention to the minutest details of their work. He said that the physical exercises which they had availed themselves of at college would not be without fruitful results, and contended that their moral culture would benefit them through life's struggle. After reviewing the advantages they possessed by nature and training, he told the graduates to go forth into the world and make places of eminence for themselves, counselling them never to forget, however, how vastly their ignorance exceeds their knowledge, and their weakness their strength. He would not have them claim consideration from others, but make themselves worthy of it; nor fancy themselves veterans when they were but raw recruits and in the awkward squad. Do not seek so much for high place as for high usefulness, he said, and remember that the most powerful element of the intellect is the capacity of incessant expansion. He pointed out the importance of revering religion, and observed that genuine knowledge is faith's best ally. He warned the collegians to shun atheism or agnosticism, and, in concluding, exhorted them to prove themselves intelligent Christians, whose piety is not alone of the head, but of the heart.

President Chase then made a few remarks in the nature of a valedictory address to the departing class, which closed the exercises.

On Second-day evening, Henry Wood, Ph. D., of Providence, R. I., delivered the annual address before the Alumni of Haverford.

Levi T. Edwards, of the graduating class, has presented to the College the mounting of a reflecting telescope, made by himself.

### PENN COLLEGE COMMENCEMENT.

Penn College commencement occurred on Fourth-day, 6th mo. 22d. The day was beautiful, and all conspired to make the occasion pleasant to the students and their friends. The exercises began at 10 o'clock, prayer being offered. The orations were by J. N. Rich, "Is War Politic?" Lydia S. Bean, "The Poet and His Times," of which Homer was the subject; Alice S. Heald, "Home, Sweet Home, with Variations;" Oliver H. Avey, "American Mind and the Future." The degree of Bachelor of Arts was then conferred on the class by President Trueblood, who gave an address

on "Mistaken Conceptions of Education." He held that education should be valued for its results, not in money or material prosperity chiefly, but in development of character. He urged continued pursuit of studies begun, and culture of all the powers of the individual. But he who sets about self-correction will find a discord in his nature and learn his need of the re-creative power of the Lord Jesus Christ to bring him into harmony with his deepest aspirations, and of the guiding of His Spirit to bring him to that moral and spiritual perfection which is the birthright of the soul.

#### TEMPERANCE NOTES.

A MAN who had been given up as a hopeless drunkard, but who has now for some time been completely reformed, explained at a prayer-meeting the only means which, in his opinion, were efficacious in such cases as his. He said: "I tried every means of deliverance, and all in vain. I signed the pledge; I went to an inebriate asylum; I knelt down and asked God to take my life away if I ever tasted liquor again. But I did not want a correct life for the sake of serving God, but only for my own sake, and so the Lord did not answer my prayers. My mother's prayers for my salvation were answered, and *Jesus led me to Himself*. In the years which have followed, among all the many influences for evil in the life of a large city, I have proved Jesus to be an all-sufficient Saviour. He sent His word and healed me."—*Our Union*.

THE ARGUMENT FROM EXPERIENCE.—Elizabeth Stuart Phelps, in the *New York Independent*, in an able article under this title, says:—"One thing, however, would seem to be past dispute. *Somehow* the sale of liquors must be checked. *Something* must be done to close the grog-shops. A power bold enough to be strong, and strong enough to be bold, must shut the door, as God shut the door for Noah which he could not or did not move himself. If moral suasion, and Christian example, and medical treatment, and public sentiment, and the pledge, and the Red-Ribbon clubs, and the prayer-meeting puff about these gaping gates like the breath of babies, the tornado that shall beat them back must come; and whether it come by the law or the gospel, who shall be offended.

"The power that *will* do the thing, whatever it be, is the power that *must* do it. As long as eighty-five per cent. of our prisoners owe their incarceration to drunkenness; as long as there is in our cities one *licensed* place for the sale of liquor to every one hundred and seventy inhabitants; as long as sixty thousand persons a year in this country die drunk, or from the effects of drink, there is no other side to the matter. The grog-shops must be shut. At any cost—whether of public interference or private self-denial, whether the law goes on the statute-book or the wine comes off the dinner-table—by some means the grog-shops must be shut. He is either criminally ignorant of facts or criminally indifferent to them who can deny this."

AN American has invented a pencil which without fluid or plumbago will make an indelible mark. It is made of a composition, which gives

a purple mark instead of a black one, can be used for months, writes as easily as a lead pencil, and after a few seconds the writing cannot be effaced. When perfected so as to give a thoroughly black line it will probably almost supersede the use of ink.

#### THE INTERNATIONAL LESSON.

##### THIRD QUARTER.

LESSON III. Seventh month 17th, 1881.  
THE CALL OF MOSES. Exodus III. 1-14.  
GOLDEN TEXT—"And He said, Certainly I will be with thee."—Exodus III. 12.

The last lesson left Moses sitting at the well in the land of Midian. The priest, who was perhaps also the chief of the Midianites of that district, called Reuel, or Raguel (Num. x. 29), had seven daughters, who came to the well to water their flocks, but were driven away by the shepherds. Moses helped them and watered their flock. Returning to their father these facts were reported, and Moses was sent for, entertained and employed as shepherd by Reuel, afterwards marrying his daughter Zipporah.

After a time the king of Egypt who oppressed the Israelites so grievously, and from whom Moses fled, died; the Israelites sighed and cried to God, because of their bondage, and God heard their prayer.

Nearly forty years Moses had passed in quiet training for his great mission, when the events of the lesson opened.

##### THE LESSON.

Verse 1. *Now Moses kept the flock.* A true man does whatever he is called to do. Moses, the polished and learned courtier, left a palace, but was content to be a hireling shepherd, and no doubt was a good one.

*Of Jethro.* By this time Reuel must have become advanced in years, and Canon Cook believes that Jethro, his eldest son, had succeeded him as priest, and that Jethro was brother-in-law, not father-in-law of Moses. He states that the Hebrew word may be so rendered, as it means a "relation by marriage."

*And he led the flock: the sheep and goats. To the back side of the desert.* Jethro probably lived east of Horeb, and Moses led the flocks in search of pasture across the sparsely inhabited country between the springs and green valleys among the Horeb range. There is reason to believe that this whole region of the Sinaitic peninsula was more productive formerly than now. *The mountain of God, even Horeb.* Or rather, "To the mountain of God, towards Horeb. The meaning is that Moses came to the mountain of God, in Sinai, on his way towards Horeb." Horeb was the name of the whole cluster of mountains, of which Sinai was a single peak.

2. *And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush.* The exact spot is not known. "The angel," is rather "An angel." The bush was the wild acacia, a shaggy thorn-bush still found in that region.

*And he looked, and behold, the bush burned with fire, and the bush was not consumed.* The flame was supernatural, for it did not burn the bramble.

3. *And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.* "What he saw was the flame of fire in the bush; what he recognized therein was an intimation of the presence of God, who maketh 'a flame of fire His angel.'"—*Canon Cook.*

He may have seen in the lowly bush thus in a flame a symbol also of the children of Israel in their lowly state and in the fire of affliction. As the bush was not burned, so also the people were not destroyed, but increased under their sufferings.

4. *And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush.* Jehovah noted his reverent wonder, and then spoke to him.

*And said, Moses, Moses.* One who knew him by name spoke to him. He had long believed in Him who was invisible; he had endured as seeing Him by the eye of faith, but now Jehovah manifested His presence by a flame of fire, and talked with him as with Jacob and Abraham. *And he said, Here am I.* This was a common mode then of saying, I am ready to hear and obey.

5. *And He said, Draw not nigh hither.* God is to be revered with holy awe. We are to draw near Him, yet to feel our unworthiness for so great a dignity.

*Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* An Eastern man keeps his head covered, and takes off his shoes or sandals, when he would show respect for a superior, or for a holy place. The spot was holy ground, because Jehovah then specially revealed Himself there; it ceased to be holy when God ceased specially to show Himself at that place. Now God reveals Himself everywhere to the seeking soul, and every spot where men hold spiritual communion with Him is holy ground.

6. *Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.* Thy father, means thy forefathers. Our Saviour uses this passage to prove that Abraham, Isaac and Jacob had not been annihilated when they died, but were still living after death in immortality.

*And Moses hid his face.* So did the seraphims (Isaiah vi. 2). God is love, but sinful man should stand humbled in His presence "with reverence and godly fear."

7. *And the Lord said, I have surely seen the affliction of my people which are in Egypt.* God permits the sparrows to fall to the ground, yet He notes it. He permits His people to suffer, yet His eye is upon them; and He is watching the fire of purification that it may only purify, not consume them.

*And have heard their cry by reason of their taskmasters.* God hears prayer, though He, in His wisdom, may bear long with the oppressor before He rescues His people. The slaves of our land prayed for generations, but in God's time He set them free. *For I know their sorrows.* Oh, how comforting! He knows all the sorrows and troubles of His people. Our Saviour was a man of sorrows. He knows how to be the Friend of the distressed and to feel for them.

8. *And I am come down to deliver them out of the hand of the Egyptians.* God is omnipresent, and when He says He comes down He

only accommodates Himself to our mode of talking and thinking. When He is said to descend it means that some signal work of mercy or judgment is to follow. He had promised to "judge" the nation that oppressed Israel. His truth, His love, His justice, were concerned in His deliverance of His people.

*And to bring them up out of that land unto a good land and a large.* The land governed by David was larger than Goshen. Palestine was at that time very fertile, and well watered. *Flowing with milk and honey,* is a proverbial or poetical way of describing a choice land. Honey did abound in Palestine.

*Unto the place of the Canaanites, &c.* A record of the principal tribes or peoples living in the promised land. Canaanites is probably a common name for all the tribes mentioned, who lived in different parts of the land.

9. *I have seen the oppression wherewith the Egyptians oppress them.* Yes, there is One whose eye is on oppressors, and who will in time judge them according to their works.

10. *Come now, therefore, and I will send thee to Pharaoh.* No doubt Moses had been filled with solemn delight at all he had seen and heard, but now comes a weighty charge to him. *That thou mayest bring forth my people, the children of Israel, out of Egypt.* God chooses men for His work, and kindly encourages them for their service.

11. *Who am I, that I should go unto Pharaoh?* Moses had learned meekness, but shrank from God's call through false fear of his incompetency. The Virgin Mary showed a better faith, and said, "Behold the handmaid of the Lord; be it unto me according to thy word."

12. *And He said, Certainly I will be with thee.* God's purpose was not changed; His calling is without change of mind. He gave a blessed word of cheer to Moses. So has our Lord to His people. "Lo, I am with you always." God's word is sure.

*And this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.* This was a promise which required him to rest in faith on God's word to be fulfilled at some future time, and also a direction as to where Moses was to bring the people when they came out of Egypt.

13. *What is His name?* Name in Scripture means when thus used, nature or character, including His attributes. (See Ex. xxxiv. 5, 6, 7).

14. *I am that I am.* That is, "I am what I am," words that express absolute, unchanging being. The Hebrew for *I am* is very like the name Jehovah, and the meaning is the same. When our Saviour said, "Before Abraham was I am," He seemed to refer to this name, as if He intended to convey that He was one with Jehovah.

#### SUGGESTIONS.

1st. God often calls His servants to a quiet training in retirement and meditation before they are fitted for his service. Boys and girls who love the Saviour have their quiet daily duties to perform as a schooling for higher duties.

2nd. Moses was as ready to feed a flock as to be a courtier. The true way is to do what lies next to our hand, cheerfully and well.

3rd. God appeared to Moses, and called him

to his special work. So He calls each one of His willing children, by His Spirit's influences, by His outward providences, and by the inward promptings of the heart.

3rd. Moses was to put off his shoes in God's presence. Never forget that God is to be approached with reverence and holy regard. Show this by a reverent position and manner in worship and prayer.

4th. The God of Abraham, Isaac and Jacob is the God of our fathers. As He blessed and saved them, so He is ready to do for us in our generation.

5th. God watched over the Israelites in their affliction; so His loving eye is upon us in our troubles. Pray in humility, and He will hear and answer in His own time.

6th. When God called, Moses said, "Here am I." When He calls, obey, whether it be to do some humble task or some high and difficult one.

7th. God said to Moses, "Certainly I will be with thee." So Christ is certainly with all who trust and follow Him.

#### RELIGIOUS INTELLIGENCE.

THE American Tract Society has issued 106 new publications the past year, of which 41 are volumes, the rest tracts, &c. It has distributed nearly 60,000,000 pages of tracts gratuitously, and in this work has employed 192 colporteurs. The colporteurs labored in 32 States and Territories and in Ontario, and found 37,411 Protestant families who attend no gospel service, 18,753 without religious books, and 9,728 without the Bible. They circulated 165,363 volumes, at a cost of \$36,128 55. The Society sends tracts to all the great mission fields. The total expenditures of the Society were \$396,419.13.

THE British and Foreign Bible Society received last year from all sources £200,000 or \$1,000,000, and issued 2,846,029 volumes of Scriptures.

W. HAY AITKEN, the eminent Church of England evangelist, gave short addresses in St. Paul's Cathedral for five successive days lately. His theme was "Profit and Loss—shall I gain or lose by becoming a real Christian?" In his first address he concluded that "the man who is possessed of Christ in his heart, and knows the inward blessedness of a new and glorious life emanating from the person of God Himself, has something which must of necessity more than outweigh all the passing gratifications and momentary delights which may through the flesh be administered to him."

**HOW TO HAVE PEACE.**—A friend once asked Prof. Franke how it was that he maintained so constant a peace of mind. "By stirring up my mind a hundred times a day. Wherever I am, whatever I do, I say, 'Blessed Jesus! I have truly a share in Thy redemption; Thou hast forgiven my sins, and art guiding me by Thy Spirit. Thine I am; wash me again and again.' By this constant converse with Jesus I enjoy serenity of mind and a settled peace in my soul."

#### RECEPTION OF DELEGATES OF NEW ENGLAND YEARLY MEETING BY THE CONGREGATIONAL CONFERENCE OF MAINE.

At 10½ A. M. Eli Jones and Harriet D. Collins were welcomed at the Congregational Conference in these words: "We, the members of the Congregational Conference, descendants and representatives of the Puritans and Pilgrim fathers, bid you a hearty Christian welcome to our midst to-day as representatives of the Yearly Meeting of Friends for New England."

Eli Jones being introduced, remarked, "We are but a small society, numbering not more than 100,000; in our early rise suspected of heresy, and to be delivered from 'Quaker herey,' 200 years ago this city appointed a day of fasting and prayer. In Boston we preached Christ, they immured us in prison because we would not desist; they led us to the Common and hung us. In a few years 4,500 of our members were in prison, of whom 245 died. Now times have changed. In my long experience in New England Yearly Meeting I do not recall the time when it was so moved to the heart as when Brother Harding bore your greetings to us. Never was an assembly more grateful nor more ready to return an acknowledgment of Christian courtesy. When we see what the Lord has done, we humble ourselves before Him—for the Lord hath done it."

"You know that Friends have acknowledged woman's gospel mission. When those of various denominations met in the past, it was to see how far we differed. Now we meet to discover how nearly we can agree, and we find we can agree in far more than we anticipated. The mission of our society has not ended yet. Brethren and sisters, may the Lord bless you in conference and in work for the conversion of souls, and let Congregationalist and Friend alike pray for what both to day recognize as the great need of the church—the outpouring of the Holy Spirit."

Harriet Dalton Collins was then introduced and received with kind attention, as she said: "Dear sisters, I bring you tender greetings from the sisters I have just left in session. When I see the welcome accorded us to-day I cannot say 'Now lettest thou thy servant depart,' but rather in the words of one of your devoted ministers, 'I desire not my sun to go down when I behold the fields white to harvest.' A new bond unites me to you to-day, as I remember that yesterday you commissioned to go as an ambassador to Turkey, to raise and elevate woman, one for whom

I have a special love, Agnes Lord, one of my former pupils, who leaves us amidst our prayers and tears. In her, you have committed a precious treasure to the Lord. My sisters with warm hearts send to you their greetings and desires that the Lord bless you in word and work."

Doctor Sewall arose and extending both hands to the delegates, said: "With all my heart I give you the right hand of fellowship. This is the first meeting of this kind between our churches. God grant it may not be the last. We have learned to respect the right of private judgment, and of most abounding toleration, and the value of the communion and fellowship of the saints. Many of the rich blessings of your forefathers are yours now; one honor was theirs which you are denied, in this day, of being martyrs and witnesses for Christ on Boston Common. Allow me to invoke over you the apostolic benediction."

At the close of which impressive ceremony, the congregation rose and sang

"Alest be the tie that binds  
Our hearts in Christian love—"

The delegation then withdrew.

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## CORRESPONDENCE.

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### FEAST OF ST. ISIDRO MEXICO.

Translation of a letter to Wm. A. Walls, of Matamoras.

C. VICTORIA, May 14th, 1881.

*My beloved brother in Christ*—Here the people are arranging the so-called feast of St. Isidro. Since Monday they have been practising the dances which the merry-andrews are to perform in the church on the great day of the feast, which will be to-morrow (Sabbath.)

The preliminary dances have been given publicly from 9 to 11 every night in the Cartman's Square. To-morrow morning they will bring the Saint in public procession from Tamaton (half a league from the city), and passing through the principal streets, he will be received at the church with the ringing of bells, the firing of cannon, discharge of rockets and other demonstrations of public and general joy; and in continuation of the solemnity will be celebrated a grand mass, which is the signal for the merry-andrews to begin their religious dances in the church. I think this dear little Saint must have been very good-humored while he lived in this wicked world, and for this reason his devotees now honor his memory with dances, even though the Saint was not acquainted with them, for in his day the

only dance known was the *Chockopizagua* (an Indian dance). The object of this feast was to pray the Saint to send abundant rains and plentiful crops. Deluded people! Such is the deplorable state of this people from the results of Romish teaching.

Answer me soon, and receive the love of your brother in Christ,

EDUARDO CARRERO.

NOTE.—This Saint was worshipped by the Indians as the god of the harvest, before the conquest.

The Romanists made him a Saint and continued the worship as on this occasion under the patronage of the bishop; one way of being all things to all men in order to gain some, though not exactly the means which Paul would have employed.

WM. A. WALLS, writing from Matamoras under date Fifth month 26th, 1881, says, "There has been a new persecution pretty generally felt in Central and Southern Mexico. Probably not less than twenty have been martyred in different parts. Our Mission sent out two to carry the glad tidings to the neighboring ranches. They were absent five days, were well received, and have just returned safely."

BLOOMINGDALE, IND., Sixth month 15th, 1881.

At Bloomingdale Monthly Meeting, held to-day, there were six new members received by request, and two by certificate. Two of those received by request were members of the United Brethren Church, and are well known as good citizens and Christian people; the other four have been members before, but suffered themselves to be discontinued a few years ago, on account of the differences that existed in regard to the order, government, mode of worship, &c., of the church. They were received again into fellowship with a hearty welcome, and we would be glad to receive more, which we hope to do. May the Lord help us all to see our mistakes, and then make us willing to mend them.

E. T. COLEMAN.

A SERIES of meetings of much interest, at Hanover, Michigan, in the limits of Ohio Yearly Meeting, closed Sixth month 19th, 1881. It was conducted by Noah C. McLean and Alfred C. Hathaway of Ohio, who were favored to preach the gospel with clearness and power.

Notwithstanding the busy season of the year, the meetings were largely attended. On some occasions the house was filled, and many were obliged to remain outside. The churches in this place were animated and strengthened, and a spirit of Christian fellowship seemed to be manifested between

those of different denominations, to a greater degree than has been witnessed for many years. Many persons professed conversion, and many believers received the blessing of sanctification. Thirty-five persons gave their names for membership with Friends, most of whom are heads of families. Many hearts are filled with thanksgiving and praise to the Lord for His blessings so richly bestowed.

MARY E. BARBER.

Hanover, Jackson Co., Michigan, Sixth mo. 20th, 1881.

GREENSBORO', N. C., Sixth month 23d, 1881.

THE Temperance movement in this State is gaining in favor of prohibition. I have been engaged delivering some lectures on the subject. Nereus Mendenhall is also engaged in the same way. The State is being canvassed by other speakers, and we have some hope of gaining the victory, though there is a very determined opposition by the liquor men.

Thy friend,

F. G. CARTLAND.

#### TAKING OATHS.

At the late meeting of Friends' Tract Association in London, J. Grubb Richardson said, that "He knew that a great many outside of our Society were getting disgusted with the manner of administering oaths in court. When on the grand jury in Ireland, jurymen had said to him 'I heartily agree with you; I am perfectly disgusted with the present mode of swearing.' Sir Thomas Freemantle wrote to the late Lord Derby, saying that he felt the irreverence and falsity of the system so much that he must resign his position as magistrate. He did resign, and Lord Derby replied—it was many years ago—that he thought the time was come when the subject must be brought before the country. A Roman Catholic, a magistrate and a solicitor, had assured him that Friends' method of affirmation produced a more solemn and better effect on the court than the oath in the way in which it was administered."

#### CAST A LINE FOR YOURSELF.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with fish, he said: "If, now, I had those I would be happy, I could sell them at a fair price and buy good food and lodgings." "I will give you just as many and just as good fish," said the owner, who chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked he eagerly.

"Only tend this till I come back; I wish to go on a short errand."

The proposal was quickly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all depression in the excitement of pulling them in, and, when the owner of the line returned, he had caught a large number.

Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said: "I fulfil my promise from the fish you have caught, to teach you, wherever you see others earning what you need, to waste no time in fruitless wishing, but to 'cast a line for yourself.'"—*Selected.*

#### SCIENTIFIC NOTES.

*Nervous Velocity in the Lobster.*—Frédéricq and Vandevelde have been experimenting upon the velocity of transmission of the motive excitement in the nerve of the claw of the lobster. In the winter experiments at Ghent, with a temperature of 10° to 12° C. (50° to 53.6° F.) they found a velocity of about twenty feet per second. In the summer experiments, at Roscoff, with a temperature of from 18° to 20° C. (62.4° to 68° F.) they found velocities of from thirty to forty feet per second.—*Compt. Rend.*

*Influence of Electricity on Vegetation.*—In bamboos, the flow of sap takes place at the beginning of the rainy season, but vigorous shoots rarely grow before the thunder storms which generally precede the harvest. The rapidity of their growth increases with the violence of the storm, amounting sometimes to as much as seventy feet in thirty days, the vegetation being most active during the night. Captain Sleeman suggests that the cause of this sudden growth may be the increase in the quantity of nitrogenous compounds, which are greedily absorbed by the humus that surrounds the roots of the bamboo. The facts offer a curious confirmation of the experiments of Dr. Siemens upon the influence of electricity on vegetation.—*Les Mondes.*

*Algeria* has a river of ink, formed by the union of two branches, one coming from a region of ferruginous soil and the other from a peat swamp. The iron from the one and the gallic acid of the other unite and form a true ink.

*Sidewalk Astronomers in Paris.*—At a late banquet to the Scientific Press, Camille Flammarion read a letter of thanks, which had been addressed to him by the street exhibitors of telescopes, in which they stated

that the number of their patrons has more than doubled since the publication of his *Popular Astronomy*. Some of the instruments upon the Place de la Concorde would not be unworthy of a place in an observatory.—*Les Mondes*.

It has been proposed that large sections of our country should use the same clock time, the time of the districts to be one hour apart. The Legislature of Connecticut lately passed a bill unanimously to establish a uniform time for that State. It is suggested that time balls, to fall precisely at 12 M., should be placed in towns and cities where there is a station of the Signal Service; and General Hazen agrees that where all the needful apparatus is provided, the officers of the corps will work the balls. The *Am. Jour. of Science* suggests also the use of cannon to be fired at noon as time signals for a large district.

God has provided that the rain water which moistens the soil shall be almost pure and free from soluble salts, so that it never imparts these to the ground in undue quantity. But in California, according to the Professor of Agriculture in the University of that State, irrigation from some of their lakes and rivers increases the alkali already in the soil to a hurtful extent. Professor Hilgard thinks that there are probably few river-waters in the world which are so pure that constant irrigation with them will not cause an injurious accumulation of salts in the soil, unless under-drainage be also practised. In India the evil effects of irrigation without under-drainage have become painfully apparent. Under-drainage carries the superabundant salts to the lower parts of the soil and away from the plant roots.

T. Carnelly, in the *Am. Jour. of Science*, describes the apparatus and methods of heating ice in a vacuum to a temperature of 120° to 180° while it still remains solid.

"*Giant's Rattles*."—An interesting geological discovery has been made in the neighborhood of Solothurn. On preparing for quarrying by the removal of sand and gravel, the rock beneath was found to be quite smooth and intersected with old water channels. The excavation being continued, a number of enormous holes filled with great stones, were laid bare. These holes, like those of the famous Gletcher Garten at Lucerne, are due to the action of water, which, flowing through rifts in the glacier that ages past covered the rock, set in movement the stones beneath, whereby the "*Giant's Rattles*," as they are called, were hollowed out; but while the rock at Lucerne is sandstone, the formation at Solothurn is hard limestone and quartz.—*Nature*.

For Friends' Review

## FAINT, YET PURSUING.

BY M. E. BECK.

Faint, yet pursuing—thus we tread  
Our weary, weary way,  
The shadows thickly overspread,  
And darkness dims the day.  
O for one gleam from yonder mount  
To guide us safe and sure!  
A voice replies, "Behold we count  
Them happy who endure."

Faint, yet pursuing—must it be  
For ever dim and drear?  
When will the gloomy shadows flee?  
When will the day appear?  
Oh, we have waited, waited long  
The dawning of the light—  
"Let Patience have her perfect work,"  
"By faith and not by sight."

Faint, yet pursuing, poor and weak  
And impotent and blind,  
We "strive" and "knock" and "ask" and  
"seek,"

And yet we do not "find."  
We dwell in solitary ways  
Afflicted and alone—  
"Then courage—for He leadeth you  
In paths you have not known."

Behold, ye faint, pursuing ones,  
The Rock on which ye stand,  
Your safe and sure abiding place  
The hollow of His hand.  
He keeps your vessels empty  
That He Himself may fill.  
He darkens earth to pour unmixed  
The light of Zion's hill.

Faint, yet pursuing;" richly blest  
Oh, could you see your lot,  
Called gently from each changing rest  
To that which changes not.  
Your Father o'er each earthly joy  
Hath bid the curtain fall,  
That He, when all things else are dark  
Might be your All in All.

## OLD DREAMS.

Where are thy footsteps I was wont to hear,  
O Spring! in pauses of the blackbird's song?  
I hear them not: the world has held mine ear  
With its insistent sounds, too long, too long!

The footfall and the sweeping robes of Spring,  
How, once, I hailed them as life's full delight!  
Now, little moved I hear the blackbird sing,  
As blind men wake not at the sudden light.

Nay, not unmoved! But yestereve I stood  
Beneath thee, throned, queen songstress, in the  
beech;

And for one moment Heaven was that green wood,  
And the old dreams went by, too deep for speech.

One moment,—it was passed; the gusty breeze  
Brought laughter and rough voices from the lane;  
Night, like a mist, clothed round the darkening trees,  
And I was with the world that mocks again.

So near is Eden, yet so far; it lies  
No angel-guarded gate, too far for sight;  
We breathe, we touch it. Yet our blinded eyes  
Still seek it every way except the right.

—*London Spectator*.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 28th ult.

**GREAT BRITAIN.**—In the House of Commons, on the 22nd, the bill introduced by Pease for the abolition of capital punishment was rejected, on a motion for second reading, by a vote of 175 to 89. During the debate a very general feeling was expressed in favor of the classification of the various degrees of murder, as in America. Sir W. V. Harcourt, Home Secretary, opposed the abolition of the death penalty, but favored an alteration of the law to distinguish between murder with malice aforethought and other murders. He thought the decrease in murders showed the deterrent effect of hanging, the abolition of which is not supported by the great majority of the people. On the 23d, the Under Colonial Secretary, in reply to a question, said that the Government are considering the question of an international agreement to suppress kidnapping and the slave-trade in the islands of the Western Pacific Ocean.

Some unimportant amendments were made to the Land bill on the 24th, and others were rejected. The *Times* speaks of the slow progress of the bill, although no obstruction is attempted, and no point is debated dilatorily; but says that no settlement can be complete and lasting which does not deal with a vast number of details, and these must be gone through steadily, without looking for a brilliant rate of speed. It was reported later, that the Cabinet meeting decided to ask the House to give up the whole of three days' sessions each week to committee on the Land bill, and that it discussed the contingency of further steps, if this additional time do not suffice to get the bill through the House by the 16th prox. On the 27th, a motion by W. E. Gladstone that the Land bill shall have precedence over all other business whenever it appears upon the notice paper, until the House shall otherwise decide, was adopted without a division. On the 28th, in committee, C. S. Parnell withdrew an amendment of which he had given notice, because, he said, he understood the Government would not accept it, and as it would create discussion, he would not press it at this late period of the session.

On the 25th, a Liberal member, moving for further papers on the Anglo-Turkish convention, contended that in spite of the failure of Turkish promises of reform, the convention is binding on England, and in case of an Armenian insurrection and Russian intervention, England would be bound to assist Turkey. He therefore recommended that the Government should inform Turkey that England withdraws from the agreement. As a consequence, England would have to give up Cyprus, which he strongly advised, as he thought its acquisition an infraction of public law, and the cause of the present difficulty respecting Tunis. The Under Foreign Secretary said he agreed with much of this, but it was a different thing to condemn a treaty and to reverse it; and violently to do the latter might endanger the peace of the East, therefore he hoped the House would not press such a course. Premier Gladstone said that England, by her evil example in the case of Cyprus, would have weakened her right to protest against French policy in Tunis, if the latter had endangered the public peace and involved a breach of public faith. The late Government, by it, had destroyed the European concert, which the present Government was endeavoring to rebuild.

The Postmaster General having put forth a proposition for improving the pay of telegraph operators, the Executive Committee of the Telegraphers adopted a resolution to prepare a fresh petition stating the points wherein that scheme will not relieve them, and wherein it is favorable, and again putting forward for consideration the points of their former petition. The resolution to working overtime on the 27th was rescinded.

**FRANCE.**—Some affrays between Frenchmen and Italians have occurred in several places, but nothing serious. A number of Italians have left Marseilles, two steamship companies having offered to the Italian Consul free passage for such as feared to remain. Counter demonstrations against the French have been made in some Italian towns; but the two Governments indicate a wish to maintain friendly relations. The Italian Premier has issued a circular instructing Prefects not to permit hostile manifestations against France in their departments.

Commissioners have been for some time engaged in negotiations for a new commercial treaty with England. They have not been able to agree upon the question whether the duties shall be specific or *ad valorem*, and upon the classification of woollens and cottons. Their sittings were to be suspended at the end of this week, and the matters at issue referred to the respective Governments. A bill has been introduced in the Chamber of Deputies, authorizing the Government to prolong for three months existing treaties of commerce with Powers inclined to come to a new agreement.

**GERMANY.**—It is said that the ordinance for the establishment of an Economical Council will be carried out, despite the refusal of the Reichstag to grant money for its expenses. The separate States will be asked to provide the necessary funds.

The Federal Council has approved the treaty with Hamburg incorporating it in the Zollverein. The commission of experts on the incorporation of the lower Elbe in the Zollverein consider that the cost would outweigh the advantages, and the scheme will probably be given up.

A dispatch from Berlin to the *London Standard* asserts that the public exhibition of placards of emigration agents or of foreign steamship companies has been prohibited, and that a bill impeding emigration will be introduced in the next session of the Reichstag.

**RUSSIA.**—The Emperor has recently changed his residence from Gaschina to Peterhoff, on the shore of the Gulf of Finland, and 200 police have been sent to assist the soldiers in watching the palace there. It is said that the fortresses and prisons are crowded with political prisoners, and that the system of administrative deportation without public trial, which Gen. Melikoff, while Minister of the Interior, sought to abolish, will probably be resumed. The present administration favors severe measures, and endeavors to show that the milder policy was very dangerous. The press generally opposes this view, and therefore severe penalties have lately been imposed upon three or four journals. A division has taken place in the revolutionary party, one section opposing the system of "terrorism" advocated by the other. The Emperor and high officers have received a letter, supposed to emanate from the former section, denying that the revolutionists have sentenced those dignitaries to death, and declaring that they think it unnecessary to attempt criminal enterprises, as the measures of the new Ministers are fast driving the country into revolution.

**TURKEY.**—The Turkish troops last week withdrew from Arta, on the Albanian frontier preparatory to the occupation by Greece of the territory assigned to her. A small garrison returned to the town at the request of the Ambassadors at Constantinople, to prevent any disorder until the Greeks should enter.

The trial of several persons accused of having murdered the ex-Sultan Abdul Aziz, five years ago, resulted in the decision by the judges on the 28th that fourmen of common rank were guilty of murder, and that five others of higher position, including Midhat Pasha and Nouri Pasha, were accomplices. The last named is said to have given orders for the perpetration of the crime. The case was represented at the time as one of suicide.

# Friends' Review.

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## THE EPISTLE FROM THE YEARLY MEETING

*Held in London, by Adjournments from the 18th of the Fifth Month to the 27th of the same, inclusive, 1881:*

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and Elsewhere.

Dear Friends: Our hearts have been lifted up in prayer and praise, as we have partaken together of the feast of mercy, peace, and love, prepared for the believer in our Lord and Saviour Jesus Christ. Many as may be the causes for humiliation and solicitude, He still renews the word of encouragement and hope to his believing fol-

lowers, "Lo, I am with you alway, even unto the end of the world."

The bond of Christian fellowship which unites us to other Yearly Meetings has been strengthened by the usual correspondence with our brethren in Ireland and in America, as well as by the presence with us of dear Friends from several of those Yearly Meetings. The report of the Committee appointed two years ago to visit our Irish Friends has tended to deepen our interest on their behalf. Our hearts have been enlarged in love towards our other distant Friends, as we have received communications from Australasia and Norway, together with reports of other companies in sympathy with us in some parts of Europe, as well as in Syria, Madagascar, and India. Various important considerations in connection with the Education of our members have engaged our attention, and we have again watched with growing interest the progress of the Temperance movement, and the efforts which are now being made to put a stop to the Opium traffic between India and China.

We have been introduced into lively sympathy with our various meetings in connection with their responsibilities to Christ. We would especially advert to the duties of the Church to its younger members, and to the need there is of cherishing, in the Divine fear, openness one with another on religious subjects, especially the all-important one of salvation by Jesus Christ. We would encourage parents to seek for opportunities of speaking to their children with a view to their being brought to the experience of a definite personal interest in Christ as their Saviour; not necessarily in all cases looking for responsive expression.

It is with reverence and thanksgiving that we would once more declare our belief in the Divine authority of the Holy Scriptures, both of the Old and New Testament. We accept them as the abiding record of the truth, given by inspiration of God, "able

to make wise unto salvation, through faith which is in Christ Jesus." We have ever given them their just pre-eminence above all other writings; believing that the declarations contained in them rest upon the authority of God Himself, and that there is no appeal from them to any other authority whatsoever. It is our assured persuasion that whatsoever any say or do contrary to the Scriptures, though under the profession of the immediate guidance of the Spirit, is to be accounted a mere delusion. The more we are individually brought under the teaching of the Holy Spirit, the more shall we understand the richness and significance of the truth set forth in Holy Scripture, and the unity and harmony of its manifold and diversified testimony to Jesus. We rejoice to believe that, in many of our meetings, arrangements exist for promoting the diligent searching of the Scriptures. May our Friends, both older and younger, be encouraged in their efforts in this direction, keeping in view the importance of cherishing a humble, teachable spirit, and of ever preferring the love which edifies, to the knowledge which puffeth up.

The Gospel is a message of glad tidings to man as he is, in order that he may become what he is not. It deals, not with speculation, but with fact. According to this message, the assurance that "all have sinned" is no argument for treating sin lightly. It rather adds intensity and impressiveness to the awful fact. Neither does the existence of sin give any warrant for doubt as to God's requirement of truth and holiness. Shall God, then, cease to be holy, in order that man may cease to be guilty? The Gospel is the Divine protest against such a thought. "For therein is the righteousness of God revealed from faith to faith." Sin is indeed a fearful reality. It is in its essence a revolt against God. The Gospel is the recognition of the disease, and God's offer to all of the one remedy. "The wrath of God," of which we are so often impressively reminded in the New, as well as in the Old Testament, is, in the light of the Gospel, the active manifestation of His holiness, altogether free from any approach to earthly passion or vindictiveness. The Father's heart still yearns over the lost child. He "loved the world" even when it was at enmity against Himself. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." In the sufferings and death of Christ, "as of a lamb without blemish and without spot," upon whom the Lord was pleased to lay the iniquity of us all, the offer of reconciliation speaks to man, no less impressively on behalf of holiness than of love. In the

presence of such a revelation, let us bow, in a humbling sense of our own littleness, before the Infinite and Unsearchable God. "Whatsoever either men upon earth, or angels in heaven, do know, is but as a drop to the inexhaustible fountain of His wisdom" and truth. Convincing "the world of sin," the Holy Spirit leads them that truly repent and believe to the acceptance, with reverential thanksgiving, of the message of pardon and peace in "Jesus Christ and Him crucified." They behold in Him, the Word made flesh, a perfect Redeemer, "who verily was fore-ordained before the foundation of the world," at once able to suffer and almighty to save. The offering up of Christ as the "propitiation for the sins of the whole world," is the appointed manifestation both of the righteousness and of the love of God. In this propitiation, the pardon of sin involves no relaxation of the law of holiness. God proclaims himself "just, and the justifier of him which believeth in Jesus."

Intimately connected with this testimony to Jesus is the wondrous fact, that He who died is risen; and that He liveth for evermore, our Mediator and Advocate in the presence of God. "We have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." The Church lives in the life and reign of her once crucified and now risen Redeemer. The presence and work of the Holy Spirit are to her the pledge of the power and continued love of her exalted King. It is her privilege and joy to understand the blessedness of the words, "I will pray the Father, and He shall give you another Comforter who shall abide with you for ever." "He shall glorify me. He shall take of mine and shall show it unto you." It is in no merely symbolical representation of rite or ceremonial, but by the indwelling of his own Spirit, that the Lord Jesus graciously manifests His real presence to His people and the Church. It is thus that He condescends to fulfil his promise, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." They who thus keep their Master's words will, in their walk of lowly faithfulness, truly exalt Him. His "mind" will be manifest in them, and become an evidence, not without its influence even upon the doubter or the unbeliever, of the reality and truth of his life and reign.

But we have deeply felt that, without conversion, they who have but a birthright amongst us, may, notwithstanding all their advantages of training and education, grow

old, still inquiring, like Nicodemus, "How can these things be?" To every member of each successive generation the answer of the Lord is alike applicable, "Ye must be born again." Without this essential change none can see the kingdom of God. Let none, therefore, allow themselves to be deceived. Rejecting, as we do, all worship and prayer and service by proxy, let us reject with equal emphasis the thought of the possibility of a conversion by proxy. Thy precious child may have breathed out her spirit resting in Jesus; thy beloved wife may be to thee the model of a Christian woman; thou mayest look up to godly parents and honoured friends; but none of these can save thee. Mistake not thy love and admiration for them and their service, for the genuine work in thy own soul. It may be that thou hast always intended, and art now fully intending, at some time or other, to give up thy heart to God. Think not that these good intentions will stand thee in any stead at the last day. The words of our Lord and Master cannot be reversed, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

An earnest solicitude has been awakened in this meeting, in the apprehension of the increasing prevalence with us of the spirit of worldliness. Among other indications of this, we fear that, in some circles, the theatre, the dance and the ball-room are not altogether discountenanced. The number may be but small, and yet we know how great is the tendency to spread even of "a little leaven." And when we see those of our members from whom greater firmness might be expected, sanctioning these things, and mixing with the world, apparently in its own spirit, we cannot but tremble for the effect upon our young people. What shall we then say? Will not this short direction suffice for all:—Allow yourselves no indulgence, whether in your habits or pursuits, in your reading, companionships or recreations, that shall grieve the Holy Spirit, or upon which you cannot ask your Heavenly Father's blessing.

How necessary to the follower of Jesus are times of retirement and prayer. A close walk with God is indispensable both for our individual and our congregational life. In proportion as this is wanting, deadness enters into the Church. Vital religion is no mere negation. It is eminently practical. It is nothing less than the following of God, as his dear children. Love to Christ, and work for Him will leave no room for the world or its spirit. The mind is renewed; the tastes are changed. Our all-wise and loving Father withdraws his children from

every unlawful gratification, not for the diminution of their happiness, but that He may give them in Himself and in his service pure and substantial joy.

We have been at this time reminded of beloved fellow-laborers, with whom we have often taken sweet counsel, who have been called away, some of them in the meridian of life. In thinking of them, and of the great cloud of witnesses who have gone before, we have afresh rejoiced that the family of the Lord's redeemed is but one on earth and in heaven; and that, resting in his love, we may still serve and worship, and praise together, in the fellowship of the "church of the first-born." Beloved brethren and sisters, you especially who are in the freshness of your early love, or in the prime of your strength, let the lesson not be forgotten, which they, being dead, yet speak. The time is short. The hours of the working day are numbered, and the end is hastening on. Be diligent and in earnest, loyal in your allegiance to your Saviour and King in that portion of his universal church in which He has been pleased to call you. May yours be the joy of whole-hearted consecration, in a life-service ever speaking the language, "The love of Christ constraineth us." Thus would our religious Society fill its appointed place amongst the churches in the strength of our risen Lord; and, in the "riches of his grace," be enabled to give a new and practical illustration of words contained in an Epistle issued by this meeting two centuries ago, "Our care is for the Church's peace and prosperity, and for the salvation of souls."\*

Signed in and on behalf of the Meeting,

JOSEPH STORRS FRY,

Clerk to the Meeting this year.

A friend who knows whereof she speaks sends the following extract, with the hope that it may be blessed to others who have suffered much:

"We must not think we need only to be 'supported' under our affliction. Those who are pressing forward to a better country will not rest unless they are also sanctified by it, unless each successive wave that passes over them, sweeps from their souls some of the dross of earth, and leaves some gift of heaven in its room, so that the changes and chances of this mortal life shall be ever lifting them farther from the earth, and nearer, ever nearer to the land of everlasting peace."

\* Postscript to the Epistle of 1675. 'Yearly Meeting's Epistles,' vol. 1., p. 11. Ed. 1858.

## PAST AND PRESENT IN THE EAST.

Asyoot is the capital of upper Egypt, and a place of some 25,000 inhabitants. It is full of picturesque interiors and groups, especially in the camel fair—there were hundreds of these beasts for sale, and I am beginning to have my opinions about the "points" of a dromedary—and the bazaars. From the outside, the town, being built of mud and sun-dried bricks of the same color as the Nile, looks, with its flat roofs, as if made of millboards. Behind it stands the Libyan range of glaring limestone, pierced with countless square-mouthed tombs, like port-holes. Here the old Egyptians were buried, and hither, long afterwards, Christians fled and lived a hermit life, in the very early ages of their faith. Indeed, this country may be reckoned as the mother of monks. We climbed the range and looked across the narrow green strip of Egypt, whose life is the Nile, on the opposite Arabian hills. It is a path of grass through great beds of gravel, the mud villages showing upon it like worm-casts on a lawn. Behind us lay the Desert, yellow, scorched, empty, stretching into Africa. As we drew near to the gate of the city on our return we met two funerals, with their attendant crowds of shrieking women. The utterances of these hired mourners struck me as conspicuously indifferent. They seemed to walk in heedless chatter, occasionally giving a professional scream, and then falling back into their gabble again. But they got over the ground at a rapid pace, which lent a fresh significance to the gesture—"He came and touched the bier, and they that bare him stood still." Indeed, one here inevitably perceives new force in familiar words of Scripture. For instance, I never before so apprehended the last clause of the verse which ends with "A rod for the back of fools." The bearer of a stick makes no scruple of thus emphasizing his estimate of folly. Our dragoman, seemingly a kind-hearted fellow, with a ready smile, is armed with a hippopotamus whip, a fearful instrument. "Good for bad Arab," he says. And sometimes he sheds this his goodness forth plenteously. A village chief too, say a senior warden, will carry a pole six feet long, and suddenly turn upon his fellow-ratepayers, and send them all scampering in a moment if they show an indisposition to take his view of the question. This, however, is an ugly factor in the problem of Egyptian regeneration, be the Khedive never so lavish in the provision of railways and sugar factories, whose chimneys make great patches of defilement against the blue sky with their smoke.

Talking of smoke, I must say a word about the Nile steamers. Of course, there are epicures in sensation who shudder at the thought of them. But yesterday as we passed a richly equipped dahabeah, crawling against stream and wind with fourteen long sweeps, pulled by grunting Arabs and Nubians, I thought that the owner, in his secret heart, would have liked to have been taken in tow. Long reaches of the Nile are utterly uninteresting. You pass between endless mud embankments, exactly like the sea walls in the Essex saltings, and from some of the dahabeahs see nothing else, except the tops of the low limestone ranges which border the land. Now, from the deck of our steamer we look over the country and go swiftly through the dulllest parts, making a fresh wind of our own in the sultriest calm.

In glancing for a moment at the ground over which we have passed, I must say a word on Memphis, and the great necropolis of Sakkarah. Memphis, the magnificent city of the Pharaoh whom Moses and Aaron went in unto with their message from the Lord God of the Hebrews, has had its ruins pulled down for the sake of the building materials which it provided, and that which may remain of it is now smothered in mud, the last and greatest of Egyptian plagues. Nothing is left but a huge statue of Rameses, flat upon its face is a pool of mire. Its vast necropolis, with its millions of buried mummies, is itself, in turn, buried beneath the sands which have drifted over the Libyan range. Not many years ago the head of a sphinx showed itself, like the top of a rock at low tide. Then investigators dug a trench to the depth of seventy feet, and disclosed a double row of sphinxes leading into some of the sepulchral wonders of the place. The importunate sand has filled it again now. But the entrance to the tombs where the sacred bulls were laid in pomp has been kept open. They were worshipped in Memphis, and buried here. We went down into their graves. You traverse a subterranean gallery more than 200 yards long, on either side of which, in recesses, are huge sarcophagi, in which the bulls were put. When discovered, some quarter of a century ago, they were found empty. Every lid had been shifted. But how familiar the Hebrews were with the worship of the calf, as it is called, those thousands of years ago! The surface of the sandy soil which has buried this vast burial-ground is broken into mounds and covered with fragments of ancient pottery. A couple of Arabs were digging a hole with hoes as we rode over this sepulchral site, and rudely throwing out the skulls and ribs of mummies whose rest had

been unbroken, till that afternoon, through the mightiest changes of history that the world knows.

It is curious to notice the contrast between the Western civilization introduced by the Khedive and the conservative habits of the peasantry. The railway has preceded the wheelbarrow. The sole tool in the land appears to be a broad hoe which does the duty of a spade. But the bare hand and foot are chiefly used. The "navigator" moves the soil in a basket which he carries on his shoulder and fills with his fingers. He works more like a rabbit than a man. The grain is sown broadcast, and when the crop is weeded at all it is weeded by the hand. The grain is cut with a small sickle. The wheat, now in ear, promises a magnificent yield.

The wants of the people seem to be very few, and if now we see their winter dress, which generally consists of a single garment—though many of the men at work wear only a loin cloth—they must be very lightly clad in summer. The faces and figures of the people often strikingly resemble those painted on the walls of tombs 3,000 years old. They have the same long eyes, square shoulders, and strong legs, and their color is unchanged. Among them are Nubians, black as coal, but the Egyptian is chocolate; and fine anatomical studies he presents. All have magnificent teeth, which much smoking does not seem to harm. But then they are water-drinkers, and though some "advanced" Mohammedans transgress the Koran, you may look in vain among the evening crowds of a city for a drunken man. Talking seems to be the national recreation. Circles and little groups of men squat about with very dirty looking long pipes and perpetual chatter. I have not seen the devotion I expected—very far from it—but some of the firemen of our steamer come up and say their prayers upon deck at sunrise.—*The Leisure Hour*.

#### GUIDANCE IN PRAYER.

A writer in the *Congregationalist* says:—

"A remarkable and curious fact, perfectly authentic, has recently come to my knowledge. Names and places are, of course, suppressed, as the parties directly interested would shrink from any publicity.

The son of a widowed mother grew up to be a promising, brilliant, but rather reckless young man. That is to say, he was talented, popular and successful, as the world goes, but was unrestrained by any regard for moral principle. He was gay, dashing, and ready for anything in the way of the wildest

frolic. Thoughtful friends could not fail to see that the conclusion of all this was almost sure to be a brief career, closing in dissipation and a hopeless end.

For several years this course was run, and his reputation as an exceedingly clever but 'fast' young fellow had come to be well established. All this time his mother's prayers had gone up with unceasing importunity before the throne of God. There they were, a mighty host, pleading for the deliverance and salvation of her son.

One day, the young man walked into the noon prayer-meeting of the city where he lived and was well known. There had been nothing, up to that moment, to indicate any change in his course, and his presence was a matter of curious wonder. At last he rose, and all eyes were turned upon him. He alluded to his past life, which he said he was well aware was perfectly familiar to them all. He stated that he had had enough of it. He had pondered it all within the preceding twenty-four hours, and had determined to face squarely about. Henceforth he proposed to cast in his lot on the Lord's side. He had come to the conclusion deliberately, and now he wanted the prayers of all, that he might be aided in carrying out his new-born determination.

It may well be imagined what an effect was produced upon the meeting by this frank and manly avowal by one whose course had been so unpromising up to that moment.

But now comes the remarkable part of this narrative. His mother was in another city miles away. As she sat down at the dinner table *that very hour*, she remarked, 'I no longer feel any concern about A—. I do not know whether he is converted, and so my prayers are answered, or whether he is irrevocably doomed to be lost from this time forth, so that I cannot do anything to save him. I only know the load on my heart which I have carried so long is all gone, and I am at perfect rest.'"

This story, which is declared to be strictly true, contains another illustration of the truth of the inward teaching of the Holy Ghost, guiding us in respect to prayer. This praying mother not only knew when it was time to pray, but knew when the necessity for prayer had ceased to exist. That Spirit which had made intercession within her heart with inarticulate groanings, had now ceased thus to intercede; her prayer was heard and answered, and her soul was at rest.—*The Christian*.

As members of the Society of Friends, we have ever been taught that prayer was begotten by the Holy Spirit; that "we know not what we should pray for as we ought,

but that the Spirit helpeth our infirmities." If this is so in private prayer for ourselves or others, much more is it true of prayer in public assemblies, where others are to be led to the throne of grace. Let us then watch and wait upon the Lord so that we may be guided aright, neither coming to His presence with empty words, nor "restraining prayer" before Him through fear, doubting or other unfaithfulness. [*Ed. F. R.*]

For Friends' Review.  
ELIHU BURRITT.

(Continued from page 740.)

The third Peace Congress, which was held at Frankfort-on-the Main in 1850, was also attended by Elihu Burritt, after he and Henry Richard had travelled extensively upon the continent, and laid the purposes of the proposed meeting before many eminent men in Germany and other States. The Congress was more fully representative of European countries than either of the others had been. Two special steamers were required to convey the English delegates up the Rhine. The proceedings, extending over three days, were marked with a harmonious and earnest spirit, and the same measures as at Paris were discussed and approved.

Whilst the Congress was in session, the war between Schleswig-Holstein and Denmark was in progress. All Germany, and especially Prussia, was interested in the dispute, and from Berlin there came a request that the Congress should express its opinion on the merits of the question. The proposition obviously could not be entertained, yet a special delegation of three of the members—Joseph Sturge, Frederic Wheeler, and Elihu Burritt—were permitted to go to the belligerent parties in their individual capacities to try to induce them to refer the controversy to arbitration. They accordingly proceeded on their mission, and after interviews with both sides, succeeded in obtaining their consent that preliminary steps should be taken for a peaceful adjustment of the dispute. E. Burritt remained three months at Hamburg in pursuance of that object, but just as the negotiations seemed drawing to a favorable issue, the Austrians marched into Schleswig-Holstein, and thus summarily closed the proceedings.

Whilst E. Burritt was in Hamburg, he originated a revival of the Olive Leaf system, which he had set on foot in the United States. He first arranged with a newspaper of large circulation in Paris to insert once a month about a column and a half of peace matter, made up of short paragraphs from such writers as Erasmus, Robert Hall, Dr. Chalmers, William Ladd, and others. This

was called "An Olive Leaf for the People." The plan worked so well that E. Burritt entered into similar arrangements with the publishers of leading journals in Germany and other countries. His acquaintance with other tongues now did him good service, as the Olive Leaves were translated into seven different languages, and were published monthly in more than forty different journals. The expenses of their publication were defrayed by the Women's Olive Leaf Societies in England.

The fourth of the series of Peace Congresses was held the following year (1851) at Exeter Hall, London, the great Exhibition at the Crystal Palace being then in progress. Beside the Continental delegates, there were more than a thousand men from every district of the United Kingdom, representing all the large towns and cities of the Empire, and, included in the number, official delegates from municipal and religious bodies. Sir David Brewster was Chairman of the Congress, and Elihu Burritt and Dr. Beckwith, of America, were among the Secretaries. The business of the Conference was preceded by a brief period of prayerful silence, of which E. B. remarked that "nothing could have surpassed it in impressiveness." This was the last of the international Peace Congresses, for the meetings held the two following years at Manchester and Edinburgh were almost entirely English in composition, consequent upon the *coup d'état* of Louis Napoleon, which transformed the French Republic into the second Empire. This sudden and violent act produced a profound and angry sensation in England and other countries. The plan of friendly international addresses was again resorted to with happy effect, for the public journals had so excited the passions of the people that there was imminent danger of drifting into war.

"Over fifty of the largest towns in Great Britain sent manuscript letters or addresses to as many different towns in France, disclaiming all sympathy with the unfriendly sentiments expressed by public journals and speakers, and conveying to their French brethren their hearty good-will and assurances of esteem, and inviting their earnest co-operation in preserving and strengthening amicable relations between the two countries. .... Most of these addresses were signed by the mayors and other authorities of the towns, and by a large number of their principal citizens. The one from Glasgow bore four thousand names, including the city authorities, members of Parliament, the heads of the University, and other influential persons. E. Burritt was the bearer of these addresses, and travelled over most of France

to present them, in person, to the proper authorities. He also made copies of every address for all the journals of the town, and waited upon their editors to obtain insertion of them, which was always accompanied with a favorable introduction. Thus the whole French nation were made acquainted with the real sentiment of the English people toward them, which English newspapers and political speeches had greatly misrepresented."

It is again interesting to observe how E. Burritt's early acquired knowledge of a foreign language made him thus measurably instrumental in preserving the peace between two great nations. Moreover, it was undoubtedly with the knowledge of the use of this means that only a few months ago addresses were forwarded from Belgium and Holland to the English people, appealing (and with good effect) to their sense of justice on behalf of the Boers of the Transvaal.

Upon E. Burritt's return to his native land, he employed himself, first, in advocating the adoption of Ocean Penny Postage, and next, the topic of slavery being foremost in the minds of the people, in submitting to them his views concerning Compensated Emancipation. He believed that the whole nation was, directly or indirectly, morally responsible for the existence of slavery, and hence that all should bear a part in the work of its extinction. This he believed could be properly done by applying the proceeds of the sale of the public lands to the purchase of the slaves, and also to a fund to aid them for a limited term of years after their emancipation.\* But, after many petitions in favor of such a measure had gone up to Congress, the occurrence of John Brown's raid served effectually to close the door against all overtures or efforts for the peaceful extinction of slavery. E. Burritt retired to his little farm on the edge of New Britain, and until the third year of the war, occupied himself industriously in the quiet pursuits of agriculture.

(To be concluded.)

SAYS a late daily secular paper: "The Sunday schools of Brooklyn, New York, had their fifty-second annual procession yesterday morning. The procession included a grand marshal, seven division marshals, 8,741 officers and teachers and 51,500 children. All denominations except the Roman Catholics were repre-

sented." If such a procession were seen in some Roman Catholic country we should exclaim "what superstition!"

#### OUR LONDON LETTER.

The Meeting for Sufferings on the 3d, was occupied in taking up minutes of the Yearly Meeting. The claims of France, both as to the five small settlements of Friends in the South, and the large field for evangelistic work throughout the country, were considered. No practical course offered, and it was referred to the Continental Committee, encouraging them to report any openings for service in helping Friends in France, and propagating the gospel in that country. It was urged that the Church must not shift its responsibility on individuals. The fact is that these latter do not do the work. Our own members in France are hampered by the conscription for the army, which drives the young men from the country, and so prevents the Society from being built up. What seems wanted is that some Friends should feel it laid on them to go and dwell amongst the meetings there. A deputation to visit the Friends was hinted at. A valued Friend from the North of England is likely to visit the meetings in France and Germany this autumn.

The twelve or fourteen Friends who meet at Oberkirchen in Germany need help for the hire of a room to meet in, and it was agreed to contribute a small sum yearly, a caution being thrown out against assisting these little meetings too much, and so fostering an unnatural condition.

On the question of slavery, it was said that the new Khedive of Egypt is favorable to abolition. There is also a movement in this direction in Spain, (Madrid).

The disposal of the school house at Cape Town, South Africa, was again considered, with a proposal to let it on a repairing lease to some persons of another denomination for school and mission purposes. It was referred to a committee.

Walter Morris left Hull on the 2d in the "Domino" for Stavanger, Norway, after a satisfactory meeting with the public at Hull the evening before.

The Meeting for Sufferings agreed to petition the House of Commons, as in former years, in favor of the repeal of the Contagious Diseases acts. The Congregational body lately adopted a resolution condemning these acts. All the free churches have now declared themselves on this side.

The recent disclosures of the systematic enticement of English girls to some countries on the continent of Europe, where they

\*The "Educational Fund Bill," which has been pending in Congress for probably ten years past, proposes to set apart for a perpetual fund the net proceeds of so much of the public lands as are not taken up under the homestead or soldiers' bounty acts. As the money would be distributed proportionate to the illiteracy, the greater amount would therefore go to the Southern States and to the freedmen therein.

are detained, have at length roused some public feeling, and the House of Lords has appointed a committee to consider how to meet the evil. It is an evil, whether of smaller or greater extent, of a peculiarly revolting character. The public accounts do not represent what is the fact, namely, that the exposure of the system is due in the first instance to the persistent exertions of some Friends with a few others, especially of Alfred S. Dyer, whose labors in Brussels against a phalanx of opposition, revealed the vile traffic.

Reports have been current lately that a strong effort was to be made to obtain the remains of William Penn from Jordan's burial ground, England, for interment in Pennsylvania. The trustees of that sequestered Buckinghamshire graveyard are not at all disposed to entertain such a proposal, and have thought well to write to that effect to the Governor of Pennsylvania, and to the Home Secretary in England. Meetings are only held at Jordans once or twice a year, Friends having almost died out in the County of Bucks. A meeting was held on 2d instant; many Friends were there and the subject alluded to was minuted. A correspondent of the *New York Herald* happened to come just then to view the grave, and the circumstances were pretty fully explained to him. A similar proposal was made some years ago at the time of the Centennial Exhibition, and was quite declined. Those Friends who spoke on the subject at the late Meeting for Sufferings took the same view as the Trustees. The present representatives of the Penn family are unconnected with Friends, and still receive a large annual pension from Government in lieu of Wm. Penn's interest in Pennsylvania when a British Colony.

London, 81st month 9th.

## FRIENDS' REVIEW.

PHILADELPHIA. SEVENTH MO. 9, 1881.

THE attempted assassination of President Garfield, on the 2d instant, has filled the nation with profound sorrow and with just indignation and alarm. The murder of President Lincoln was prompted by the hate engendered by civil war and the expiring spirit of slavery, acting upon a few embittered and perverted natures. But that now, in the midst of profound peace, with the functions of just and free government in exercise, with prosperity on every side, and the nation represented by a President so noble and pure, a blow should be struck at his life, has seemed an act of incredible wickedness. The

hearts of millions of our people have turned with inexpressible sympathy and loyal affection to the distinguished sufferer; and everywhere the people have caught with eagerness each note of hope, or saddened with each word of discouragement concerning his recovery.

On First-day last a special solemnity rested upon congregations as they gathered for public worship. The Christian people of the land have felt that President Garfield was a God-fearing and Christ-honoring man, and almost universally, in public as well as private devotions, fervent prayers were offered that mercy and grace might be extended to him and his family; and that if consistent with the Divine will he might be restored to his high duties.

THE history of the assassin indicates that he has had at least a very unbalanced mind, if he be not insane. His youth and early manhood were poisoned by residence among the vile impurities of the Oneida community, and his egotistic folly has been shown now in gross vice, duplicity and rascality, and again in pretended religious speculations and absurd political partisanship. There seem no sufficient grounds to suppose that any one was associated with his nefarious madness, or immediately responsible for his crime. But in one sense every citizen is responsible for this crime who has cherished in himself or fostered in others a desire for party success,—not for the sake of right principles and the public good, but for personal aggrandisement and mere party ends. The same spirit of selfish greed for office and power which has been shown for years in our political affairs,—which kept the Senate of the United States lately in session for weeks to the grief of thoughtful lovers of their country, and has made the Legislature of New York a pitiful scene, has given direction to the disordered fancies of Gitteau and pointed his insane tendencies to an attack upon the Chief Magistrate of the nation. No doubt such thoughts were made more familiar to him by the example of the godless nihilists and socialists of Europe; and perchance more tolerable also by that false religious teaching which robs God of His attribute of justice as the Moral Governor of the universe, and forgets that he has said, "Vengeance is mine, I will repay." Mad though this assassin may be, has he not been influenced also by that unjust depreciation of public men which has been too freely indulged in by our press and people, and by the lack among us of that honor due to rulers as God's ministers which Christianity commands?

As Americans we should humble ourselves before God in the presence of this grievous ca-

lamity and deep dishonor which He has permitted to come upon us; should repent of that "speaking evil of dignities," and lack of respect for those in authority, too common among us; should seek pardon for our many national sins, and pray for the spread in our borders of that only true Christianity which does not even wish ill to another, but "fears God and keeps His commandments."

THE Philadelphia Society for Organizing Charity has been looking into the subject of free medical aid extended to the people of great cities, and from statistics gathered by Professor S. D. Gross it is estimated that in London in 1873 not less than 1,288,000 persons received gratuitous advice and medicine. In New York in 1876 a total of 225,000 persons were similarly helped. In Boston in 1877, 100,000 people received free medical and surgical aid, and in Philadelphia in the same year 136,700 persons. Thus medical charity is extended in these cities in proportions varying from one in three to about one in five of the population.

A moment's reflection will assure any one that this dependence on medical charity is excessive, and it is proposed that applicants for such relief shall be called upon by properly qualified visitors, chiefly ladies, who shall inquire into the actual need of the families, and both secure help to all who should receive it, and stimulate others not to depend on charity when by foresight they might be able to care for themselves.

Nothing should arrest the warm outflow of Christian tenderness toward the sick, but in this as in all other cases, charity should be both guided and controlled by wisdom.

SEVERAL of our institutions of learning have just sent out groups of young men and women with certificates of success in study and of a certain amount of mental training. Will they at once be a source of strength to the congregations with which they become connected? Will they be steady, faithful, willing followers of Christ, and evince by their conduct that, having received in some respects more than others, they owe more to their Lord, and that as their goodness extends not to Him they extend it to their fellow men and to His church? Happily many will do this. No sooner have some reached their home congregations than these have been cheered and strengthened by their presence and example; they are blessed and made a blessing. Should any others ungratefully take the portion of goods which has fallen to them and go into the world to spend it for selfish gratification, they will rob God, and rob the church, which will weep in secret for their pride.

THE hearts of many will be touched with sympathy for our dear friend, Esther B. Tuttle, in the loss of her husband, Lucius Tuttle, who died at Ocean Grove, N. J., on First-day morning, Sixth month 26th, 1881. Lucius Tuttle had been in declining health for some months, but with the quiet devotion to duty which characterized him, would not consent to leave his post as Principal of Friends' School, Baltimore, until the regular time for closing the term. Accompanied by his wife he then went to Ocean Grove, where with unfailing trust in his Saviour he gradually approached the lowly entrance upon eternal day, testifying to the last his sense of the presence of the Lord Jesus.

OUR dear friend David Tatum arrived safely at Philadelphia on the 4th instant on the steamer *British King*, and left on the 5th, for his home at Cleveland, Ohio.

WHAT WE OWE, OR CHRISTIAN GIVING. By a Layman.

The writer takes the position that a Christian ought to give one-tenth of his income to religious and charitable uses, no matter how small or large that income may be. He believes that beside all spiritual blessings which would flow from such a course, there would accompany such temporal blessings as to justify any one in so acting. A Christian should hold his all in stewardship for the Lord, who is the rightful owner of himself and all he has. In faithfully fulfilling this stewardship, many may find help from the system proposed in this tract, of always giving one-tenth, and then as much more as the heart, guided by Divine grace in discretion, may prompt.

HISTORICAL SKETCH OF THE FRIENDS' GIRLS' SCHOOLS, YORK. 1784 to 1814; 1831 to 1881. By L. Rous.

This sketch was read at the commemoration meeting, Sixth mo. 14th, 1881, on the fiftieth anniversary of the York [England] Quarterly Meeting's Girls' School, and gives many details of the history of the institution. It appears that in 1784 a few influential Friends met at York to consider a proposal from Esther Tuke for the establishing of a girls' school for those who from age or other reasons were not likely to be sent to Ackworth. The devotion to the cause of religion and the good of the church was so strong among Friends of that day that for many years the superintendents not only served gratuitously, but furnished their own parlor and lodging-room, and *paid an ample sum for their living in the family*. Furthermore, several religiously inclined young women offered themselves as assistants in the school without salary, and for some years the only paid officer was the sewing mistress, who served for a very small remuneration. Lindley Murray purchased a home near York, and the application of three teachers to him for a work on grammar, led to his writing the English Grammar, which was long so well known. After more than five hundred pupils had passed

through the school, it was given up in 1814, but not till it could be said of it, "Not a few of the most valuable members of our religious Society have traced the right decision of their early life to the sound religious care and example this school afforded them."

In 1830, York Quarterly Meeting opened a school for girls at Castlegate, which has since changed its site to The Mount, where proper grounds and buildings furnish opportunity for both mental and physical culture. Almost from the first the present school has trained some teachers, and now about one-third of the forty-five scholars are in this class. One of the scholars passed the general examination for women of the London University in 1878, obtained the special certificate for the English language and literature, and gained a Gilchrist Exhibition of £50, tenable for three years at Girton College.

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#### MARRIED.

**TATUM—PRICE.**—At Friends' Meeting-house, Fallsington, Bucks Co., Pa., Fifth-day, Fifth mo. 19th, 1881, John W. Tatum, of Wilmington, Delaware, to Elizabeth, daughter of Daniel B. Price.

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#### DIED.

**HOWLAND.**—At his residence, at Sherwood, Cayuga Co., N. Y., on the 21st of Sixth mo., 1881, Slocum Howland, after five weeks' illness, in his 86th year. He was a member of Scipio Monthly Meeting of Friends, and was a firm believer in the principles of Christianity as held by the Society of Friends. He has been long and widely known for his acts of charity and benevolence in relieving the destitute, and for the past forty years he has been an efficient friend of the colored people and more recently of the freedmen. The multitude of needy persons whom he has aided may be inferred from the fact recently stated, that some years ago, of the many who had called on him in the course of two months, every one came to solicit assistance, and no one went away disappointed.

**HUESTIS.**—In Carthage, Ind., Fourth mo. 26th, 1881, Isadora Huestis, daughter of Aaron and Mary Ann Huestis, in the 36th year of her age; a member of Carthage Monthly Meeting. After an illness of four months she passed peacefully away in view of the glory about to be revealed, saying Jesus had been so good to her. "Take the name of Jesus with you" was her favorite hymn. She had been a successful Bible school teacher of small children, the retrospect of which gave her great satisfaction; she often remarked, her mission had been to sow the seed of the kingdom.

Christian Worker please copy.

**CLARK.**—At the family residence, near Grafton, Ontario, Canada, on the 10th of Fifth month, 1881, Elizabeth, beloved wife of Thomas Clark, in the 72d year of her age. In early life this dear Friend was convinced of the truth as professed by Friends, and during forty years was a consistent member of the Society of her choice. Yielding herself to the guidance of the Holy Spirit, there was an evident continuous growth in grace, and in the knowledge of our dear Lord and Saviour, her life and conversation evincing that she lived in sweet spiritual communion with Him, her ever blessed Head. Earnestly concerned for the welfare of our beloved Society she was anxious on account of, and deeply deplored the changes that are making inroads among us. Her earnest desire was that all may be healed, and the Society yet stand on the same founda-

tion as in the early days of its existence, as a Christian body of spiritual worshippers. She was preserved in patience and Christian submission through protracted bodily suffering. Through all she was graciously sustained and then released to be, as we reverently believe, forever with the Lord. She and her dear husband were privileged to be helpmeets to each other during a full half century, and her departure is the first inroad that death has made in the family circle during a period extending through forty years. She was interred on the 13th of the month in a rural cemetery, a large gathering showing their esteem and respect on this solemn occasion.

**TAYLOR.**—Fifth mo. 13th, 1881, at Mooresville, Ind., John A. Taylor, in his 41st year; a member of White Lick Monthly Meeting of Friends. His life was a practical illustration of the beauty there is in living an honest, upright, Christian course. With him to know his duty was to do it. Not only his last days, but his previous life was an evidence of his peace being made with God. He regretted to leave his loving wife and dear children, but was enabled to commit his all to the dear Master's hands, saying, "The Lord's will, not mine, be done."

**PEARSON.**—Sarah E., Twelfth mo. 8th, 1880, in the 12th year of her age; and Mary D., Fourth mo. 11th, 1881, in the 15th year of her age, daughters of Nathan T. and Achsah A. Pearson (latter deceased). Ruth E., Eleventh mo. 29th, 1880; and Achsah A., twin sister of the latter, Twelfth mo. 7th, 1880, in the 7th year of their age; and Wm. L., Twelfth mo. 11th, 1880, in the 3d year of his age, children of Nathan T. and Mary J. Pearson. These five children, after much patient suffering, died of diphtheria—four of them within two weeks; and although they were so young, they each left their parents evidences of their faith in their Saviour and the assurance of their joyful departure from their "earthly house of this tabernacle" unto "a building of God, a house not made with hands, eternal in the heavens."

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#### CLOSING EXERCISES OF

#### FRIENDS' SCHOOL AT PROVIDENCE, R. I.

No more auspicious day could have been selected for the graduation of the class of '81 than Third-day, Sixth mo. 21st. In regard to talent and numbers the class stand unrivalled in the history of the institution, which sent out that day, in the language of the Principal, twenty-four Christian students:

"Recruits to true manhood and womanhood dear."

No pains had been spared by the Principal, teachers and scholars to make the day one of attraction and interest. The platform and its surroundings were draped in evergreens, a row of tropical plants formed a foreground to the platform—and over all the well-chosen and faithfully cherished motto of the class of '81—"Finiſ origine pendit." Those who know the start the class made four years ago, many of them declaring in the first prayer-meeting of the term their allegiance to the Lord Jesus and determination to uphold Christian influence in the school, cannot marvel that the end was crowned with the fruits of that noble beginning. Massachusetts, Connecticut, Rhode Island, Pennsylvania, N. Carolina and Ohio were represented by graduates, while no less than twelve of the number were born citizens of the State of Maine. The platform was occupied by the Yearly Meeting Committee, the officers of

the school, and many guests, including Governor Littlefield, of Rhode Island, General A. E. Burnside, Ex-Mayors Buffum and Neale, of Lynn, Senator Anthony, of Rhode Island, Ex-Mayor Clark, of Providence, and Dr. Stockbridge. The class of twenty-five members each gave memorized orations and essays without prompting or one instant of hesitation. Where all was excellent there was no disposition for comparison and criticism. Suffice it to say that the day's work of the class of '81 raised the institution to a place in public esteem higher than it has ever yet taken, and the Principal and Faculty seem determined to hold the vantage ground thus gained. The *Providence Journal* says: "The essays and orations were marked by originality of thought, careful study and rhetorical finish, and were models of brevity and concise, discriminative treatment of the subjects, not governed by the selection of ordinary and superficial themes, and of a high order of merit." The "Press" remarks: "On the whole they were treated in a less superficial and ostentatious manner than is exhibited sometimes on similar occasions; a sweet pleasing simplicity of style characterized the entire proceedings."

"The opening exercise, Scripture recitation from Psalms in concert by the school, had a very impressive effect."

At the conclusion of orations the class of '81 were presented with their diplomas, and parting words of loving practical counsel were given by the Principal, Augustine Jones. Prayer was offered with deep fervor by him who for four years has been the faithful, loving counsellor of the class, Allen Jay.

A spacious pavilion tent was erected on the lawn, where about 600 sat down to an excellent repast.

Prayer was offered by Allen Jay. At the conclusion of dinner, addresses were made by Governor Littlefield, Gen. Burnside, and the other distinguished guests.

Gov. Littlefield remarked that "he had no idea the school could turn out graduates capable of presenting the high class of exercises and orations offered to-day."

Abraham Payne spoke of the responsibility of the outgoing class, and their influence, which would go on to eternity, and incited them to follow the Holy Spirit, the only safe guide in this sorrowing and sinful world.

There were several class re-unions. At 8 A. M. the class of '81 had a meeting for organization for the future.

The day closed with a gathering for devotion and prayer at 9 P. M., in which the graduating class, the Principal and our friend Allen Jay, (who now leaves the institution) were borne in petition before the Throne of Grace.

The graduates were: Orren Wm. Bates, Lucy Leah Whitehouse, Rufus Matthew Jones, Charlotte Jane Hall, Mary Ann Johnson, Mary Benbow, Arthur Dilwin Hall, Julia Emeline Jones, Clara Abbie Winslow, Albert Richard Macomber, Elizabeth Russell Betts, Amy Priscilla Hall, Arthur Mekeel Hussey, Ellen Boyce Fry, Wilson Richard Scribner, Euphemia Baily, Benjamin Franklin Lang, Alice Maria Jones, Isaac Gifford Ladd, Margaret Collins Earle, Nannie Hacker Earle, Edward Lincoln Farr, Marion Lawrence, Charles Richard Jacob, Anna Borden Macomber.

## TEMPERANCE NOTES.

A NEW and stringent liquor law went into effect in Rhode Island, Seventh mo. 1st. One of its provisions is that no license shall be granted for any place within 400 feet of a public school. It is probable that this clause will compel the removal of a number of hotels. Another provision of the law is that the objections of a majority of the land owners within 100 feet of a place for which a license is asked shall be sufficient to prevent the granting of a license.

THE temperance people of Ohio are so strong as to make themselves felt in a general election now. They hold the balance of power, and a correspondent of the *Independent* believes they are likely to change the political aspect of that State at the fall election.

THE New York *Evening Post* mentions that Dr. Wm. James, a Harvard professor, has been giving practical lectures to the students on physiology and hygiene, including the subject of alcohol, and that "as to the vexed question whether alcohol is food or not, the professor thinks that it takes the place of food by temporarily reducing the normal demand for it, but that this effect is not desirable or consistent with perfect health." It is a gratifying fact that in so important an educational centre as Harvard this subject is thus receiving consideration. The students of all our colleges and higher institutions of learning throughout the land should have the benefit of kindred scientific instruction as to the nature of alcohol and its effects upon the healthy human system.—*Nat. Tem. Adv.*

ON the 14th of Sixth mo. Sir Wilfrid Lawson introduced into the British Parliament the following resolution looking towards the early passage of a local option bill: "That in the opinion of this House the resolution passed by this House on the 18th day of June, 1880, which affirms the justice of local communities being entrusted with the power to protect themselves from the operations of the liquor-traffic, ought without delay to be embodied by the government in a bill giving effect to the said resolution." The resolution was adopted by a vote of 196 in favor to 154 against. W. E. Gladstone voted against, and John Bright voted for the resolution. Whatever may be the reasons for this course of Gladstone, it is to be regretted that one of the greatest and noblest of men should be unable to grasp not only the great moral issues involved in the suppression of intemperance, but the disasters to industry, to the mental and physical character of the people, and to the national greatness which impend from the drink curse.

None the less must humbler men be faithful to this cause of temperance till even the highest hear and learn its extreme importance.

THE General Synod of the Evangelical Lutheran Church of the United States, at its session Fifth mo. 14th, 1881, adopted resolutions "calling upon ministers to proclaim against the importation, manufacture and sale of alcoholic liquors, except as a medicine or for mechanical purposes. Also commending prohibition by State and national laws, and that we hail with pleasure any advance made in such laws, and also commending the people of Kansas for the stand they have taken upon this subject."

Nothing is more noticeable in the temperance cause than that the churches are losing confidence in the license system, and advocating prohibition as the direct road to a release from the evils of intemperance.

THE people of Tapitenea, one of the Gilbert Islands, have gathered together all their weapons of war and burned them. They have also passed strong prohibitory laws, and enforced the sanctity of the Sabbath by imposing heavy fines for games or labor on that day.—*Ex.*

[Come over into "Christendom" and help us.—*Editor Christian Neighbor.*]

It seems to me that drunkenness stands almost alone among human sins, in being absolutely curable and preventable. The work achieved by Mohammed alone is sufficient to prove that this terrible source of crime and misery might be simply eliminated from the list of evils which scourge mankind.—*F. W. Farrar.*

And shall it be the standing shame of Christian communities that they do less than Mohametan in discarding this vice, and the temptations to it?

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON IV. Seventh month 24th, 1881  
MOSES AND AARON. Exodus iv. 27—v. 4.

GOLDEN TEXT.—"Hegent Moses His servant, and Aaron whom He had chosen."—Ps. cv. 26.

#### CONNECTION WITH LAST LESSON.

Jehovah continued His communications to Moses at the bush, directing him to tell the elders of Israel that the Lord God of their fathers had sent him to them to bring them back to Canaan. He gave Moses an assurance that the elders would listen to him, and would accompany him to make an appeal to Pharaoh in the name of the Lord God of the Hebrews, that Pharaoh would permit the Israelites to go three days' journey into the wilderness to do sacrifice to God. He forewarned Moses that Pharaoh would not let the people go at once, that many wonders would be wrought first, but that he, Pharaoh, would finally let the people go. Jehovah further gave Moses a sign by which he might impress the people. He bid him throw down his shepherd's staff, and it became a serpent. Also to put his hand into his bosom and pluck it out again, when it became leprous, and was restored by returning it to his bosom and drawing it thence again. Also that if he should take water from the Nile and pour it upon the earth it would become blood.

Moses still pleaded a lack of fluency of speech, and the Lord told him He would be with his mouth and teach him what to say. Moses, with weakness of faith, further pleaded his inability, and the Lord then told him that He would have his brother Aaron as interpreter to speak for him. This was not an unmixed good, as Aaron made the calf idol for the Israelites. Moses then returned to Jethro, and asked permission to go back to Egypt, and his request was granted. Moses took his wife and his two sons and his staff and returned toward Egypt.

#### THE LESSON.

Verse 27. *And the Lord said to Aaron, Go into the wilderness to meet Moses.* He who was send-

ing Moses also spoke definitely to Aaron, telling him where he should find his brother. Aaron was now eighty-three years old. He had probably helped to keep alive the faith and hope of his people during Moses' absence. *And he went and met him in the mount of God.* They met at Horeb, "on the direct route from Sherm (where Jethro is believed to have lived) to Egypt." *And kissed him.* Just as do the Arabs now when they meet, giving a kiss on each side of the head.

28. *And Moses told Aaron all the words of the Lord who had sent him.* How delightful must have been the meeting of the brothers. Aaron would have much to tell of their family, of the state of the Israelites, and of Egypt. Moses would narrate his forty years of desert life, his call of God, and the high duties devolved upon them both. *And all the signs which He had commanded him.* The use of the staff, the leprous hand and its cure, and the turning of the Nile water into blood. The brothers would be knit together by fraternal affection and unity in the same high calling of God.

29. *And Moses and Aaron went and gathered together all the elders of the children of Israel.* In Exodus-iii. 16, and in this verse, occur the first mention of the elders of Israel as their tribal officers. The Israelites in Egypt retained their own political organization. The oldest men of each principal family in the tribes would be looked up to as counsellors and rulers.

30. *And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.* Aaron, who had long been familiar with the people, would introduce Moses. He appeared before the people, but Moses was his director and the prophet of God.

31. *And the people believed.* Either the elders taken as representatives of the people, or more likely there was a general belief among the people that God had sent Moses and Aaron for their deliverance. "Faith cometh by hearing." Moses had learned his own weakness and God's power; the Israelites had learned through suffering and prayer to God, to expect and receive His messenger. *And when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads.* Bending the back till the head inclined towards the knees was the mode of bowing among the Jews. *And worshipped.* Offered adoration and thanks to God for sending Moses and Aaron with good tidings of deliverance.

1. *And afterwards Moses and Aaron went in, and told Pharaoh.* As Moses had been told to take the elders of Israel (chap. iii. 18), no doubt they went with him and Aaron to make the demand more impressive. *And told Pharaoh.* This king is generally believed to have been Thotmes II. He almost certainly resided at that time at Zoan or Tanis. His reign began as a prosperous one, but subsequently nations subdued by his father revolted, and all the latter part of his reign is a blank on the Egyptian monumental records. *Thus saith the Lord God of Israel.* Or Jehovah, God of Israel. Though the Israelites were so poor and oppressed, God "was not ashamed to be called their God."

*Let my people go, that they may hold a feast unto me in the wilderness.* It was a reasonable request that Pharaoh should permit the Israelites

to retire from among the Egyptians to offer sacrifices which would have been abominable to their neighbors. In the wilderness they would have been among friendly tribes to whom sacrifices of animals would not have been offensive.

2. *And Pharaoh said, Who is the Lord; or, who is Jehovah. That I should obey His voice to let Israel go?* He judged probably that the God of such an abject people was one of little power or authority. *I know not the Lord.* Pharaoh may mean that he had never heard the God of the Israelites, of whom he must have known, called Jehovah, as that name was less used by them than others; or he may have meant that he would acknowledge no other God than the gods of Egypt.

3. *And they said, The God of the Hebrews hath met with us.* They probably used this title to convince Pharaoh of the necessity of their going away from the Egyptians to offer worship to the God of their people.

*Let us go, we pray thee, three days' journey into the desert.* They asked humbly and respectfully. Three days' journey would be about sixty miles. Moses was taught to ask only for what Pharaoh might grant, as this would not necessarily take the people beyond a district controlled by the king's army. *And sacrifice unto the Lord our God; lest He fall upon us with pestilence.* This seems to show that the plague was known in Egypt then as it has been since. *Or with the sword.* As the Israelites were on the border where attacks from the wandering tribes were very likely to occur, they might well urge this plea. If they were attacked the Egyptians would be likely to suffer also.

4. *And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let (hinder) the people from their works?* He regarded Moses and Aaron as interfering to promote discontent among his bond-servants, and to lead them to demand a holiday, whereby he would suffer loss in his public works. *Get you unto your burdens.* This command may have been intended chiefly for the elders as representing the people. Their plea of a divine call to sacrifice was wholly disregarded.

#### SUGGESTIONS.

1. God raised up leaders for Israel. People always need leaders. A household needs parents at its head with authority, wisdom and love. A school needs a superintendent; a congregation needs leaders to act as shepherds of the flock; a church needs wise and able men for counsel and instruction; a republic needs statesmen able to lead in public affairs.

2. God who called Moses moved Aaron to go to meet him. God does nothing by halves; He makes things combine to accomplish His plans.

3. Two are better than one, and brothers should stand by each other through life. Moses owed much to his sister and brother.

4. Aaron was "chief speaker," but Moses was the greater in wisdom and power. Each man's natural gifts are to be used in God's service.

5. God gave Moses and Aaron a message to their people, and to Pharaoh to let the people go free. So He calls some now to declare the gospel of freedom from the bondage of sin.

6. The people believed. They accepted God's servants and His message. Without this they could not have been saved. So we are called to

believe the tidings of salvation as the message of God that we may be free from Satan and evil.

7. The elders worshiped when they heard how God loved and remembered them in their afflictions. Are we thankful for all His goodness and thoughtfulness for us?

8. Moses and Aaron went to Pharaoh in the name of Jehovah. So we should be careful to act under God's guidance and authority in all our duties.

9. Pharaoh showed ignorance and foolishness in rejecting Jehovah and His message. It is the fool that denies God and His word.

10. Pharaoh's refusal delayed but did not prevent Israel's deliverance. So all good causes will triumph at last, though opposed now. Peace will triumph, temperance will triumph; honesty, justice, Christian love, purity and virtue will triumph, and the world be Christ's, "a good land."

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## CORRESPONDENCE.

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WE have had a series of meetings at Sugar Creek, Poweshiek County, Iowa, commencing Sixth month 10th. Ministers in attendance, John Y. and Mary Hoover, Israel and Catharine Osborne, (formerly Hammer). The gospel was preached with earnestness and in love, and we believe we may safely say that good has been done. At the first meeting an individual (not a member) was convicted under ministry supplemented by a visit, and at a subsequent meeting knelt in supplication, and was enabled to rejoice in the assurance of sins forgiven. One feature of the work was that time was taken to visit nearly all the families of our members and attenders. This, which is in accordance with the practice of early Friends, is frequently useful in confirming impressions that have been made, or in awakening those who are too much inclined to spiritual slumber. Has not our Society suffered a loss in the years that are past by the neglect of family visiting? Since the railroads afford such facilities for reaching large towns, and great assemblies, has there not been a tendency among our ministers to pass rapidly from point to point, somewhat overlooking the needs of small meetings, and scattered settlements? And is not the decadence of some meetings, both in this country and in England, in great measure due to the want of a living baptizing ministry, either among their own members, or through the occasional visits of traveling Friends?

Our meeting has been encouraged and strengthened by the labors of our friends. There is a good degree of unity among us, and though our number has been somewhat diminished by the removal of a portion of our members, we yet hopefully anticipate a

day when the attendance of our meeting will be increased, and when it shall become more effective in the ingathering of souls.

H.

E. C. YOUNG, of Ohio, Wm. Johnson, of Indiana, and Perrin Reynolds, of N. C., attended China Monthly Meeting on the 21st ult.

Perrin Reynolds and Chas. M. Jones subsequently visited the meetings, comprising Unity Monthly Meeting.

#### INDIAN MATTERS.

On Sixth month 23d, John D. Miles, Agent for the Cheyennes and Arapahoes, was at Caldwell, Kansas, with an Indian train for Caldwell and Arkansas City for government supplies. His Indians continue peaceful, and the Agent appears to be holding on his way amid his difficult and responsible duties with faith and faithfulness.

In the Choctaw Reserve, Indian Territory, there are certain white citizens holding or cultivating land contrary to law. Secretary Kirkwood has decided that these parties must either be removed by United States authority or conform to the law of the Choctaws, by obtaining permits from the Choctaws to occupy their land. The Choctaw Governor, J. F. McCurtain, has issued a proclamation requiring all such citizens to a rent, but offering to parties remove or pay who have crops planted all opportunity to do the latter readily.

**ANECDOTE OF THOS. CARLYLE'S WIFE.**—On her road to school, when a very small child, she had to pass a gate where a turkey cock was generally standing. He always ran up to her, gobbling and looking alarming. It frightened her at first a good deal, and she dreaded having to pass the place, but after a little time she hated the thought of living in fear. The next time she passed the gate, several laborers and boys were near, who seemed to enjoy the thought of the turkey running at her. She gathered herself together and made up her mind. The turkey ran at her as usual, gobbling and scolding; she suddenly darted at him, and seized him by the throat, and swung him round. The men clapped their hands, and shouted, "Well done, little Jeannie Welsh," and the Bubbly Jock (the turkey) never molested her again.—*Reminiscences by Thos. Carlyle.*

THE number of pieces of all classes mailed in 1880 in all the post offices of the United States

was nearly three thousand millions, of which more than a thousand millions consisted of letters, or an average of twenty-one letters for every man, woman and child in the whole country. Nearly a thousand millions consisted of newspapers, and over twenty-one millions consisted of packages of merchandise. There certainly is no lack of letters or newspapers among the American people.—*Independent.*

#### SCIENTIFIC NOTES.

*Professor T. J. Burrill, in the Am. Agriculturist* for Seventh month, states that "blight" in pear and apple trees, and the "yellows" of the peach, are the result of the presence of the minute organisms called *bacteria* in the bark of the trees affected. He says, "In 1877 I observed in the fluids of blighting pear trees great numbers of minute moving things, which were not clearly identified as bacteria till the following year. On diseased parts of apple trees with twig blight, and of pears also, he found drops of whitish, viscid material oozing from the bark, and this proved to be almost wholly made up of bacteria. After some hours' exposure, the mass became yellowish, and finally dark brown. He found that by taking some of this exudation he could inoculate healthy trees with a penknife, putting some of the poison into the bark, and that the disease would spread in the branch. Pear trees could be infected from apple trees, showing the disease to be the same in both.

Professor Burrill believes that the spread of the disease may be checked by cutting away the diseased portions, being careful to remove all the infected parts, not merely those which have become blackish, and to observe care in cleansing the knife each time, so as not to spread the contamination. He thinks it probable that washing with carbolic acid or other antiseptic washes might be useful.

What implements could have been used for drilling holes in stone implements by the North American Indians has been a question. Charles Rau, in the last *American Naturalist*, shows that copper being too soft for the purpose, or even bronze, the use of flint-borers, with wooden handles twisted by a bow and string, was the means probably used. Experiment proved that it could easily be done, and James Wood, of Mount Kisco, N. Y., has in his possession a stone with an unfinished hole drilled into it, and the flint drill shaped a little like an arrow head, but with rounded end, instead of a point, was found at the bottom of the hole in the stone.

**Effects of Different Colored Light on Animal Growth**—M. Yung, in recent investigations on the eggs of frogs, trout and *Lymnaea*, found that they developed in the fol-

lowing order, the violet hastening, the red retarding; Violet; blue; yellow and white nearly alike; red; green.—*Am. Nat.*

*H. H. Rusbry*, of Clifton, Arizona, writes to the *Am. Naturalist* that the country is one vast ant colony, and that ants prove the greatest drawback to successful agriculture in that region in the arable portions. Too little is yet known of their habits to determine how best to abate their injuries.

The wild rice, *Zizania aquatica*, grows extensively in many parts of the United States, and has been one of the most important food articles of the Indians of the Mississippi plains. After many fruitless attempts to introduce this plant into Europe, the seeds arriving too much dried to grow, M. Villmorin lately sent fresh grains to France packed in a box filled with wet moss. The recipient, Count Hyacinthe de Charenay, Department of the Orne, placing them in a swamp, had the satisfaction to see them sprouting. They soon arrived at maturity, and this valuable food plant may there find a climate as congenial to it as the swamps of America.

A specimen of rhinoceros (*Cœtodonta merki*,) was recently found imbedded in the ice of a tributary of the Lena river, Siberia. It was almost entire, with the flesh in good preservation. The head and feet only were preserved; the former is now at St. Petersburg.—*Am. Nat.*

#### ITEMS.

THE Palestine Exploration Fund announces in the London *Times* the discovery of a "Hittite" city, Kadesh. Lieutenant Conder writes, "that he has identified the lost site with the ruins known as the Tell Neby Mendeh. They lie on the west bank of the Orontes four English miles south of the lake (Baheiret Homs, through which the Orontes flows). The modern name belongs to a sacred shrine on the highest part of the hill on which the ruins lie, and the name of Kadesh still survives; so here is another instance of the vitality of the old names which linger in the minds of the people long after they have forgotten the Roman, Greek, or Crusaders' names. Looking down from the summit of the Tell we appeared to see the very double moat of the (ancient) Egyptian picture (of a battle between Rameses II. and the Hittites.)" Lieut. Conder adds a full account of the ruins, the position of the place and the disposition of the Egyptian forces before the battle, of which the record is kept in Egyptian monuments.

In China, says a Chinese correspondent of the *Tallegda Sentinel*, nearly every man can read and write, but the education of women is greatly neglected. The schools are of differing grades, and mostly sustained by tuition fees. Much attention is given to writing, and the works of Con-

fucius form the chief study, being largely committed to memory.

There are in the United States more than 100 Chinese youths sustained by the home government, who are studying the subjects taught in our schools and colleges. The study of the Bible is not forbidden to these students, and some of them have become intelligent Christians.

THERE are indications of a large falling off in the wheat crop of the United States for this year, and that the cotton crop will be materially less than that of last year.

#### OUR MASTER.

O Love! O Life! Our faith and sight  
Thy presence maketh one;  
As through transfigured clouds of white  
We trace the noonday sun.

So, to our mortal eyes subdued,  
Flesh-veiled, but not concealed,  
We know in Thee the fatherhood  
And heart of God revealed.

We faintly hear, we dimly see,  
In differing phrase we pray;  
But dim or clear, we own in Thee  
The Light, the Truth, the Way!

The homage that we render Thee  
Is still our Father's own;  
Nor jealous claim or rivalry  
Divides the Cross and Throne.

To do Thy will is more than praise,  
As words are less than deeds,  
And simple trust can find Thy ways  
We miss with chart of creeds.

J. G. WHITTIER.

#### THE PARABLE OF THE POUNDS.

There went a man from home, and to his neighbors  
twain

He gave, to keep for him, two sacks of golden grain.  
Deep in his cellar one the precious charge concealed,  
And forth the other went and strewed it in his field.  
The man returns at last—asks of the first his sack;  
"Here, take it; 'tis the same; thou hast it safely  
back."

Unharm'd it shows without; but when he would explore

His sack's recesses, corn there finds he now no more.  
One-half of what was there proves rotten and decayed;  
Upon the other half have worm and mildew preyed.  
The putrid heap to him in ire he doth return.

Then of the other asks: "Where is my sack of corn?"  
Who answered, "Come with me, and see how it has  
sped;"

And took and showed him fields with waving harvests  
spread.

Then cheerfully the man laughed out and cried,  
"This one

Had insight to make up for the other that had none.  
The letter *he* observed, but thou the precept's sense;  
And thus to thee and me shall profit go from hence.  
In harvest thou shalt fill two sacks of corn for me;  
The residue of right remains in full for thee."

—*Trench.*

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 5th inst.

**GREAT BRITAIN.**—The 5th and 6th clauses of the Land bill were adopted in the House of Commons on the 29th ult. The Government consented to an amendment offered by a Home Rule member, removing some of the existing limits to the tenant's power of assignment, and on the other hand consented to some modifications tending to favor landlords in the scale of compensation for disturbance. On the 7th clause, an important one, twelve pages of amendments had been announced as to be offered. One requiring the Court to have regard, in fixing statutory rents, to the interest of both landlord and tenant, was accepted by the Government on the 1st inst., and passed.

On the 1st, the Under Foreign Secretary, in reply to an inquiry in the House of Commons whether the Government would intercede for Midhat Pasha, who was sentenced to death at Constantinople for participation in the murder of Abdul Aziz, said that the Foreign Secretary and the Ambassador to Constantinople were communicating in regard to the trial, and it would be premature to make any answer.

It was announced in the House on the 4th, that the Parliamentary Oaths bill, the effect of which would be to enable C. Bradlaugh to affirm as a member, will not be proceeded with further at this session; and also that the Government has abandoned the bills for amending the Ballot act, and for regulating the Irish county government; but it hopes to pass the Bankruptcy bill.

The cable construction steamer Faraday took up the buoyed end of the new cable off Land's End, on the 28th ult., spliced the shore end to the main cable, and proceeded toward Newfoundland, laying the cable.

C. S. Parnell, T. P. O'Connor and J. McCarthy have issued an appeal to the Irish electors of Great Britain to organize politically; saying that the course of the Ministry and of Liberal members of Parliament makes such organization necessary. Some Liberals who are strong supporters of coercion, would not be in Parliament but for Irish votes.

**IRELAND.**—A flying column of infantry, cavalry and police, assisted the Sheriff in enforcing evictions at Mitchellstown, County Cork; but the persons against whom writs had been issued paid the rent, and thus avoided eviction. Efforts were made to obstruct the passage of the column by placing trees, &c., across the roads, but no forcible resistance appears to have been made.

It is stated that 120 flax dressers have left Belfast for America via Liverpool; sent by the Flax Dressers' Benevolent Union of Belfast, owing to the surplus of labor in the home market. They do not expect to follow their trade in this country.

**FRANCE.**—The International Monetary Conference re-assembled on the 30th ult., but after a short sitting adjourned to the 2nd inst. Several delegates were absent. The financial article of the London *Times*, in anticipation of this re-assembling, while conceding that it was proper, in courtesy to France and the United States, to accept the invitation to send delegates, advised the withdrawal now of the English representatives, as there is no question of England's agreeing to anything which will affect adhesion to the single or gold standard. The writer thinks the Conference based on a fundamentally erroneous view of the functions of government in regard to a metallic currency. Those functions, he considers, are simply to guarantee its weight and fineness, following the wishes of its subjects in the selection of the metal, and not offering to regulate the supply of the metal itself. On the 2nd, the American delegate Thurman expressed the conviction that the offers of England and Germany would not warrant the United States in allowing the free coinage of silver.

He said that the United States do not insist on immediate and unqualified bimetalism, but are ready to accept approaches thereto, believing it will eventually prevail; but they cannot incur the risk of alternating the standard through the conflicting or inharmonious action of other States.

**ITALY.**—The Chamber of Deputies has passed an Electoral Reform bill, by a vote of 202 to 116.

**GERMANY.**—A ministerial order was published in Dresden on the 28th, by which, in virtue of the anti-Socialistic law, any one suspected of imperiling the public peace may be refused the right of residing in Leipzig or its suburbs. The order was to take effect on the 29th, and remain in force for one year. Under it, all suspected persons have been expelled, including three Socialist members of the Reichstag.

**RUSSIA.**—According to the latest reports, the harvest prospects are good throughout the empire.

**TURKEY.**—The Court has passed sentence of death on the nine persons convicted of the murder of Abdul Aziz.

**DOMESTIC.**—On the morning of the 2nd inst., President Garfield, in the railroad station at Washington, about to take the train for New York, with the intention of being absent a week or two on a trip to New England, was shot and very dangerously wounded by a man named Charles Guiteau, of Chicago, Ill. The ball, from a revolver of large calibre, entered the President's back a little to the right of the spine, and is supposed to have lodged in the liver, though its position cannot be certainly known. The President immediately fell, nearly fainting, but by speedy medical aid was revived, and in about half an hour was removed to the White House. For many hours, it appeared scarcely possible that he could live, and throughout the succeeding days and nights, the most intense anxiety pervaded the country, information of the occurrence having been telegraphed to all parts, and also to Europe. The President's wife, who has but just recovered from a dangerous illness, was at Long Branch, N. J., but reached him about 7 P. M., having been conveyed by a special train furnished by the R. R. Co., and for which the way was made clear for the whole distance. On the afternoon of the 2nd, some symptoms appeared to indicate internal bleeding, and it was feared that a few hours, at most, must end his life; but unexpectedly, a slight improvement soon took place, and with many fluctuations, and alternations of hope and fear in those who watched him, this improvement slowly increased. The report at midnight of the 5th was more encouraging than at any previous time. The fever and inflammation inevitable from such an injury have thus far been less than might have been expected, though sufficiently serious. Although his situation at this writing (the 6th) is still critical, every hour increases the hope that by the blessing of Providence his valuable life may be spared. His vigorous constitution, temperate habits and cheerful courage under his sufferings, are all favorable elements of the case.

The expression of horror at this crime, and of sympathy with the intended victim, and his family and friends, has been universal. From every quarter of our country, and from all classes of people, telegrams to this effect have poured into Washington. In some Southern cities public meetings were held to express such sentiments. The Secretary of State, on the 4th, issued a request to the newspaper press, to express on behalf of the President and his wife, their deep gratitude for the devotion of their countrymen, and friends abroad, in this time of affliction. From all the governments of Europe, from those of South America, and even from Japan, have come official messages of sympathy, and the European press indicates that the feeling generally manifested there is second only to that caused by the assassination of President Lincoln.

# Friends' Review.

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## EVANGELISTIC WORK IN NEW YORK YEARLY MEETING.

From the printed minutes of this Yearly Meeting it appears that in prosecuting an active evangelizing work, two Quarterly Meetings have been led to suggest that applicants for membership should be admitted under probation for six months, during which they should receive "care, instruction and information necessary to a full understanding of the principles, doctrines and obligations of our Religious Society, as set forth in our Discipline." This very practical suggestion was referred to a large committee, who are desired to consider it, to confer with other members of

their meetings upon it, and to report their judgment next year.

The Committee on General Meetings state in their report that "Seed sown in other days has this year brought forth fruit to God's glory, increasing our faith and trust in the promise that 'My word shall not return unto me void.' The unity of believers, and the deepening work of grace in their hearts, causing many to become strengthened for service, who before had failed for lack of faith, is a prominent feature in the work of the past year."

"From reports received, we rejoice to find that most of the meetings revived or established are still prospering, and if any have failed, it has been caused by inability to supply continued pastoral help, and from local difficulties and discouragements.

"Thirty-eight series of meetings have been held, resulting in 294 professed conversions and renewals, and 127 requests for membership; also, nineteen prayer meetings are regularly held, others held occasionally, and several reports of meetings in school houses, on First-days.

"Much good has been wrought in the name of the Lord, and the foundation laid for future work, which is much needed.

"Everywhere simple, plain teaching for the young in experience is a demand not well supplied. At Rosendale Plains meetings were held by a member of the Committee, assisted by several active Friends, one of whom, last year, realized the forgiveness of sins, and the enjoyment of a Saviour's love, and is now desirous that others should be persuaded to share in the blessing he has experienced. The company of worshippers at this place were revived, and inspired with fresh courage, to continue their efforts for the Lord. John P. Pennington also held several meetings at the Valley and at Milton, with blessing and profit. The remarkable interest reported last year in this, as in other points mentioned, has undoubtedly abated, in consequence of the lack of Pastors; a

want realized in nearly every place, following Evangelistic work. The sincerity of the converts is usually unquestionable, but these infant children soon become faint and sick, if spiritual food to suit their various conditions, is not seasonably provided, and with careful appreciation of the circumstances by which they are surrounded.

"Surely, the Church must see the necessity for such provision, and at, once recognize the cry for aid to be imperative. The perishing souls thus rescued must be fed, and the call comes to us for help from these, in city and hamlet, mountain and valley; and we often deeply sorrow, that this cry of the needy does not receive the ministry so much needed. "Thus saith the Lord God unto the shepherds: should not the shepherds feed the flocks? Behold, I will require the flock at their hands."

For Friends' Review.  
ELIHU BURRITT.

(Concluded from page 769)

In 1863 Elihu Burritt went again to England, and that he might obtain a good idea of the condition of its agricultural people, and more especially of their methods of farming, he undertook a foot-tour throughout the kingdom. What he saw in these walks may be read in two interesting volumes, entitled respectively "A Walk from London to John O'Groat's," and "A Walk from London to Land's End and Back."

Two years later, E. Burritt was appointed, without any solicitation on his part, Consular Agent for the United States at Birmingham. That he might comply with a duty expected of such officials, that they communicate with their government respecting industrial pursuits in their Consulates, he visited the various manufacturing towns and villages in the Birmingham district. His observations, which were published in a large volume, called "Walks in the Black Country and its Green Border Land," met with quite a large sale in England. During the four years of his continuance in the Consularship, he also continued to edit and supply original matter for a monthly paper, entitled *Fireside Words*. A department of it, intended for the young, which was entitled "Fireside Lessons in Forty Languages," necessarily gave him much trouble to prepare.

E. Burritt returned to his native town, New Britain, in 1870, and until his death, eight years later, devoted much of his time to visiting the schools in his district. His sympathies being much drawn out toward those in the humbler walks of life, he was instrumental in providing for such a course

of "Penny Readings." The largest hall in the town was obtained, and it was always well filled. He also provided, rent free, a large, plain chapel in an outlying district of the town, where religious meetings were regularly held. By religious profession he was himself a Congregationalist. The narrative says that "he contemplated his approaching end with a trustful and submissive spirit; death was, for him, divested of its terrors, and he talked with calmness of matters pertaining to his last hours, his funeral," etc. "You know," he said, "my views in relation to funerals, and the extravagance and display too often exhibited, and I charge you, so far as possible, to see that my funeral services are free from unnecessary expense and all ostentation."

The following interesting incident is told of E. Burritt's ability to decipher or translate languages: "Many years ago a will, written in Danish, was sent to this country by interested parties in the West Indies, that it might be translated. The manuscript was one of the most difficult and obscure to decipher. It was sent to several leading colleges without procuring the desired translation. No one had been found who could give the interpretation of the document. It was at length sent to Elihu Burritt. At the time he was busily at work at the forge, but he could not refuse the request to examine, and, if possible, translate the paper. Indeed, it was just the case to excite his curiosity and tax his abilities. He was acquainted with the Danish language, but that was not all that was necessary. The manuscript was badly written and very obscure. He studied over it during his spare hours for about two weeks, when success crowned his efforts and gladdened his heart. The will was returned, and its translation was entirely satisfactory; and when asked for his bill, he modestly said he should charge only what he should have earned in the same time at his forge."

The foregoing is apparently not the same circumstance as was that related to the writer by G. W. Taylor, from whose Free Produce Store, in Philadelphia, during the years 1854-55, an excellent serial, entitled *The Citizen of the World*, was issued by Elihu Burritt. An American vessel had been cast away upon one of the South Sea Islands, and the evidence of the shipwreck and the loss of the vessel and cargo had been written in a strange tongue. The evidence was sent to Boston by the owners, who filed their claim for losses with the companies in which the vessel had been insured, but nothing could be done until the manuscript had been translated. As the Harvard professors could throw no light

upon the strange characters, the document was carried to E. Burritt, then at his forge, and in a few weeks he forwarded the translation. The owners then obtained the insurance money, amounting to many thousand dollars, but could not prevail upon the young blacksmith to receive any higher compensation than what his time at the forge would have been worth. Unwilling, however, to abide by a decision which seemed entirely too generous, they afterward sent to him in England a pension to be paid him during life.

One of the most valuable essays of Elihu Burritt's—a book, in fact—is his “Mission of Great Sufferings,” the writing of which was most probably suggested by the incidents of the Irish famine in 1847–48. He graphically narrates therein an episode of the Crimean war, when the British fleets finding Cronstadt impregnable, changed their tactics by making an onslaught upon the unoffending Finns, sinking or burning a large number of their little craft. “The simple fishermen,” he says, “who knew not the cause of the war, and had taken no part in it, saw their little craft and their all of wealth destroyed in one fell swoop by the mighty ships bearing the British flag. It was like a raid of kites upon helpless broods of starlings. Their cargoes of salt for curing fish, which they had brought from such distance and at such expense, went down to make more brine in the sea.

“Many of their larger vessels, laden with timber, pitch and rosin, were burned at their moorings, and wooden piers were set on fire to make the destruction more complete. Several of their villages were laid in black and smouldering heaps by the thundering broadsides of the war-ships; and amazement, misery and desolation were spread along the coast and high up the inland of the peasant country. What had the simple people done to bring down upon themselves such sudden and sweeping destruction? They had no arms to defend themselves, nor power nor skill to use them if they had them. Why should Christian England overwhelm them with such fierce desolation? A little while before the English Bible Society had sent them thousands of copies of the gospel of Jesus Christ in their own language, and they had taken the gift as a token of English good-will and kindness toward them. Did these great and terrible ships of war come from the same people who sent them the Holy Bible?

“And there were thousands upon thousands of good and true men in England equally perplexed and saddened in mind at the destruction and wretchedness thus brought upon the poor Finlanders. One of these,

good Joseph Sturge, who had made a journey to St. Petersburg to avert the war, was stirred to the depths of his great and good heart in behalf of the sufferers. Before many months had elapsed after the bloody conflict had ended, his broad, serene face, lighted by God's love as brightly as the moon at its full is lighted from the sun, was seen shining in the darkened homes of the Finland fishermen. Not a word of their language could he speak, not a word of his could they; and only a common sailor, who knew little of both, stood between them in this communion. But they understood the language of his heart, and he the language of theirs, with but little verbal interpretation.

“For days and weeks this good Quaker Samaritan went around among the ruins his countrymen had made along the Bothnian coast, binding up the wounds they had set a-bleeding; soothing them with healing drops of the Samaritan's oil, and with purse longer than his Christian prototype's, making the widow's heart to sing for joy at his coming, and little orphans to look up into his broad, serene and beaming face, and wonder if it were not the very face of the great Father come down from above, or if it did not much resemble it in brightness and goodness. And some of the youngest, in their half-baby thoughts, guessed timidly that he was the living Bible, walking about under a broad-brimmed hat, and that the paper Bibles that came just before the awful cannons came that blew their parents' homes to pieces, were all dead books, or had no good life in them, or the ships would not have set their houses on fire and blown their chapels down as they did. Poor children! they often step out wildly with their first thoughts, just as they do with their feet.

“Thus good Joseph Sturge walked about in the fishing villages and hamlets of Finland, plucking out the thorns from memories that were beginning to fester against his country, and leaving in their stead the germs of a better remembrance. To this beautiful work of philanthropy he and his brother gave £1000, and other members of the Society of Friends in England nearly ten times as much more. This was the last mission of the good man's benevolence, and it fittingly ended a life filled from beginning to end with great acts of good-will to mankind.” J. W. L.

A FRIEND who feels much concerned about the unquietness of mind in his neighborhood and meeting, writes that his prayer is: That the Lord would cause our minds to be still, and staid on God our Father and on His Son Jesus Christ; that thus He may lead us step by step till our minds become settled and established wholly upon Himself; and

that we may quietly leave off everything that is not according to His will and of His begetting.

#### MAN AND EXTINCT ANIMALS.

The finding of flint or bone implements in caves or other spots, mingled with the bones of extinct animals, has been so common as to convince scientific men that the people making and using such tools were living at the same era with the animals. However strong this evidence may be to such observers, it may easily be doubted by ordinary readers; but the existence of pictures of animals belonging to species which have long since ceased to exist, is sufficient to lead the most skeptical to conclude that those who drew such sketches must have been familiar with the animals represented. A series of these sketches is given in Boyd Dawkins' very interesting work, "Early Man in Britain."

A sketch of the hairy mammoth, with curved tusks and long proboscis, drawn upon a piece of ivory by a Cave-man, was found at La Madelaine, France. The peculiar features of the creature are so well depicted, that its species can be determined, and the conclusion is irresistible that the man who made the etching must have been used to seeing mammoths much as an Indian is to seeing bisons on our western plains.

In Robin Hood Cave, England, was found, beside flint implements of various kinds, a small fragment of a rib, with its polished surface ornamented with an incised figure of a horse; the head, with its eyes, mouth and nostrils, is admirably drawn, and a series of fine oblique lines stopping at the bend of the neck, proves that the animal was hog-maned. Probably the Cave-man who drew it hunted this now extinct animal, and was as fond of its flesh as the Comanche of ten years ago was of that of a well-fed pony.

Of animals existing in Northwestern Europe, and especially in Great Britain at the period of the Cave men, B. Dawkins names, among others, the bison and reindeer. He quotes from early travellers in America stories of the countless herds of bisons which wandered wherever instinct led them in search of pastures, now through the dark gorges of the Rocky Mountains, now trailing the valleys of the Rio del Norte, now pouring down the wooded slopes of the Saskatchewan. Nothing could stop their march; great rivers stretched before them, with steep overhanging banks, and beds treacherous with quicksands and shifting bar; huge chasms and earth-vents, the work of subterranean forces, crossed their line of march, but still the countless thousands

swept on. Through day and night the earth trembled beneath their tramp, and the air was filled with the bellowing of unnumbered throats. Crowds of wolves and flocks of vultures dogged and hovered along their way, for many a huge beast, half sunk in quicksand, or bruised and maimed at the foot of some precipice, marked their line of march like the wrecks lying spread behind a routed army.

Like migrations of reindeer are described by Admiral Wrangell over the stony, undulating plains, near the river Baranicha, in Northeastern Siberia. "Two large migrating bodies of reindeer," he writes, "passed us at no great distance. They were descending the hills from the northwest and crossing the plain on their way to the forests, where they spend the winter. Both bodies of deer extended farther than the eye could reach, and formed a compact mass, narrowing towards the front. They moved slowly and majestically along, their broad antlers resembling a moving wood of leafless trees. Each body was led by a deer of unusual size, which my guides assured me was always a female. One of the herds was stealthily followed by a wolf, who was apparently watching for an opportunity of seizing any one of the younger and weaker deer which might fall behind the rest." Similar herds of bison and reindeer, Boyd Dawkins believes, once traversed Great Britain, followed by other wild beasts, as in North America and Northern Asia. The bones of the bison and reindeer were found in great numbers in an area not more than 25 by 18 feet, which formed the bottom of a wallow hole, used as a drinking place by migratory bodies of these animals. The spot is about 1600 feet above the sea, "at a point in the Pennine chain where the magnificent ravine of the Wynetts and the pass of Mam Tor lead from the Vale of Hope and Castleton into the plains of Cheshire and Lancashire, and it evidently marks the route by which the animals passed to and fro from one set of pastures to another, after the manner of the bison in North America and the reindeer in Siberia."

These Cave-men, like the Eskimos, used the skins of bisons, horses, reindeer or other animals for clothing, as is shown by sketches of gloves incised on bones and antlers discovered in the caves in Auvergne and the Pyrenees. A vivid picture of hunting the Urus or wild bull was found in Duruthy Cave—an animal which was still hunted in the forests of Aachen by Charles the Great in the ninth century after Christ.

"A large ox is represented as feeding, with his head down, while behind a naked human figure, with disheveled hair and beard, has crept up, and is in the act of throwing a

spear." The hunting of bisons and horses by naked men with spears is also shown on an antler found in the rock shelter of La Madelaine. In one figure engraved on a fragment of reindeer antler found in the refuse-heap of Laugerie Basse, France, the artist has depicted in a vivid way the effect produced upon his mind by the charge of an elephant upon him, trunk in air and mouth wide open.

The huge extinct Cave-Bear was much eaten by the Cave-men of Germany, and a good sketch of one has been found on a fragment of softish stone at Bas-Massat. Similar sketches of seals, whales, pike, reindeers and horses have been found in various places, and together with other unmistakable evidences show that man was coeval with many creatures now extinct, or which like the bison, reindeer, sloth, musk ox, hyena, elephant and grizzly bear, are found only in regions very distant from Western Europe.

Boyd Dawkins believes that the Cave-men were intimately connected in manners, customs, arts and weapons to the Eskimo, who now range from Greenland westward to Behring's Strait, living on a narrow strip of land along the shores of the Arctic ocean. He also holds that the Cave men were preceded along the western parts of Europe by another race—"the River-drift-men"—who were also savage hunters, still more rude and ignorant than the former, and whose condition is illustrated by the Australian blacks of to day.

#### OUR LONDON LETTER.

Three days after our Yearly Meeting closed, Henry Pease, who had come up to attend it, died in London. His death recalls an episode in which he bore a part a generation ago. It was in 1854, the eve of the war in the Crimea; the relations between Great Britain and Russia were strained, and the Society here felt it right to send forth a message of peace to the Czar Nicholas. An address was prepared containing these words:

"It is not our business, nor do we presume to offer any opinion upon the question now at issue between the Imperial Government of Russia and that of any other country; but, estimating the exalted position in which Divine Providence has placed thee, and the solemn responsibilities devolving upon thee, not only as an earthly potentate, but also as a believer in that Gospel which proclaims 'peace on earth, good-will to man,' we implore Him, by whom 'Kings reign and Princes decree justice,' so to influence thy heart and to direct thy counsels at this momentous crisis, that thou mayest practically

exhibit to the nations and even to those who do not profess the like precious faith, the efficacy of the Gospel of Christ, and the universal application of His commands, 'Love your enemies,' &c. The more fully the Christian is persuaded of the justice of his own cause, the greater his magnanimity in the exercise of forbearance. May the Lord make thee the honored instrument of exemplifying the true nobility, thereby securing to thyself and to thy vast dominions that true glory and those rich blessings which could never result from the most successful appeal to arms."

Joseph Sturge of Birmingham, Robert Charleton of Bristol, and Henry Pease of Darlington, (all now deceased,) were appointed to convey the address, and proceeded to St. Petersburg in Second month, 1854. Without communicating with the English Government or Ambassador, their errand being religious and non-political, they asked and obtained an interview with the Czar of all the Russias. He received them in the Winter Palace on the 10th; he listened attentively to their address, and conversed with them on the matters in dispute between the two countries. They urged the advantages of arbitration over war, and the peaceful character of Christianity, which unlike Mahometanism, did not justify recourse to the sword. The Czar was courteous and condescending, and introduced them with English frankness to "my wife." The mission failed to prevent war. In the course of the terrible struggle which began very soon after that interview, poor Czar Nicholas died heart-broken; but it must not too readily be said that such efforts are useless. The suffering and evil caused by that war were so great, that if there were but a faint hope of preventing it, it was surely right to follow the least opening, and to put forth the endeavor to the utmost; and besides, whatever the result, the testimony was borne before the world.

Francis T. King excited deep interest in our late Yearly Meeting by a description of an interview with President Lincoln just after the "Trent" affair, to present an address from our Society in England in favor of Peace. War, which then seemed almost probable, and which would have been an awful calamity, was averted. Amongst the more obvious causes which contributed on both sides to a peaceful solution, who can tell if that humble address from Friends in England, presented by Friends in America, may not have had some influence? At least it should encourage us not to neglect any opportunity the Lord may put in our power of witnessing for His Gospel as a message of peace.

Recent accounts of the ancient *Hebrew Inscription* discovered a few months ago in the under ground conduit leading to the Pool of Siloam, Jerusalem, show that it is a valuable addition to the archæology of Palestine. The water in the tunnel has had to be lowered in order to get at the inscription. The letters are thickly encrusted with silica and are damaged, and the tunnel is dark, narrow and muddy, and swarming with mosquitoes, so that the work of copying it has not been a light one. Professor Sayce has, however, succeeded in tracing a fair copy. The tablet is two feet square, and contains about eight lines of writing in ancient Hebrew (Phœnician) characters, which are mostly identical in form with those of the famous Moabite stone of King Mesha (II Kings iii. 4) discovered at Dibon in 1868. Three of the characters are thought to be yet more archaic, pointing to an earlier date than the ninth century B. C. The inscription contains no date, nor proper name of a person; its subject relates to the making of the tunnel, which it states was 1000 cubits in length (it is 1708 feet at this day). The pool of Siloam is designated merely "the pool," seeming to argue a period before Isaiah's time, for in his time there were at least two or three of these artificial reservoirs. The place from which the tunnel started is called Yerah, or Yeru. This suggests an explanation of "Jeru"-salem; and also of that passage in Genesis (xxii. 14) "as it is said to this day, in the mount of the Lord 'Yerah,'" ('it shall be seen,' in the common version). The language is mostly that of the old Testament, with one or two new words and grammatical forms. It is looked on as the oldest Hebrew inscription known.

Another ancient discovery is the probable site of Kadesh, one of the ancient capitals of the *Hittites*, in Syria, not far south of Homs. Here a great battle was fought against the Egyptians in the time of Rameses II (Sesostris of the Greeks), about the fourteenth century before Christ. The Hittites or Khita have also been the subject of special investigation and exploration lately by W. S. Boscowen. They appear from Egyptian records to have been a powerful race; in the time of Abraham, we read of the "children of Heth" at Hebron, and they are mentioned frequently in the books of Moses with the Amorites and other nations, as occupying the highlands of Canaan. Their home, however, was in the north, Kadesh, and Carchemish, on the Euphrates, a half-way point for the caravans of Nineveh, on their way to Phœnicia, and one of the battle-grounds of the world. At these points there are still extensive ruins, and even some hieroglyphic inscriptions, belonging to a civilization co-

eval with that of the Phœnicians, Assyrians and Egyptians.

London, Sixth month 28d.

THE CHINA INLAND MISSION (English), has now 72 missionaries, besides 29 wives of missionaries, many of whom went out for mission work as single women. They have 70 stations in 11 provinces; over 1000 Chinese have been admitted as members of church on profession of faith, of whom about one-tenth are now native teachers. The mission is unsectarian.

#### CANADA YEARLY MEETING.

Canada Yearly Meeting of Friends met at Norwich, Ontario, according to adjournment, on Sixth month 24th, 1881. Although held in the western limit of the Society, the various meetings were well represented, the attendance being fully as large as common. The discord which has existed during the past year in some parts has kept some away, but the absence of these has probably been made up by new members. The following ministers were present with minutes: John Henry Douglas and wife, Dr. Dougan Clark and Daniel Hill, of Indiana; Freeman Andrews, and Charles F. Andrews, Maine; Alpheus Maxwell, companion to Freeman Andrews; Wm. C. Johnston, Miron T. Hartley, Franklin Meredith, Indiana; Mary T. Johnston, Elizabeth L. Comstock and daughter, Kansas; Lydia J. Hartley, James Hall.

J. H. Douglas expressed his pleasure in meeting with the Lord's servants, and the joy that pervades the hearts of those who work in His vineyard.

The meeting was melted in love to one another, as they felt themselves co-workers. The young were exhorted to have their hearts in unison with the Divine will, and thus to be prepared to take the place of the fathers who are slowly dropping out of the ranks, and to cast off the fear of surroundings, remembering that "perfect love casteth out fear."

Daniel Hill was impressed with the unusually large proportion of young people, and showed the great responsibility resting upon them, and the necessity of their co-operating with elder brothers and fathers. A hearty welcome was extended to visiting strangers by a minute which was read by Herbert Nicholson.

Dr. D. Clark dwelt upon the responsibility under which ambassadors of Christ rested. The importance of fully and faithfully delivering His message required that they should be endued with unction by the Holy Ghost.

*Sixth day Evening, 24th.*—Bible-school Conference.

After reading reports from various schools, which noted among other things the conversion of forty at Moscow school, an essay was read by Albert Rogers upon The Relation between the Bible-school and the Church. It was a pleasure to note the increase of schools and scholars. The attendance of adults encourages the younger ones to go. The reports, although incomplete, show that there are 123 classes and teachers, 748 children and 422 adults; 387 members, 3,479 books, 1,116 lent; showing an increase over last year of 16 classes, 24 adults, 625 more books in

the library, 9 more papers taken. An essay upon "How to support the Bible-schools," was given by John T. Dorland. In Canada there are 5,400 schools, 41,712 teachers, and 340,170 scholars in Bible-schools.

Hints were given in regard to letting children do more than they do. They love missionary work. Two might be appointed from every class to visit absentees and get them back to school. A regular collection on First-day should be practised.

*Seventh-day, 10 A. M.*—The Yearly Meeting for business opened, and Howard Nicholson and John T. Dorland were appointed clerks. Statistics were read showing there were 11 monthly meetings, 22 preparative, 7 indulged meetings, 1,514 members, 123 received by request, 19 births, 24 deaths, 2 ministers recorded, 42 elders appointed; 2 disowned, 4 resigned membership. On account of disunion in one section the report is incomplete.

The various Epistles were read. It does Christians good thus to pray and care for one another. One thousand copies were ordered to be printed.

*Seventh-day, 1 P. M.*—The Queries and Answers were read, after which Daniel Hill spoke of the care which should be exercised in regard to making and fulfilling our contracts. Friends can do much to influence strangers by the zeal and testimony which they show in their meetings. We can by holy earnestness and self-denying faithfulness convince the world that the Lord is with us. Queries and Answers were likened to the Law, which has a tendency to keep the outside right. We need this as well as the Gospel. If we make the tree good the fruit will be good.

A Friend wanted us to examine the title-deeds of our liberty, and see if we were free indeed. Are we one of His to the extent that we long to care for souls? Do right and fear not, and God's blessing will follow. Some lose a blessing by not making a complete consecration. Some reserve one thing and others another. Our money, our pride, keep us back.

*Seventh-day, 7½ P. M.*—The report of the Pastoral Committee was read, from which it appeared that they had appointed and carried on about 150 meetings in all the Quarterly Meetings. Many were the personal testimonies from different parts, of the blessings received through these meetings. When a child is born into the kingdom it should be fostered. The church is a poor parent if it cannot give the proper food to the children. Let the newly converted become one of the family, and treat it as such.

Samuel A. Purdie gave an interesting account of his labors in Mexico. Great difficulties had to be encountered, as the inhabitants were so prejudiced against, and so persistently refused to have anything to do with Protestant missionaries. Many narrow escapes from death were related, but by degrees the cause prospered. Very telling illustrations were given of the ignorance of the people, such as worshipping stones which were said to contain the likeness of the Virgin Mary.

Daniel Hill thought it a cause of thankfulness that so much has been done in such a short time, considering the circumstances under which the mission has been placed.

*First-day Morning.*—The customary morning

meetings at 8 A. M. were continued during the week of the Yearly Meeting. This morning Daniel Hill addressed the children of this vicinity, giving an object lesson with a magnet. The Holy Spirit can work unseen and without our comprehending the reason, just as the unseen power of a magnet behind a piece of paper will move the iron above it up an inclined plane. Friends attended in all thirteen meetings. Other denominations very kindly opened their church buildings for our use. All the services were well attended, and interest was manifested by those present.

At the Friends' meeting for worship, at 10 A. M., Dr. Clark spoke at some length upon the necessity of progress in the Christian life. "Be not content with having laid the foundation." The Christian's next duty is to raise the superstructure. If not raised at once, future care would need to be directed to repairs upon the foundation. Heb. vi. 1, "Leaving the principles of the doctrine of Christ and going on to perfection;" "Be ye perfect, even as your Father in heaven is perfect." We need not be stumbling blocks. Man's perfection is judged by God from the motives of the heart. It is possible to have our motives kept pure. The full freedom of sanctification was urged upon us. We should not get the idea that sanctification frees us from temptation, for Christ was tempted; but we may be freed from the outgoing of the heart in active desire to sin. Christ sums up the commandments in two: "Thou shalt love the Lord thy God with all thy mind, and soul and strength, and thy neighbor as thyself." This last is included in the first, for when we love God with our whole heart we will necessarily love our fellow-men.

*3 P. M.*—John Henry Douglas dwelt upon the goodness of God. It is such a favor to be blessed with a being, with faculties for enjoying all His blessings. His goodness shown in the plan of redemption; His great storehouse filled to overflowing with blessings for those who will have them, but the door is not opened until we acknowledge that we feel our need.

*7.30 P. M.*—Dr. D. Clark spoke from Exodus xii. 22.

(To be concluded.)

## PRAYING AND DOING.

"Bless the poor children who haven't got any bed to night," said a little boy just before he lay down on his nice warm cot on a cold windy night.

As he rose from his knees, his mother said:

"You have just asked God to bless the poor children, what will you do to bless them?"

The boy thought for a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then, are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they are now—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies; I'll give them four. Wouldn't that be right?"  
—*Selected.*

## FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 16, 1881.

THE continuance of the life of President Garfield, and the hope of his ultimate recovery, are cause for devout gratitude. We trust that the grave lesson involved in his sufferings will not be allowed to pass unheeded. When forty-nine years ago President Andrew Jackson gave utterance and effect to the dictum that, "to the victors belong the spoils," the rightful end of government, which is only the benefit of the governed, was made secondary to party ambition and love for the pay and power of office. This seed has borne much bitter fruit in the half century since, which has culminated in the horrible crime of an attempted assassination of the President. But this same evil plant will go on bearing worse and worse fruit unless it be rooted up, and wholly taken out of our political system. Civil service reform—a provision by law for the appointment to office during good behaviour of parties chosen for their ability, integrity and skill—has become a question not simply of political expediency, but of serious moral import to the nation. As such it should enlist the hearty support of all Christian people, continued unflinchingly till the end be gained.

ONE point in which New York Yearly Meeting appears to be deficient is in having the children of its members educated in schools under the care of Friends. Out of 748 members under 21 years of age, of whom probably one-half are of age to attend school, only 52 were at schools under the care of Friends. Surely a quickened interest in this matter in that Yearly Meeting would be very desirable. Beside the boarding-school under the auspices of the Yearly Meeting at Union Springs, the Millbrook Academy, whose advertisement appears in this number, is well worthy of the patronage of Friends, as we learn from an independent and competent source.

THE address of the Treasurer of Friends' Educational Association is Mary Whitall Thomas, No. 317 Madison Avenue, Baltimore, Md. We are glad to find that there are inquirers for this address, and hope the number promptly sending their annual subscriptions may be large.

OUR Heavenly Father in making us has arranged that whatever we do regularly and often we should at length find it easy and pleasant to do; in other words He has ordered that the power of habit should be very strong: Now it is His will that this power of habit be enlisted on the side not of evil but of good. Especially does this apply to the habit of attending worship. Get into the habit of going to meeting. This alone will not save the soul, but it brings even the careless under the influence of good, deters from thoughtlessness of God and from active evil, and whenever the heart is turned to the Lord the habit is there to sustain the promptings of the new nature to seek worship, communion with Him, and instruction by "the sincere milk of the word."

How many are there who can give thanks that they were trained to attend meetings always. No other course was thought of: when meeting day came, mid-week or First-day, all was laid aside and the family went cheerfully and seriously to enjoy the wonderful privilege of meeting with the brethren and with the Lord Jesus Himself. A writer has said that by carelessness about this matter in homes and Bible-schools, "the church itself is training up a race of non-church goers." Let this not be, but let us see to it that our children always go with us to worship; and when we are gone to a better world they will rejoice in our faithfulness, as we now rise up and call our parents blessed because they were so loving and true in their duty to us.

ERRATUM.—The correspondent who furnished the report of New York Yearly Meeting, requests us to say that it was an unintentional error to report, that the proceedings of the Representative Meeting were read and approved; he should have said they were *read and accepted*, this being the term used on the minutes of the meeting.

CHRISTIANITY'S CHALLENGE; and some Phases of Christianity, submitted for Candid Consideration. By the Rev. Herrick Johnson, D.D. Chicago: Cushing, Thomas & Co.

While so many are diluting the truths of Christianity, and shading off its teachings into vague indefiniteness, it is refreshing to read so ringing and clear a statement of its claims, blessings and works, as is given in this brief volume. Challenging inquiry into the truth of a religion

whose founder said, "I am the truth," he treats next of Christianity's book, the Bible. Of it he writes: "It overrides all distinctions of race or sect, or caste, or color. It hushes feuds. It makes battles impossible, or would, if its principles were carried out. For we cannot love, and bless, and forgive, and return good for evil, and overcome evil with good, and at the same time hate and fight one another. If the Bible had its way, and its standard of morals were recognized and observed in the world, the swords would be beaten into plough-shares and the spears into pruning hooks, the chains would break away from the limbs of all bondmen, and the world's oppressed would go free, justice would take the place of revenge, law of lawlessness, love of hate, and all political and social relations would be ennobled and beautified."

He then sets forth the character of Christ, quoting admissions from the rejectors of His divine claims, and demanding that He be either accepted as what He claimed to be, the Son of God, or branded as an impostor. The Gospel he believes to be definite in its terms, which he sums up in two statements: "*Jesus Christ, Son of Man and Son of God, a power unto salvation from endless death, by atoning sacrifice through faith.* This, I make bold to say, is the essential substance of Christianity." And again: "*Jesus Christ, the divine-human, Son of Man and Son of God, God manifest in the flesh, a power unto salvation from sin and endless death, by atoning sacrifice through faith.*" One misses the conception of the risen Christ as present in enlightening, quickening and saving power to the souls of *all men* who will receive Him, and all reference to the Holy Spirit, who is scarcely, if at all, named in the book. In the chapter on "Christianity's view of man," among many noble and true things he says: "Through and through all the realms of thought and feeling . . . there is not a spot left holy, *not a trace* of that image of 'righteousness and true holiness' in which man was originally made." Yet he admits that "Man is a ruin, but a ruin that betrays still the splendor of his past."

Again, in comparing the sinner nearing his end to a man clinging ever more faintly to a rock in the rapids of Niagara, he says: "Oh, how often is that rock the memory of a godly mother's prayers," but does not define in what that clinging strength consists. He deals with the "two standard objections brought against Christianity," its doctrine of forgiveness, and its doctrine of punishment, and believes that Christianity teaches endless death as the punishment of sin, yet that the punishment varies with the degree of guilt and responsibility. "Christianity not a failure," and "Christianity and endless life," the relations of Christianity to pleasure, to business, and its blessings to woman, are all ably discussed. With some deficiencies as above noted, it yet contains so much sterling truth and practical teaching as to be well worthy of the perusal of the thoughtful.

A FRENCH barber who has tried over 500 different kinds of hair tonics, asserts after twenty-five years' experience, that he never saw a single head on which the hair was restored after baldness.—*Christian Weekly*.

## DIED.

MORRIS.—In San Jose, Cal., First mo. 26th, 1881, Susan Morris, wife of Lewis Morris, deceased, aged 76 years. She was born in Brownsville, Penna., near which place she spent her early married life. In the year 1835, with her husband and young children, she settled in the vicinity of Richmond, Ind. In 1865, some of her children having preceded her, she again went west to Oskaloosa, Ia. Here in 1869 she was bereft of her husband, and was induced to follow her eldest daughter to California. Being carefully reared in the Society of Friends, she was ever satisfied with its principles; and the attendance of its meetings was one of her greatest enjoyments. For the last thirty-five years she has been a firm advocate of the cause of temperance. She lived a strictly conscientious life, and as she neared the grave death was robbed of its terrors. She grew more lamb-like day by day, and at times her heart overflowed with gratitude and praise to her Heavenly Father for His "goodness and mercy."

WILLIAMS.—At her residence, in Hesper, Iowa, Sixth mo. 9th, 1881, Caroline Williams, (formerly Taber, only daughter of Russell and Lydia Taber,) in her 49th year; a member of Winnesheik Monthly Meeting. She was in every respect a noble woman, a true mother, with the Christian graces shining forth in her character through her life.

BROWN.—Peacefully at his father's residence, Wellington, Canada, David H. Brown, son of Jonathan T. and Susan Brown, aged 20 years; a member of West Lake Monthly Meeting. His affliction was long and severe, but was borne with great patience and resignation to the end.

## TEMPERANCE NOTES.

PROHIBITION IN NORTH CAROLINA.—It may be interesting to many readers to know that the cause of prohibition is gaining ground in North Carolina. The State is well organized, and able speakers, without regard to race, party or religious denomination, are working energetically and harmoniously together. Among the many earnest advocates of this great movement, who are now in the field doing good service, I may mention without injustice to others, the name of J. C. Price, of Newberne, who is a minister of the gospel, and a young man (colored) of striking ability and fine oratorical powers—having just completed his course at Lincoln University, and is home in time to take part in this great campaign. He, together with A. S. Merriman, of Raleigh, and Luther Benson, of Indianapolis, Indiana, spoke to-day at High Point to the largest audience ever assembled in this part of the State (supposed to be ten thousand). The people were delighted with the grace and eloquence of the speakers, and convinced by their logical reasoning and solid arguments. The meeting was gotten up by the united efforts of the Temperance Bands of High Point, Oak Hill and Springfield. The weather was fine and the day passed off without a single unpleasant occurrence. B. F. BLAIR.

Bush Hill, Seventh mo. 4th, 1881.

BELIEVING AND RECEIVING.—A notable instance of praying to God, and prevailing when hope seemed gone, was that of the pious wife of a hard-drinking man named Martin, in West Riding, Yorkshire, England, who prayed twenty-one years for his reformation and conversion.

When that long time had passed, and no answer had come to her prayers, she went one night, at midnight, to the "public" where her husband had spent much of his time, and found him sitting in the bar-room with several other men and the landlady.

"You go home," said Martin, roughly, when he saw his wife enter.

"Wait a little, and your husband will go with you," said the landlady.

"Mrs. Tolman," replied the poor wife, advancing to the table where they were sitting, "I have waited twenty-one years for my husband to 'go with me,'—and all that time I have prayed for him." She steadied her voice, and added: "I am certain, too, that God will answer my prayers. As sure as he is sitting in your bar, I shall live to see him pass your house and have no inclination to go in."

She turned to go out, and Martin rose and followed her, saying not a word.

That night was the turning-point in his life. The long-felt promise to the heart of the pious wife that her husband should "go with her" began to be fulfilled to her patient waiting.

He went to meeting with her, and was melted by a sermon on the words, "Where thou goest I will go, \* \* thy people shall be my people, and thy God my God;" he went with her to the family worship; he went with her on the road to life, and helped to lead their children in the narrow way.—*Monthly Cabinet*.

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON V. Seventh month 31st, 1881  
MOSES AND THE MAGICIANS. Exodus vii. 8-17.

GOLDEN TEXT.—"They showed his signs among them, and wonders in the land of Ham."—Ps. cv. 27.

Time, B. C. 1491. Place, Zoan or Tanis, on the Nile.

#### CONNECTION WITH LAST LESSON.

After Moses, Aaron and the elders of Israel had asked of Pharaoh liberty to go into the wilderness to sacrifice, Pharaoh commanded the task-masters of the Israelites not to give them the straw which they mingled with the clay in making bricks, but still to require the same number of bricks daily, although the Israelites had to scatter abroad to gather stubble from the fields to use instead of straw. As the work was quite doubled, the same quantity of bricks could not be made, and the Israelites who superintended the work of their brethren were beaten. These officers of the children of Israel complained to Pharaoh, but he gave them no relief, and said their daily task of bricks should not be diminished. Returning to their people, these officers met Moses and Aaron, and in their sorrow and despair charged them with having brought this misery on the people. Moses then turned to the Lord and pleaded their sad case with Him. Jehovah gave Moses words of comfort and hope for the people, but they hearkened not to him for anguish of spirit.

Then Jehovah told Moses to go again to Pharaoh, and ask that the Israelites be allowed to go out of the land. Moses hesitated, saying he was a man of uncircumcised lips. But Jehovah told

him He would make him a god (that is, one appointed to speak in God's name), to Pharaoh; that Pharaoh would resist the demands, but that God would bring judgments on Egypt, and bring out His people.

The struggle now about to open was between darkness and light; between a people idolatrous and oppressive and the people called especially of God to show forth His truth for the blessing and salvation of the whole world. Pharaoh and his people were to be led to know the supremacy of the one almighty God.

#### THE LESSON.

Verse 8. *And the Lord spake unto Moses and unto Aaron, saying, (9) When Pharaoh shall speak unto you, saying, Show a miracle for you. It was expected that Pharaoh would demand some miraculous proof that Moses and Aaron spoke by God's command, and that he would speak in a haughty, contemptuous manner. Then shall thou say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. This was Moses' rod or staff which he had given to Aaron. Rods were carried by all Egyptian officers as signs of rank and authority. A serpent means a snake, which was one of the symbols of the Egyptian religion.*

10. *And Moses and Aaron went unto Pharaoh. Though it is not mentioned, it may be taken for granted that Pharaoh asked for a sign. And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. This was a miracle, an immediate interposition of divine power, to attest God's existence and power, and to confirm the claim of Moses to be His messenger.*

11. *Then Pharaoh called for the wise men. That is, for men skilled in secret and curious arts, like jugglers. And the sorcerers: that is men who muttered magic words to drive away evil things. Now the magicians of Egypt, they also did in like manner with their enchantments. Two of these magicians were named Jannes and Jambres. 2 Tim. iii. 8. The modern serpent-charmers in Egypt can seize a snake and by pressing upon the nape of its neck cause it to become stiff as a rod and motionless. Probably some such method was pursued by these magicians. The word translated "enchantments" means, "an illusion, a juggler's trick," according to Canon Cook.*

12. *For they cast down every man his rod, and they became serpents. This is described as it appeared to Pharaoh and the spectators; they seemed to become serpents. But Aaron's rod swallowed up their rods. Here was proof that what Aaron did was real, while what the others had done was pretended. The power of truth and of the God of truth was greater than that of lying or of the father of lies.*

13. *And He hardened Pharaoh's heart. God directed the course of events which had occurred, and Pharaoh resisting the proof of God's being and power, his heart was more hardened. That he hearkened not unto them, as the Lord had said. Had this not been foretold to Moses, he and Aaron might have lost their faith and courage to persevere for the deliverance of the Israelites.*

14. *And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people*

go. Here, as several times afterward, it is first said that God hardened Pharaoh's heart, and then each time that Pharaoh's heart was hardened, so there was God acting in events, Pharaoh's free agency also acting, but each refusal or wrong act of choice made his heart more stupid and insensible to truth and right reason.

15. *Get thee unto Pharaoh in the morning; lo, he goeth out unto the water.* The Nile was worshipped by the Egyptians, who regarded it as the source of their prosperity and the manifestation of Osiris; and it is probable that Pharaoh went to it partly to offer devotion. If so, the miracle which followed would be peculiarly appropriate, as showing the Divine power of Jehovah over the objects of Egypt's idolatrous adoration.

It is believed also to have been about the middle of the Sixth month, the time of the rising of the Nile, when Moses went. From very ancient times the daily rising of the Nile was marked with great care upon a pillar of stone, under the superintendence of the authorities. The prosperity of the whole land depended on the overflow of the river, and hence it was noted with deep interest. It may have been partly on this account also that Pharaoh went out in the morning to the river.

*And thou shalt stand by the river's brink against he come.* Moses could thus gain access to the presence of Pharaoh more easily than at the king's audience chamber, or at least be where he could at once perform the miracle upon the Nile waters.

*And the rod which was turned to a serpent shall thou take in thine hand.* From this we learn that the serpent which swallowed the other serpents had become a rod again.

16. *The Lord God of the Hebrews hath sent me unto thee.* This distinctly connects Jehovah with the Hebrew people as the followers of the true God. *Thou wouldest not hear.* He might have been convinced of God's existence and right to command him, but he would not, his will resisted the evidence given. Unbelief always has a moral or rather immoral quality about it; it is a refusal to believe God upon the evidence which He gives internally by His Spirit, and outwardly through the means He appoints.

17. *In this thou shalt know that I am the Lord.* Pharaoh would be made to see it, but would refuse to act upon the proof he received.

"A man convinced against his will,  
Is of the same opinion still."

*I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.* Moses' rod was by this time well known to Pharaoh.

The water of the Nile is much praised by the Egyptians for its excellence as a drink. But Canon Cook states that just before its annual rise the water becomes green, and not good to drink. About Sixth month 25th it becomes clear, and then yellow, and as the rush of water increases, it becomes gradually reddish, like ochre. This color is said to be due not to reddish earth, but to be caused by certain minute animal and vegetable bodies which are only to be seen by the microscope. When this color is very deep, as is the case in some years, the water has an offensive smell. When in this condition the stream looks much like a river of blood.

But though the change under the stroke of Moses' rod was somewhat like the usual one, it was different, for the fish died, and the water was unfit for use, which do not occur from the annual discoloration.

#### SUGGESTIONS.

1st. Those who profess to be God's messengers may expect to have their claims tested. Our Lord does not give us all the power to work miracles, but says that a pure godly life is our proof. "By their fruits ye shall know them;" and "By this shall all men know that ye are My disciples, if ye have love one to another."

2nd. Moses and Pharaoh stood for two causes. Pharaoh stood for idolatry, pride, ignorance of truth, oppression, selfishness. Moses for the true God, for knowledge and worship of the true God, for humility before Him, for light and knowledge of moral truth, for purity, justice and unselfish love. Both these causes are struggling now to get men to join them. Which shall we choose?

3rd. God does not compel men to believe. He gives us a free will—a choice—but He gives ample proof of His love and power. When we refuse His mild measures to lead us to humble faith, He often breaks up our foolish conceit by sharp trials to convince us of our mistakes, that we may be wise. Shall we accept his goodness and believe in Him, or harden our hearts and have to be treated like Pharaoh?

4th. God is lord of all the universe, and can work miracles when He thinks them required to establish His religion.

5th. God is the Creator and Father of all men, but He calls Himself specially the God of those who believe in, worship and obey Him. Thus he was called the God of the Hebrews.

6th. Shall we make lust, or money, or fame, or science so-called, our God, or will we say that "to us there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him."

#### EDUCATIONAL CONFERENCE.

The First Annual Conference of the Educational Association of Friends in America for the Central Department met at Earlham College, Richmond, Ind., Sixth month 29th, 1881, at 2.30 P. M. J. J. Mills, of Indianapolis, presided, and Timothy Nicholson, of Richmond, acted as Secretary.

The Conference was opened by reading from the eighth chapter of Prov., after which prayer was offered. B. C. Hobbs spoke of the necessity for more attention to be given to the subject of education by Friends in the West. J. J. Mills explained briefly the object of the Association, and gave its history. He said, much of the interest manifested in the subject recently has been due to this organization—that schools both in the South and West have been aided by means of it, and that its members hope to do more in the future than in the past. At this meeting Earlham is made prominent because it is the central point of this department. It is expected that the papers provided for by the programme will only open the discussion of the several points which they bring forward.

William A. Hadley and Emma B. Clark were appointed Assistant Secretaries and Prof. Calvin W. Pearson Treasurer. A committee of five was appointed to draft by-laws, of which Prof. A. McTaggart was chosen Chairman. A committee was appointed to have charge of the programme and make such changes from time to time as the occasion may require, of which last Clarkson Davis was chairman. Timothy Nicholson presented the claims of *The Student* and urged all friends of the cause which it represents to give it their hearty support.

It was decided that the proceedings of the Conference should be reported by a stenographer and printed in *The Earhamite*—the expense to be met by voluntary subscription, and a Finance Committee was appointed.

The first paper presented was by Eli Jay, of Earham,—"The Condition of Education in Indiana Yearly Meeting." He stated that the data for a full report were not at hand, and that in 1871 there were 3956 members of the Society between the ages of 6 and 21. Of these 94 per cent. were in school as students and 2 per cent. as teachers. Many of the Friends' schools have been abandoned. The zeal for higher education among Friends has not kept pace with their advancement in other respects. Of the 196 students in Earham during the past year less than one-half were members of this Yearly Meeting. Only eighteen were members of the college classes. Statistics of Wilmington College and Spiceland Academy show equally small numbers in the higher classes. This is not as it should be. The Society should make an effort to arouse greater interest in higher education. Tuition should be free. That it may be so, large endowments are needed. Dr. Seth Mills then gave a report of "The Condition of Education in Western Yearly Meeting." He stated, that, of the members in attendance at school, 256 have advanced beyond the common school branches; 40 are in college, 24 in Earham, the remainder at the State University, Michigan University, Purdue and Harvard; 23 of the graduates of Earham are from Western Yearly Meeting. Four academies are supported within its borders, and it is hoped two others will soon be established which will be preparatory schools for Earham.

Israel P. Hale being absent, his subject,—"The Condition of Education in Ohio Yearly Meeting" was presented verbally by Ella Levering and Dr. Test. Three high schools were reported. The number attending Friends schools had declined about one hundred during the past year.

A question was asked by President Moore which elicited considerable discussion, viz.: Why do so few young Friends attend schools of a high grade? T. Levering replied that many thought a college course spoiled their orthodoxy—hence feared to avail themselves of its privileges. President Chase said—Such a fear could easily be quieted by a careful examination of the lists of graduates. These show a larger per cent. of orthodox Christians than are found in the Society at large. President Dennis, of Wilmington, said—We need to speak more of our institutions and to bring before our young people the best characters among us. Show what education has done and what it can do for us. John Chawner, of Vermilion Academy, said—Many do not desire a college education. Many farmers fear their sons

will despise manual labor if they take a college course. President Chase thought it a mistaken notion that intellectual pride is fostered by college training, and that the ministrations of college-trained ministers are from human learning alone. The church now needs well-instructed ministers. B. C. Hobbs said—We are too much inclined to pull those who are above us down to the same level with ourselves. The truly educated man levels upward instead of downward. J. J. Mills thought we ought to turn the minds of our young people into a worthier channel. We need to talk to them of the advantages offered by our best schools. Jonathan Wright, of Wilmington, said—Too many of us Friends think money of more value than learning. Charles F. Coffin, Richmond, Ind.: Many young men have grown up without the example of educated parents. They see those who are uneducated successful in business, and they conclude that learning is not a necessary accompaniment of success. The great question to be decided is—Is it practical to spend four years in college? Does college life develop business tact? He regretted his own lack of a college training. Clarkson Davis, of Spiceland Academy, thinks the glitter and seductiveness of wealth prevent many from enjoying literary culture. Those who look at business men who are not highly educated, overlook the real advantages resulting to society from those who are cultured. Prof. Dennis quoted from Horace Mann, "The hand becomes another hand when aided by an intelligent brain." He cited the practical advantages to an engineer from a knowledge of chemistry, philosophy, &c. President Moore remarked that those who have obtained wealth without culture in that part of the country have usually done so through a rise in real estate. President Chase mentioned the statement of a merchant prince of Boston, who said that though of the whole number of young men who went into business, over 90 per cent. failed, not one of the Harvard graduates had done so. J. J. Mills said three of the leading manufacturers of Indiana were college-trained men, one a graduate. The Conference then adjourned to meet again at 7.30 P. M.

At the appointed time the Conference was called to order by the President. After a little preliminary business Levi Jessup read an interesting paper—"Earham College, Its Origin, Purpose and What It has Cost." He said the college was a child of actual necessity. The purpose of its foundation was to establish an institution where their young people might learn "everything civil and useful in creation." Its cost was \$66,468.64.

B. C. Hobbs referred to a time in its history when the young people by their zeal in raising money inspired the Yearly Meeting to go on with the building, which they were almost ready to give up. Mahala Jay, Charles F. Coffin and President Moore referred to the same time. Various others spoke of revived memories connected with the young college, and exhorted all to labor diligently for its present interests.

Mahala Jay then read a paper on "Earham College, What it has Done for the Society of Friends." She spoke of the pioneers of this country, who, though poor themselves, were energized by the thought that their children *must* be educated. Reference was made to the differ-

ence in the number of young men and young women who have graduated from the college; also to the fewer inducements extended to the latter to pursue the higher branches.

These points elicited considerable discussion, which was engaged in by Rhoda M. Coffin, Moses Stephens, B. C. Hobbs and Sarah Morrison.

President Moore remarked that it used to be said that if we educate our young people they will leave the Society; but of the 180 graduates of Earlham all but six were members with Friends at the time of their graduation, and only two of these have left the Society since. President Trueblood spoke of the remarkable religious influence that has emanated from the college. He mentioned particularly a religious awakening that occurred in 1865, during which time the prayer meeting was established which has been kept up ever since. Robert Warder, John Chawner, George N. Hartley, Eli Jay, Charlotte Davis and David Dennis referred to the same thing. Then adjourned for the evening.

At 9 A. M. on the morning of the 30th the Conference again convened, and the session was opened by Scripture reading and prayer.

The Committee on Permanent Organization reported the following named persons to serve as officers for the ensuing year: President, David Dennis; Secretary, Mary Harris; Vice Presidents, Israel P. Hale and Seth Mills; Assistant Secretaries, Ella Levering and Mary Hadley.

*The Student* and *The Earlhamite* were both mentioned as papers worthy the patronage of Friends.

B. C. Hobbs wished to continue for a few moments the discussion of the question touched upon in the preceding session—that of the equal privileges of the sexes at Earlham. He said that, although in the earlier years of the college few women completed the prescribed course of study, statistics for the last five years show the number of young women equal to that of young men. Women have not been employed as teachers in the college proper, because they do not usually remain in the profession long enough to attain proficiency.

President Moore read a paper, "Earlham College, What it is Now." Reference was made to the pressing need of a new and commodious building. It has since its foundation been expected to support itself and make money, a thing which no college with so small an endowment can do.

The value of the library and museum was spoken of; also the careful and conscientious work of those who have gone out from it as teachers.

B. C. Hobbs read a paper, subject—"Earlham, Its Future under the New Management." He said—Denominational education is a sacred duty. In State institutions morals may be bad, but in schools supported by the church the standard must be high. Teachers must show by their lives the Christian graces. Earlham ought to lead its pupils to be Christians—useful in church and in society. More must be done in the future than has been done in the past. New buildings must be erected. The endowment must be greatly increased. Correct doctrines must be taught to our youth, especially concerning the fall of man, redemption, and Christian duty. Let us not forget the thought that inspired our fathers—to

give their children a guarded, religious, liberal education.

Dr. Clark said he had hastened that he might attend the closing session of the Conference. He thought it the primary object of denominational schools to educate for God. We need not hope to rival Harvard and Yale and Cornell in literary culture, but in religious culture we may. Let us work for the conversion of our children. His own idea of a Christian college was one in which all the teachers should work together to keep the college in a state of chronic revival.

"The Money Question" was then brought before the Association by a paper prepared by Wm. B. Morgan, of Penn College, Iowa, but presented by his wife, Sarah B. Morgan. In it he said, "A happy change is coming over our Society. We are learning that our children possess certain tastes and preferences which should be gratified. To do this as it should be done, the endowment fund must be increased. Other institutions, better endowed, give tuition free. Earlham cannot afford to be behind. An agent should be employed who is officially connected, earnest, persistent and able to advise intelligently. The money needed should be obtained within the Central Department itself. Friends should be impressed with the urgent needs of the case. The success of the Eastern colleges depends upon their large endowments."

The next paper presented was by Absalom Rosenberger, of Union High School; subject—"Earlham Preparatory School." He said—The demand is becoming more imperative for a good knowledge of English. Thoroughness has been a marked feature of the Preparatory School. A training school might well be connected with it. Nowhere in the world does our Society possess one. Physicians and lawyers require special training. Teachers need it quite as much as they.

After a short recess the Finance Committee made a report.

Clarkson Davis then read a paper on "The Relation of Higher Education to the Spiritual Life of our Membership." He spoke of the differences in spiritual life, dependent to some extent upon education. Superstition, which has been general, has not yet been wholly removed. Educated sense is as likely to be inspired as uneducated nonsense. That which formerly could be overlooked because of lack of opportunity, cannot now be so readily excused. Aggressive science has compelled a change of base. General intelligence is the great molding influence of the present day. Great scholarship is compatible with true spirituality. Scholars can be taught to see the hand of God in everything. A well-disciplined mind receives the thought more readily than one that is not. President Chase concurred in the above. He said, "Faith is first; knowledge second. Let us teach that it is second. Faith has an indispensable ally, viz.: sound intellectual life."

Dr. Test then read a paper on "The Relation of Higher Education to the Influence of the Society of Friends in Mission Work, Social Reforms, and State Legislation." He said: Friends have been prominent in social reforms; but their influence was mainly through example. He thinks the Friend of to-day conspicuous for words rather than deeds—that Friends do not stand so

far in advance of others as they did in olden times. In order to deal intelligently with the questions at issue to-day, men need a high degree of knowledge, as well as of conscientiousness. A minister recently said, "Culture is the greatest hindrance to the entrance of the Gospel." This is an illusion which ought to be dispelled.

Allen Terrell, of Ohio Yearly Meeting, presented the subject: "The Relation of Higher Education to the Christian Ministry." He said: Gospel ministry is not of man, but of Jesus Christ. It should be fostered by higher education. We need the polished shaft to direct the blows against sin. We need servants who have had mental discipline as well as the baptism of the Spirit. Many good ministers have had little culture, but if they had had more they would have been better. Preaching is not to be looked at apart from the help of God, but strength, brevity and clearness of speech are necessary. These are only obtained by thought and training. Let us increase the facilities for the efficiency of our ministry. Let us recognize every gift, and not trample any tender shoot beneath our feet.

The discussion which followed was opened by President Trueblood, who referred to the remarks of Dr. Clark. He said: "We need to see the truth from all sides. Theoretically, denominational education presupposes Christian teachers. The work of education is twofold. 1st. To cultivate the talent of the church. 2d. To correct errors in thought. It cannot do its work and make conversion the *first* thing. A teacher should seek to influence the Christian life of the student, but must make mental training co-ordinate with Christian teaching. Faith and knowledge should grow side by side. Let us not magnify one at the expense of the other."

B: C. Hobbs explained Dr. Clark's views. He thought that there was no essential difference of opinion. He heartily endorsed President Trueblood's remarks. He said: We must prepare for life, for citizenship.

President Chase:—We need a living church. The college should not be a permanent camp-meeting.

Allen Jay regretted that there had been so little time allowed for discussion. He had been especially interested in the remarks made concerning the religious influence of Earlham. He said Earlham will live longer in the hearts of its patrons for this influence than for any other.

Mary Cliff spoke of her knowledge of the influence of pupils and teachers.

President Chase wished to say that he did not disagree with Dr. Clark, but only to assert that "the shield had a silver as well as a golden side." If only one *can* be presented, let that one be the golden, but better see both.

The time for adjournment having arrived, it became necessary for the discussion to close. The attendance throughout the Conference was quite as large as could have been expected, and we trust the zeal of all teachers present has been increased. We feel that much healthy enthusiasm has been created, which will not only be manifest in our schools during the coming year, but it will be instrumental in rendering material aid to the cause for which the Conference was called. The papers and discussions in full will be given in the next number of *The Earlhamite*.

## CORRESPONDENCE.

CLINTONDALE, N. Y., Seventh Month 2d, 1881.

Cornwall Quarterly Meeting was held at the Valley, the 14th, 15th and 16th ults. Entire unity prevailed in conducting the business coming before the meeting for Ministers and Elders, on Fourth-day. On Fifth and Sixth-days we were favored with the company of Caroline E. Talbott from Ohio Yearly Meeting. Thomas and Mary S. Kimber of our Yearly Meeting were also present. Caroline E. Talbott presented the truth with characteristic clearness, simplicity and force, the power of the Holy Spirit being very manifest in her discourse; and we trust that many were raised into nearer communion with our God and Saviour, and that others who were in darkness came to see their error, and gave themselves to Jesus.

Seneca Stevens from Mt. Kisco, Westchester Co., was also with us. He accompanied Caroline E. Talbott and Maria Willets, her companion, to Clintondale, where a meeting was held on Sixth-day evening, a large number being present. After a few moments' silent waiting upon God, Seneca Stevens knelt in prayer, and an earnest appeal ascended to the throne of grace, for the outpouring of the Spirit upon us. C. E. Talbott spoke to those who have been washed in Jesus' blood; and to any who were wandering in the dark ways of sin, a Saviour's love for such was made plain, with earnest appeals for them to leave the world and come to Christ, the only refuge, and ark of safety.

On First-day morning, the Friends went to New Paltz Plains. Here, too, many assembled in the little old Friends' meeting house in the morning, and listened to the word spoken, and may God bless that word, to the strengthening of many in the faith. In the afternoon they attended Buttrville meeting; here also the Lord was present, blessing the preached word to the strengthening in the bonds of Christian fellowship.

They then proceeded to the Valley to attend Marlboro Monthly Meeting held on the 22d—two meetings being held in adjoining towns on their way thither. The presence of the Spirit was again manifested at our Monthly Meeting, both in their communications to us, and in many testimonies borne to the love of Christ, and earnest petitions at the Throne of Mercy, and in singing of hymns "with the spirit, and with the understanding also."

At the close of this meeting they were taken to Cornwall, where meetings were held; on First-day they attended the morning and evening services at Milton. Our beloved sister then felt that she must return

to Clintondale and hold a meeting in the Methodist place of worship. Word was accordingly sent, that she would be there on Fifth-day evening. A goodly number assembled, and she was again enabled to preach the word to saint and sinner.

Caroline E. Talbott next proceeded to New York city to rest for a few days. P.

#### WORK ON FIRST-DAY.

I had worked for my employer seven years, when upon a certain Saturday night in paying me off he said, "John, I want you to be on hand to-morrow morning, to push forward that machinery, for it is to go to South America by a given time."

"Sunday morning!" I replied. "I cannot work on Sunday; it is against the commandment of the Lord, and my conscience forbids it." "That is nothing to me," said my employer. "You may stick to your principles, but my work must be done, and if you cannot do it I do not need your services any longer." "But, Mr.—, have I ever disobliged you before? and have I not done your work well?" "That is neither here nor there," he replied, "you need not come back again."

This blow came upon me in the dullest season of the year, and my wife and children were sick; the shops were everywhere discharging their men. But I went out, and for eleven days diligently sought for work, determined that I would not violate God's holy command. On the evening of the last day, while crossing the ferry, I lifted my heart to God in prayer, "Now, Lord, I have done all I can; thou hast promised that my bread should be given to me, and that my water should be sure; now thou must do the rest." I went home and told my wife. The next morning came. After working-hours began, who should enter my house but my old employer, asking if I had any work yet. I answered, "No. But I do not suppose you want me?" "Well," said he, "I think you are very stiff in your opinions, but I want you to take up that job where you left it." "But you know I cannot work on Sunday. I will work until midnight on Saturdays, but then I must stop." "Well," he replied, "say nothing about that." I went to work, and discovered that he had placed a man in my position who had worked on Sunday, but had damaged the work, and set it back two full weeks. He was a drunkard, and wholly unreliable. Five years have passed since then, but I have not been called upon to work on Sunday, and have had constant employment. "In keeping the commandments there is great reward."—*Christian Advocate*.

DR. THOMAS ARNOLD, in his lectures before the pupils of Rugby School, England, has shown that spiritual life is secretly corrupted by an excessive perusal of an attractive and exciting literature. He does not refer to works which are positively pernicious, for these would be at once rejected; but to such as tend to establish a disrelish for quiet thoughtfulness, while they stimulate and amuse. His words are full of wisdom, and are equally suited to readers of more advanced years. That which stimulates, but does not tend to enlighten the understanding and nourish the divine life in the soul, is sure to retard our religious growth. Excessive indulgence in this respect will not only weaken mental power; it will also paralyze the conscience. The displacement or the utter suppression of moral truth is often the result. If we truly thirst for God's fullness of love, we should make our reading something more than a mere pleasant pastime. We are convinced that the superfluous measure of such so-called Christian literature is working untold injury to very many seriously-minded persons.—*The Chautauquan*.

COREA, with its 12,000,000 of people, is now the only country of the world which forbids all intercourse with other nations. But even Corea feels the force of that current of unity of interests which flows through the nations. It has sent 60 noblemen and gentlemen to Japan to learn the results in that country of communication with the world at large, and it may be hoped that their report shall be so favorable as to lead Corea to admit freely foreigners and Christianity.

#### HYMN SUNG AT THE CONSECRATION OF A GERMAN DEACONESS.

Take note, O soul, when Jesus calls,  
For then 'tis time to go;  
And hasten forth, when Jesus draws,  
But when He waits, wait thou.

When He rewards, bow humbly down,  
But when He loves thee, rest;  
And when He chastens, then reply,  
"I need it, Lord, 'tis best."

And when his quickening hour of grace  
Now here—now there—shall call,  
Let then thy heart rejoice—be glad,  
For love He offers all.

And when to work He calleth thee,  
Strong in His strength arise;  
But when He bids "lie still," then wait  
Until He bids thee rise.

In short, dear soul, let all thy heart,  
Henceforth and evermore,  
In shame, in want, in weal or woe,  
Be Christ's forevermore.

—*Times of Refreshing*.

**MILLBROOK ACADEMY**, Dutchess County, N. Y., was opened, as an experiment on a small scale, First month 8th, 1880. Since that time, the building has been twice enlarged, and others added, to accommodate the increasing number of pupils, and will now accommodate twenty boarders, and a limited number of day scholars. The catalogue shows an attendance of forty-eight regular, and thirty special students.

The object of the Academy is to offer to Friends and others in Eastern New York a school of high grade and good character, easy of access, and moderate in prices. The Principal is a former student of Haverford and 'graduate of Harvard, and an experienced teacher; the Associate is a successful teacher of fifteen years' experience, and an approved minister of the Society of Friends. To secure thorough instruction, specialists are engaged in every department as far as possible. As the school is now organized, expenses are very light, and nearly the entire income is used in paying the best teachers that can be obtained. The Academy will be opened for the fall term Ninth mo. 13th, 1881. Circulars may be obtained from the Principal,  
W. L. SWIFT, A. M.,  
Millbrook, N. Y.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 12th inst.

**GREAT BRITAIN.**—In the House of Commons, on the 6th, a member presented a petition 1105 yards long, and containing 84,324 signatures, in favor of closing public houses on the first day of the week.

Several clauses of the Land bill have been adopted, some almost without amendment, and others have been postponed for further consideration later. Not quite half of the clauses had been acted upon to the 11th inst. After the whole fifty clauses have been considered, those postponed will be taken up; then the Government's new clauses, and then private members' new clauses. W. E. Forster stated on the 6th that the promised provision respecting arrears of rent will be made by a new clause, which, with existing ones, will enable tenants whose rent does not exceed £30, under notice of ejectment to apply to the Land Court to fix the judicial rent; and if the Court find the tenant over-rented, the latter may sell his interest in the holding. The Government proposes to advance to landlords 50 per cent. of arrears from tenants due for 1878 and 1879, the landlord giving a receipt in full for the two years' rent. The advance is to be repayable in fifteen years by semi-annual instalments. The maximum rate of interest will be 3½ per cent., the tenant agreeing to have the judicial rent increased gradually over the fifteen years, and the landlord giving time for the tenant to settle the arrears of 1880. The advances are to be taken from the Irish Church fund. The arrangement is to be voluntary, not compulsory.

C. Bradlaugh, having been informed that the Cabinet will not proceed further with the Parliamentary Oaths bill at this session, has written to the Speaker, saying that he regards the order of the House expelling him as illegal, and he will therefore again present himself to take the oath. The Speaker read the letter to the House on the 5th, and said that he had given orders that the resolution of the House be observed, by which C. Bradlaugh is excluded until he promise not to disturb its proceedings.

The Board of Trade returns for last month showed that the value of imports decreased £6,500,000, and the value of exports increased £342,000, as compared with the same month last year.

**IRELAND.**—On the 8th, W. E. Forster, Chief Secretary for Ireland, received in London a deputation of Irish farm laborers. O'Sullivan, M. P., introducing them, said that great distress exists among laborers, owing to the want of homes and the small quantity of land, and that the question should be settled by Parliament at this session. Others spoke for a clause in the Land bill freeing laborers holding one acre or less from tenancy under tenant farmers or landlords, and converting them into tenants under that bill; and that Poor Law Unions in towns have power to allot suburban land for laborers' homes. W. E. Forster said he knew the condition of the laborers was bad, but the matter was difficult to deal with. He rejected as impracticable the idea of the State providing cottages and land, but said it might help to remove obstacles to their getting good employment or good cottages, and might give facilities or offer inducements to persons interested to improve their condition. If the Government could do more they would try; if not this year, as soon as possible.

**FRANCE.**—A bill authorizing the prolongation of existing treaties of commerce for three months passed the Chamber of Deputies on the 6th. The Minister of Agriculture and Commerce said he hoped the negotiations now pending for new treaties would be completed within three months. The Senate adopted an amendment to the Compulsory Education bill, offered by Jules Simon, providing that elementary teachers shall teach pupils their duties toward God and their country. This amendment, which was carried, in spite of the strenuous opposition of Premier Ferry, by 139 votes to 126, destroys the secular character of the bill, and will probably be rejected by the Chamber of Deputies, and cause the failure of the bill. A conflict of the two Chambers will not result, because the dissolution of the Chamber of Deputies will intervene.

The Monetary Conference adjourned finally on the 8th, having unanimously adopted a resolution proposed by the French and American delegates, expressing a desire that negotiations shall be opened between the States which participated in the Conference, and that the Conference be called again in Fourth month, 1882, to settle the details of a convention which it is hoped may by that time be concluded. W. M. Evarts, American delegate, read a declaration of the French and American representatives, that the depreciation and fluctuation of the value of silver relatively to gold, are injurious, and the establishment of a fixed relation would benefit the commerce of the world. An agreement by an important group of States to open their mints to a free and unlimited coinage of both metals at a fixed ratio, making such money legal tender, would cause and maintain stability of relative value. Any ratio so adopted could be maintained, but that of 15½ to 1 would cause less disturbance in monetary systems than any other. A combination including England, France, Germany and the United States, with the concurrence of other States which this would insure, would be adequate to secure throughout the commercial world the relation of the metals which such a combination should adopt.

**DOMESTIC.**—Since last week's report, the condition of the President has continued gradually to improve; and although he cannot yet be considered out of danger, the present indications are very encouraging. No attempt has yet been made to find the ball.

A "wave" of intense heat has passed over the Ohio valley within a few days. On the 12th, the thermometer showed the following temperatures at the points named: Bloomington, 104°; Alton, Kankakee and Springfield, 100°; Decatur, Charleston and Jacksonville, 103°; Sullivan, 107°; all in Illinois. On the 10th, it was 104.5 in Cincinnati and 101.1 in St. Louis. In Chicago, 83 burial permits, the largest number ever issued in that city in one day, were granted on the 9th.

# Friends' Review.

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For Friends' Review.

## THE DEATH ON THE CROSS.

In the discussion of this subject our speculative notions should be put aside. We must come to the feet of the Crucified One and look up to Him, reverently accepting His gracious words respecting Himself, His Book being our guide.

God inhabiteth eternity. He is an Eternal Spirit. Man being made in the image of God, he became like God, immortal. The part of man that dies is the tabernacle of the soul. No true believer, I assume, will object to this premise.

The sacrifices under the Law were the

bodies of animals typical of Christ, the promised Seed of the woman, and our Sin Offering. Blood was given upon the altar as an atonement for the soul. Lev. xvii. 11. One of the most distinctive emblems of our Redeemer is found in the Paschal Lamb. Its flesh was to be eaten with unleavened bread and bitter herbs, and all the people were required to go into their houses under and by the blood on the door-posts to be safe while the angel of death passed over.

When Jesus ate the Paschal Supper with His disciples the last time, He explained its meaning. When He broke the unleavened bread and gave it to His disciples, He said, "Take, eat; this is my BODY which is broken for you:" and of the cup he said, "This cup is the New Covenant in my blood." . . . "As oft as you eat this bread and drink this cup" (or have done it) "ye proclaim the Lord's death till He come."

When He drank the cup of suffering, the bread which He broke was "His flesh for the life of the world." John vi. 51.

## WHO WAS CHRIST THE LAMB?

He was the Son of God, and became at the same time "lower than the angels for the suffering of death." Heb. ii. 9. The Father commanded all the angels to worship Him. He called Him God, and declared the whole creation to be the work of His hands. "Since the children are sharers in flesh and blood, He also, Himself, in like manner partook of the same, that through death He might bring to nought Him that had the power of death, that is the devil." "For verily, not of angels doth He take hold, but He taketh hold of the seed of Abraham, wherefore it behoved Him in all things to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people." He became a man, as well as High Priest and a sin offering, taking hold of things of earth, our manhood and humanity, while the Father calls Him God. Heb. i. and ii.

## HE WAS A HIGH PRIEST,

after the order of Melchisedek, without beginning of days or end of life, immortal, and yet the Son of Abraham, David and Mary, for the suffering of death. He was King eternal, incorruptible, invisible, the only God—I Tim. i. 17—yet “gave His life a ransom for many.” John xx. 28. He was dead and is alive again, and yet “the Living One, and I was dead, and behold I am alive forevermore.” These wonderful paradoxes, which can be formulated of no other man upon the earth, can yet be beautifully harmonized.

“For every High Priest is appointed to offer both gifts and sacrifices, wherefore it is necessary that this High Priest have somewhat also to offer.” Heb. viii. 3, 4. “This He did once for all, when He offered up Himself.” Heb. vii. 28.

## HE OFFERED HIS BODY.

Since it was impossible that the blood of bulls and goats should take away sins, when He cometh into the world, He saith, “Sacrifice and offering Thou wouldst not, but a *body didst Thou prepare for me.*” Since we could not be sanctified by typical offerings, “He taketh away the first, that He may establish the second, by which will, we have been sanctified through the offering of the *BODY* of Jesus Christ once for all.”

## THE VEIL, HIS FLESH.

Under the first Covenant, “the Priests went in continually into the first Tabernacle accomplishing the service, but into the second the High Priest alone, once in the year, not without blood,..... the Holy Ghost this signifying, that the way into the Holy Place hath not yet been made manifest, while as the first Tabernacle is yet standing, which is a parable for the time now present. But Christ having come, a High Priest of the good things to come, through the greater and more perfect Tabernacle not made with hands,.....entered in once for all into the most Holy Place, having obtained eternal redemption,” even “into Heaven itself.” Hebrews ix. A way has thus been made for us into the Holy Place, by which we have been sanctified, through the offering of the *BODY* of Jesus Christ once for all. We now have “boldness to enter into the Holy Place by the blood of Jesus, by the way which He dedicated for us, a *new and living way, THROUGH THE VEIL, that is to say, His FLESH.*” This commandment He received of the Father. John x. 18. While his body was expiring, He said to the repentant sinner, “This day shalt thou be with me in Paradise.” When the eventful moment came, “He gave up the ghost.” The spirit, or soul is immortal. He gave His flesh for

the life of the world, and through it, *the veil*, we obtain the bread of life. It is thus a divine provision by which spirit and life can be had in the soul. I Peter ii. 24. Who bare our sins in His body on the tree. Col. i. 22. Now hath He reconciled, in the body of His flesh through death, &c. John ii. 19—21. Destroy this temple, and in three days I will raise it up..... but He spake of the Temple of His Body. Matt. xxvi. 12, 13. She poured this ointment on my Body; she did it to prepare *Me* for burial. See Mark xiv. 8. Matt. xv. 45. Pilate gave the Body to Joseph. Luke xxiv. 3. They found not the Body of the Lord Jesus. John xx. 12. Where the body of Jesus had lain. Rom. vii. 4. Become dead to the Law by the Body of Christ. I Cor. x. 16. The communion of the body of Christ. I Cor. xi. 27. Guilty of the Body and blood of the Lord. I Cor. xi. 29. Eateth and drinketh judgment unto himself if he discern not the Lord's Body. Luke xxiii. 55. Women beheld how His body was laid. Luke xxiv. 23. When they found not His Body. I Peter ii. 24. Who bare our sins in His Body on the tree. Col. i. 21, 22. And you..... hath He reconciled in the Body of His flesh through death. Psalm cxxxii. 11. Of the *fruit* of thy Body will I set up thy throne. Acts ii. 30.

## HIS SOUL WAS SORROWFUL EVEN UNTO DEATH.

Let us bear in mind there is meritorious suffering as well as meritorious *death* in the suffering of Christ for us. His Soul *sorrowed*—His Body suffered and *died*.

When He entered the garden, filled with a full consciousness of His near ignominious condemnation as a blasphemer and a rebel, when to men He would have “no beauty that we should desire Him,” when “He would be despised and rejected of men,” when “He would be a man of sorrows and acquainted with grief,” when “He would bear our griefs and carry our sorrows, be stricken, smitten of God and afflicted, wounded for our transgressions, bruised for our iniquities, when He would be brought as a lamb to the slaughter, be cut off from the land of the living, make His grave with the wicked, when He thus *tasted death as the wages of sin*, and was alone in the bitterness of death, not as His own, but so much the profounder and keener *as the sin of the whole world*; it was to Him more bitter than to any believer; for as the Lord's pure and perfect bodily life (in which sin had never introduced corruption) would resent bodily death in an immeasurably higher degree than our own organism, invaded and marred by sickness, so the same holds good of His holy and sinless soul in its experience of its condemnation and judgment of sin.”—Stier. “Words of Jesus.” Vol. 3, p. 575.

This wonderful baptism, as He drank the cup of sorrow and suffering, as the relations between the flesh and the soul are thus seen and felt, and as He seems to fathom the abyss of man's lost condition in the fall, indicates to us what His human soul passed through preparatory to His condemnation and crucifixion. Isaiah liii. 3-10. His immortal soul was thus made "an offering for sin; "made "Exceeding sorrowful, even unto death."

#### THE OFFERING PLEASING TO GOD.

The voice from Heaven when Jesus was baptized as High Priest was this: "This is my beloved Son in whom I am well pleased." Father, Son and Holy Spirit, the three of God's eternal unity, had conspired their offices in the atoning work of Christ. The Son of Abraham, David and Mary was conceived by the Holy Ghost. Matt. i. 18. His body was prepared of the Father. Heb. x. 5. He offered up Himself, through the Eternal Spirit, to God. Heb. ix. 14; and by the Eternal Spirit His body was brought again from the tomb. Rom. viii. 11. Such a wonderful union of Father, Son and Holy Spirit in the consummation of this One Offering for sin should attach to it a merit *incomprehensible and infinite*.

We can, I think, feebly discover from these plain texts of Scripture who was made sorrowful for us, and in what sense the Son of David and Mary died on Calvary, and that while the length and breadth of the merits of that offering may be measured by the covenant of mercy, like the Mercy Seat over the ark, the height and depth may never be estimated by either men or angels, we can discover how He who is alive and *was dead, is alive forevermore*, is the same, yesterday, to-day and forever, the Melchisedek who had neither *beginning of days nor end of life*, and is a *High Priest forever*. B. C. HOBBS.

Bloomington, Ind., Seventh month 5th, 1881.

#### CHRISTIANITY AND BUSINESS.

Diligence in business may be a means of grace. Earnestness in a lawful calling—good men sometimes call it worldliness. It is not that, if the man's Christianity is making him earnest. If that go with him into his toil, inspiring him with exalted motive, he cannot fail to be earnest. And instead of his business being a hindrance to his piety, he will find it a help, and as good as prayer. For to work in one's appointed sphere, and with right motive, is to be religious, to do a religious thing—as religious as to pray.

Understand me, I do not disparage devotional duties. They are vital. God help the man who does not take time to enter his

closet and shut to his door. And if we did not have these rest and worship days we call our Sabbaths, we should be swept utterly away from our moorings, out upon a sea of worldliness. But we are in this world, citizens of it, sharers of its duties, compelled to take hold of its daily work. And after all allowances are made for other elements, it is work that rears monuments, that builds nations, . . . that achieves political victories, that carries causes of any kind anywhere. Genius is a good thing, but industry is a better thing. The plodders in the end are the men of achievement. The church is not a sponge. Christians are not pensioners. Piety is not a sentiment. Life is a battle. Religion is business. And a first-rate Christian need not be a fifth-rate man of business. Christianity says, "Whatsoever thy hand finds to do that is lawful to be done, do it with the whole heart. But do it to the glory of God! Be unworldly at your world's work. Let not the present and the earthly absorb you. Hold all things as not your own. Take them and use them, and be the master of them, not their slave." Christianity . . . establishes the great principle of unworldliness, enjoins the being unenslaved by earthly things, saying, Let them that buy be as though they possessed not, i. e., so possessing that the loss of the things possessed shall not be like taking away one's all; but shall leave the soul calm, free, cheerful, master of itself, and content by the grace of God. Buying, possessing, accumulating—this is not worldliness. But doing this in the love of it, with no love of God paramount—doing it so that thoughts of eternity and of God are an intrusion, deemed as having no business with the business; doing it so that one's spirit is *secularized* in the process; this is worldliness. Let a man beware of this. It will eat out his piety as inevitably as he lives and allows it. Nay, to allow it, is to prove the want of piety. Get rich, if you will. You take great risks. But Christianity does not say to any man, "You must be worth only so much, extend your business only so far." It says, "Use your riches for the glory of God;" i. e., let them set loosely outside of you, while the Christ is inside regnant and worshipped. If they once usurp His place, woe to you! And you can tell whether they have your Lord's place, or not. Any man can know whether he is holding his wealth and using it to the glory of God. Any man can easily decide whether his business is being done in the name of the Lord Jesus. If it unfit him for devotion, keep him out of his closet, leave him no time for prayer, thrust itself into his hours of

worship; if it secularize him, so that his religion becomes to him *intrusive* whenever it peers in at the store, the office, the shop, the counting-room on a week day, and he shows the door to it with a "Begone! Away with you! You belong to Sunday;" if it burden him with cares and anxieties; if it make him hard, grasping, close-fisted, reluctant at outgoes and eager for incomes, quick for further investments in stocks and estates, but slow and doubtful about investments where the Lord is security—then Christianity has little to do with the business, and little to do with him. If he enlarge his business by contracting his religion, and swell his income by starving his soul, the balance-sheet will be woefully against him in the final reckoning.

But a means of grace, a promoter of godliness, is that business done in the name of Jesus, in the spirit of consecration, its gains made useful in a Christ-like way, its ventures all baptized in prayer, its extension sought only as a means to greater good, its whole conduct and character and profit decided by considerations pertaining to the next world as well as to this. Seest thou a man diligent in such business? He shall stand before the King.—*From "Christianity's Challenge."* By Herrick Johnson.

#### THE BIBLE IN INDIA.

The Bible becomes a new book to the American resident or traveler in India. The figures, incidents and illustrations which were vague or meaningless in the light of occidental civilization, save as they were explained in commentaries and Bible dictionaries, become so luminous under Indian suns that "he that runneth may read." From the hour of my landing in India, I felt that the wheels of time had been reversed, and I was living in Bible times, and walking amid Bible scenes.

We had received the welcome of friends and were shown to our room. At the bath stood a large stone water jar, holding several gallons. As I look into it, I am reminded of Cana of Galilee when the face of Jesus was mirrored there, and, as the poet beautifully expresses it:

"The conscious water owned its Lord and blushed."

Soon a Hindoo (*chrishti*) entered, bearing on his naked back a large goat-skin filled with water. The skin or bottle is blacker than the man's body. I looked out of the window opening on the compound and into the mud dwelling of the *chrishti*. Smoke was issuing from the door, there being no chimney; his wife was cooking the evening meal of dal or pulse, such as that on which

the four Hebrew children thrived in Babylon when they disdained the "king's meat." One of the leathern bottles hung against the wall. For the first time in my life I comprehended what David meant in Ps. cxix. 83, by "a bottle in the smoke."

On the Sabbath I visited a Sunday-school for the native girls. The little maidens had from three to ten bracelets on each arm, and from two to five rings in each ear. About half the girls wore nose jewels, some being two and a half inches in diameter and studded with pearls and rubies. One little girl who recited the twenty-third Psalm most beautifully, had, in addition to all the jewels named above, a tiara surmounting her forehead and a star covered with spangles between her eyes. Nearly all the children wore silver or pewter anklets and toe-rings that tinkled as they moved about the room. I thought how aptly these are described in Isa. iii. 18-21, and wondered not at the injunctions of Peter and Paul as I glanced at the only Christian child present and saw her modest apparel.

As I passed along the streets I noticed on the forehead of a large share of the people, men, women, and children, red and white marks of various forms and sizes. Having inquired what these signified, the reply was—"That is the mark of the beast. These persons have been to worship, and this mark or name of the idol has been affixed by the Brahmin, or priest." I was reminded of Rev. xiii. 16, and other parallel passages. Then came to mind the promise in the Revelation that the followers of the Lamb "shall see his face and his name shall be in their foreheads." Knowing it would not be a daub of vermilion and poplar or sandal-wood ashes, I asked myself, What shall it be? May we not wear it now? Are we not to be "known and read of all men?" In the sixth chapter of Deuteronomy it is written: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; And these words which I command thee this day shall be in thine heart; And thou shalt bind them upon thine hand, and they shall be as frontlets between thine eyes." Jesus said "By this shall all men know that ye are my disciples, if ye have love one to another." I understand *love* to be the mark of the follower of Christ; love to God and love to man, shining out of the eyes and seen in the expression of the countenance.

The office of watchman is a very important one. There are municipal and private watchmen. Every public institution has a watch, every compound of any size must have its own watchman. These all call each to his fellow, as the clock strikes the

hours: "All's well! All's well!" or its equivalent, in the vernacular, sounds from street to street, district to district, till to the sleepless traveler the night appears to be made up of watch-cries.

Visiting a Sunday-school for Mohamedan women I found their favorite hymn to be a translation of:

"Watchman, tell us of the night,  
What its signs of promise are?"

Night still drops her curtain over India, but it is dotted with many stars. Churches and Sunday-schools, missionary stations, schools, orphanages, dispensaries and Christian communities dot the country. The eastern horizon is aglow with promise of the dawn. As we begin to realize the size of India, and her immense population, we are amazed that so much has been accomplished. We feel like saying wherever we go, What hath God wrought! If, with the comparatively small outlay of men and means, so much has been done, what may not be the result when God's people in Christian lands shall bring all the tithes into the store-house? Then shall the Sun of righteousness arise and the night forever pass away.—*Advocate of Christian Holiness.*

For Friends' Review.

#### COMMENCEMENT AND EDUCATION CONFERENCE AT EARLHAM.

The Commencement at Earlham College, held on the 29th ult., under the pleasant shade of trees in the open air, presented a scene according with old traditions of academic groves, and adapted to the exigencies of our summer climate. It is well that we are getting more and more a people living out of doors. Sheltered from the sun by green leaves, and on the platform by an awning, the audience enjoyed the gentle invigoration of the breeze, and listened with clearer heads than they would if sweltering in a crowded hall. On the platform sat President Moore, the Presidents of three other Friends' Colleges in America, Barnabas C. Hobbs, President of the Board of Trustees, and the graduating class. President Trueblood read a Psalm and offered an appropriate prayer. The members of the graduating class—two of each sex—read their theses, which were pronounced in a clear voice and appropriate manner, and were decidedly meritorious, both in thought and expression. After conferring the degrees and delivering the diplomas, President Moore gave an excellent Baccalaureate address, in which he showed what Earlham has done for Friends and for Education in the West, asserted the duty of the church to educate, pointed out the relation between

advanced education and the material wealth, as well as the general prosperity of a nation, and made it very evident that all the interests of the Society of Friends in the three great central Yearly Meetings would be advanced by the invigoration and more liberal support of their College. The President of our oldest college added a few remarks, paying incidentally an unpremeditated tribute to the scientific eminence of the President of Earlham, which he had heard warmly acknowledged by such men as Louis Agassiz and Jeffries Wyman. Floral gifts were offered to the young graduates, and the intelligent audience, a good proportion of which wore a pleasant, "Friendly" aspect, slowly dispersed.

The Education Conference held its sessions in the same college grove in the afternoon and evening of Commencement Day and the following forenoon. In interest and ability its proceedings compared well with those of the Haverford and the Twelfth Street Conferences. The educators in the Society of Friends in the West are a cultivated, earnest, and wide awake body of men and women. If the whole body of the Society will extend to them the support and aid which they deserve, nothing is too good to predict of their contributions to its prosperity, influence and strength. Joseph John Mills enhanced his reputation as a graceful and efficient presiding officer, already won at Haverford. The announcements he made of the aid which has been extended by the American Association to some of our institutions of education gave the gratifying assurance that the enthusiasm manifested in our Conferences does not evaporate in talk. I cannot attempt to report the proceedings, even in outline, but advise every one interested to forward twenty cents to *The Earlhamite*, Richmond, Ind., for a copy of that magazine, containing a full account of them.

The general impression left upon the mind of the only representative of the Eastern Department in attendance was that there is a great and noble future for our educators in the West. Their well-trained minds, practical methods, energy and enthusiasm will accomplish great results. If the importance of their work is appreciated as it should be, the prosperous communities for which they are doing so much will see that the means of further growth and activity are forthcoming.

Richmond is a city of refined and pleasant homes. It is a great advantage to such a place to contain a seat of learning like Earlham. With grateful memories of hospitalities received, and with new hope for the future of our country after having had for the first time an opportunity of judging, from per-

sonal observation, of the prospects of education and religion in the West, I again sped across the broad wheat fields of Ohio and Pennsylvania, and the intervening mountains.

T. C.

For Friends' Review.

#### SPARE THE BABIES.

More than one-half of the deaths in Philadelphia for the week ending Seventh month 9th, were of children under five years of age, and this increased mortality of children was not confined to cities; it occurred in the country also to some extent. This means that the children died from the effects of heat. Had the average temperature been twenty degrees lower, very few of them would have died.

*Dress them lightly.* Mothers should remember that the danger in summer to their little ones is from their being too hot. Yet these little children are often dressed in flannels and other woollen clothing, such as the mothers could not consent to wear for a day. During these very hot spells of weather, which in our summers last from three to ten days at a time, children should be very lightly dressed, care only being taken that if the temperature suddenly falls they should have more clothing, and that they be not chilled during the latter part of the night.

*Do not put them in hot cradles.* Many a mother puts her child to sleep in a cradle in hot weather. The poor little thing sinks down into a soft bed below the sides of the cradle, which shut off the air. If the mother were herself laid in a big cradle with a feather bed in it, she would spring out of it, gasping for breath, and streaming with perspiration. But her darling baby is expected to lie sweltering in it for hours. It then awakes exhausted. Its nervous system is depressed and weakened. Its digestion is enfeebled. It is thirsty and eagerly drinks milk, which is not well digested, but becomes an irritant to the bowels, and an attack of summer complaint follows. Put the child to sleep in a crib on a cool mattress, with a thin hair pillow.

*Let the food be very simple.* Milk is for babes, and they should live on it almost exclusively in hot weather. If cows' milk is used, it should be diluted with one-sixth of water for children under eighteen months; and the greatest care should be taken to have it kept perfectly sweet and as fresh as possible, either by ice, or by standing in a spring house or other cool place.

*Do not give fruit to children under three years of age.* Ripe and perfectly fresh fruit is wholesome for adults in summer. But in

our hottest weather it is very dangerous for children under three years of age. Not, of course, that every child using it is made ill. A family will say, "Our little one has used fruit and was none the worse for it, and therefore it is perfectly proper to use it." This is very poor reasoning. Careful observation proves that in a large per cent. of cases fruit will cause summer complaint, and perhaps the loss of the child. Why subject your child to the test whether it is one of the small minority which escape ill effects? Is it not better to furnish it good, sufficient food, and eschew that which is dangerous?

*Do not give tiny children a variety of food.* If simple milk diets are found to agree with the child, do not change them. The child does not need the variety to tempt its appetite which the adult finds agreeable for himself. When the child is content and doing well on a plain diet, "let well enough alone," and do not alter the food till the cool days of autumn come with their sharpening effect on appetite, and their tonic influence on both digestion and assimilation of food.

#### TRIBUNALS OF BIRDS.

The animal creation, whether of beasts or birds, is full of wonders, and its members often exhibit an intelligence and power of thought, a design and aim in their doings, strangely akin to what we see in human beings. Natural history is full of examples confirming and illustrating this statement, and observation is continually adding to their number, one of the most singular and curious of which is seen in what has been called, as in our title, "The Tribunal of Birds."

As one instance of this, the writer will state what he himself has witnessed, and in three different cases where he has mentioned it to others they have told him that they had themselves seen substantially the same thing. He was going with a friend through a woody and sandy part of lower New Jersey, when his attention was arrested by a large gathering of crows on the border of the woods, who were flying about with not a little noise and excitement, so much so that, as he drew cautiously near, he did not seem to be noticed. Quietly seating himself with his friend on a log he concluded to watch their doings, when he saw the strange and curious proceeding, a brief account of which follows.

In number the crows might have been some fifty or sixty. Most of them were flying backward and forward, filling the air with their cawing. One was sitting on a branch, some twenty feet above the ground,

as if supervising the whole scene, and at intervals uttering a sharp and authoritative "caw" to the others. On the ground below, entirely by themselves, were two crows, silent and apparently depressed, who were evidently the objects of the gathering. Whether they were sick, or old and feeble and disabled, or had committed some crime against the *crow-law*, their language did not inform us, but they looked and acted like culprits, and so seemed to be regarded by the others. My friend thought he once or twice heard some sound from them, which he fancied might be a tone of remonstrance or complaint, or perhaps of appeal for pity; but the writer did not notice it. For some minutes the great body of crows were flying about energetically and cawing, but soon the noise diminished, and most of them had settled upon the trees, when suddenly, as if at some signal, or by some simultaneous impulse, they all darted upon the two culprits or offenders on the ground, and literally tore them to pieces, scattering their feathers on every side, after which the entire flock dispersed and flew away.

Since witnessing the sight thus mentioned, the writer has been told by an old leading physician of New Jersey, that he has twice in his lifetime witnessed a similar transaction among the crows; and a young friend says he has once, when out hunting, seen substantially the same thing, except that, in the last case, the victim was but a single crow. In each instance, the offender, whatever his offence might have been, was torn in pieces by his associates. And so we see, in a leading journal of Geneva, in Switzerland, that a well-known Alpine tourist publishes an account of the proceedings of a "raven tribunal," which he accidentally witnessed, while on an excursion in the Swiss mountains.

Descending from the region of the glaciers, he came upon a glen surrounded by thick woods, concealed in which he witnessed, as he says, a strange spectacle. Some sixty or seventy ravens formed a circle round one of their number, whose conduct they were eagerly discussing, with great clatter of croaking and clapping of wings. Every now and then they interrupted their noise to listen, for a moment, to the energetic cawing of the culprit, who seemed to be defending himself with earnestness and vigor, the apparent judges breaking out as soon as he ceased into a deafening chorus of comments and replies to his statements. And soon, having arrived at their conclusion, they flew upon the arraigned bird from all sides, and tore him to pieces with their powerful beaks, and then dispersed, leaving

the remains of the executed offender strewed upon the ground.

And this narrative from the Geneva paper leads a correspondent of the "Daily Telegraph" to say on the same subject that when he was riding on horseback near Norfolk, in England, he was startled by hearing an unusual commotion among the rooks of the neighborhood. Quietly tying his horse, he crawled to a gap in the hedge of a grass-field in which a "rook trial by jury," as he calls it, was going on. The culprit, he says, "at first appeared very perky and jaunty," though surrounded by some forty or fifty of his evidently indignant associates, while an outer ring of some hundreds were incessantly and loudly cawing with far greater indignation than was shown by the more select number. After a few minutes, however, he says the manner of the culprit suddenly and wholly changed. He bent his head, cawed weakly, as it were imploringly, and dropped his wings, as if pleading for mercy. But it was useless. The select circle closed upon him at once, and, picking him to pieces, left a mangled carcase in less time than one could write it. Then they all flew away with a sort of exulting scream, some to the rookery and some to the neighboring fields. On picking up the remains, he adds, "I found but a shapeless mass, but was able to discern that it was a male bird."—*Christian Weekly*.

#### PREPARATION FOR THE MINISTRY.

Every Christian will allow that the prophets, apostles and evangelists of ancient times, who were chosen beforehand, in the divine counsels, to be the bearers of the message of their Lord, were *prepared* for their office before they were called upon to exercise its duties; and it is equally clear that this preparation, which, in some instances appears to have been gradual and long continued, and in others, short and sudden, was of the Lord, and not of man. They were fitted for the exercise of the Lord's *gifts* by the work of His *grace*. . . . Here it ought to be remarked that this work of grace in the heart, as it is preparatory to the Christian ministry, is often found to assume a character of more than ordinary depth. . . . But those whom the Chief Shepherd of the flock is secretly preparing to minister to others are sometimes introduced into stronger mental conflicts, and brought under more powerful spiritual visitations than many of their brethren.

It is often their lot, in no ordinary measure, to be introduced into a variety of secret trials and temptations, and to be led as blind men through an unknown and

dreary wilderness.\* Thus they are taught to surrender their own wills to the divine guidance, and are experimentally prepared for those duties of sympathy which are so peculiarly adapted to the office designed for them; and when they have at length been permitted to experience the delivering and redeeming power of their Lord, they are ready to open their mouths in His service,—to utter His praise, to promulgate His law, and to proclaim His mercy.

J. J. GURNEY.

## FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 23, 1881.

THE State of North Carolina is being canvassed for and against a law to prevent the manufacture and sale of intoxicating drinks within its limits, except for medicinal, mechanical and scientific purposes.

There are a few friends of temperance, who acknowledge and deplore the evils arising from the use of intoxicants, who yet hesitate to take so decided a step as to impose a prohibitory law upon their fellow-citizens.

But what are the alternatives? Shall the State allow the manufacture and sale without any restriction? The results of this, judged by the experience of great cities where the sale is almost unchecked, we know to be an appalling degradation to many of the people. Vice and crime multiply rapidly in the face of the moral suasion of churches, temperance societies and charitable organizations, all struggling to uplift the people from the effects of alcohol. All classes of the citizens suffer; the intelligent, cultivated and refined household where Christian instruction begins with infancy is invaded as well as the home of ignorance and vice. The first is filled with mental tortures which linger through the slow months and years in which a father, mother, son or daughter, goes downwards—it may be to the drunkard's hell. The latter is still further depraved, and its uplifting into Christian morality is rendered well-nigh impossible.

Shall the State license the manufacture and traffic? This has been tried for generations; with what success let the 60,000 yearly victims of drunkenness marching to their dishonored graves declare. Moreover, the consciences of very many thoughtful Christian citizens cannot accept the responsibility of upholding the license system. The State, that is every citizen, under this system becomes the

patron of the rumseller. It says to any one who will buy a license, that he may, for a trifling sum, carry on his business under the high sanction of law, and that for a small sum of money the State will assume the burden of the consequences. The State will father the debauchery, the mental and moral injury to its people; it will bear all the vice, crime, pauperism, disease, insanity, weakened and degraded hereditary tendencies passing to the generations unborn, which flow from drink. This is too fearful a responsibility. Some at least cannot bear it without protest and earnest Christian endeavor to be rid of it.

There remains but one other course,—to forbid the manufacture and sale of drink by proper law. But this seems to many an extraordinary stretch of authority.

What! Shall Christian peoples shrink from doing by just law what Mahomet did by one stroke of his pen in the Koran? Throughout the whole range of Mahometan influence the use of all alcoholic drinks is forbidden, and the interdiction is generally obeyed. Shall Christians stand doubtful as to what ought to be done in the presence of such a fact?

Drunkenness with all its train of consequences is preventable; and the only effectual prevention is that when a Christian people become as enlightened on this subject as Mahomet was, they shall prohibit it by law. We say, "when;" because it is useless to pass laws in our country not fairly sustained by the public conscience. But why should any one hesitate to place under the sacred protection of law, the millions, living and to be born, who will assuredly fall victims to the temptations set before them by the continued licensed sale of alcoholic drinks?

We are hearty lovers and advocates of sound learning. But in all discussion of higher education it should be borne in mind that while it is our duty to cultivate all our powers in accordance with our Heavenly Father's design—that while ignorance is in itself often a hindrance to virtue, and lack of culture may make service for our Lord less efficient—yet anything would be an evil which should hinder learning of Him who is meek and lowly, or turn any aside from walking with Him in the obedience of faith. While, therefore, our educational institutions are cherished and enlarged, may the foolish nonsense, the disregard of God's will and the judgment of sensible men and women, the childish tendency to independence of authority, and the desire for unlawful enjoyments, which so mar the college systems of Europe and America, be kept out of or suppressed in ours; and may humility, reverent fear of God, the love

\*See Isa xlii-16.

of Christ and regard for His voice in the conscience, be cherished.

It is much to be desired that men and women of all social conditions shall be called into the ministry of the word; and we would that all the Lord's people were prophets, and that the Lord would put His Spirit upon them. It is important that a large number of well-educated and able ministers should exist among us; they are much needed. But never let it be forgotten that the apostles were fishermen, trained for three years in the school of Christ; that a call to the ministry is only from our risen Lord; that all learning and ability without His spiritual gifts are useless; and that all prayer, exhortation, teaching, or preaching, must be under the immediate prompting and help of His Spirit, to be effectual to the good of souls. It is cause of thankfulness that in all our colleges there are men who, as ministers of the word, combine reverent humility, and close watchfulness for the mind of Christ, with solid learning.

THE School for Study at Home, under the energetic conduct of its Secretary, Elijah Coffin, of Richmond, Indiana, has had about 120 students the past year, scattered from Maine to Iowa. It has had to cultivate a demand for reading and home study, but is steadily enlarging. Partly through its influence the ministers of Indiana Yearly Meeting who had not already supplied themselves with such books, have been furnished with copies of a variety of Friends' works, including Barclay's Apology, George Fox's Journal, Gurney's Observations, and the Life of Stephen Grellet. A few other volumes, as Geikie's Life of Christ, Conybeare and Howson's Life and Epistles of St. Paul, Smith's Bible Dictionary, &c., have been added. Every minister in the Society should be well supplied with its standard writings, and if not able to pay their cost should apply to the depositaries of the various Yearly Meetings for them.

It is a high profession, that of being led by the Spirit of God in all the duties and services of life. But it is none too high, for "as many as are led by the Spirit of God, they are the sons of God."

ARCHBISHOP FENELON wrote: "The doctrine of pure love, involving as it does *the entire transformation of our nature*, and the state of divine union, has been known and recognized as a true doctrine among the truly contemplative and devout in all ages of the Church." This was the

doctrine and experience of the Early Friends, and it is essential to the proper life of the Society that it shall continue. Wm. Penn said that while others were seeking deliverance from the punishment of sin, they were seeking deliverance from sin itself. How they found this real experience he thus tells: "Now reader, that which remains, is to recommend thee to this holy Spirit of light and life, which they make the root and spring of all true sense of God and religion in man. Even the light within which they began with, and which comes from Christ, and indeed is Christ the eternal Word, and which brings all that follow the convictions and leadings of it to Christ; that is to His nature, which is meek, patient, loving, humble, harmless, self-denying and holy; and hereby to know Him in themselves according to the Scripture, to be the hope of their eternal glory. Who, as He is of Abraham after the flesh, so is He God over all blessed for ever; the true light, who lighteth all, in order to life and blessedness. Unto the manifestation of whose most holy and blessed light within, thou, reader, art earnestly exhorted. Bring thy deeds to it, and love it, and walk in it, and thou wilt assuredly have the light of life; and thy fellowship shall be with God, and with His Son and saints, and the blood of Jesus Christ His Son shall cleanse thee from all sin."

THE MESSENGER OF PEACE for Fifth month breathes a truly Christian spirit, and endeavors to uphold the cause of the Saviour as the Prince of Peace. It would be well if this paper was more read by our own people. Address Daniel Hill, New Vienna, Clinton County, Ohio. 50 cents a year.

#### DIED.

COPELAND.—At her residence, Rich Square, N. C., Fourth mo. 13th, 1881, Dorothy, widow of Henry Copeland, in the 78th year of her age; a member of Rich Square Monthly Meeting, N. C. Forty years of her life were spent in attending to the many wants of the sick and afflicted for miles around her. No weather was so inclement as to hinder her from going at the call of suffering humanity, feeling sure of a reward at the end of the race. Always full of energy, she was never known to remain idle. The last week that she lived she spoke several times of her work being all completed. She was not confined to her bed, but was quite feeble for several weeks. "He who has stood by me through so many dark hours will not forsake me now." She passed away as peacefully as a little child going to sleep. We are assured that she has entered into her rest. Verily "She hath done what she could."

SHOULDERS.—On Sixth mo. 15th, 1881, Sarah C., wife of Leonidas Shoulders, and daughter of Elias and Sarah Elliott, the former deceased, in the 24th year of her age; a member of Rich Square Monthly Meeting. She bore a long and painful illness without a murmur. She said she was trusting in the Lord Jesus, and whatever He saw fit to send upon her, she would accept as from His hand. Life apparently held many attractions for her, but He who knows all things

saw fit to take her to Himself. We have confidence to believe that our loss is her eternal gain.

**HILL.**—At her residence, near Richmond, Ind., on the 30<sup>th</sup> of Fifth mo., 1881, Mary Hill, relict of the late Harmon Hill, in her 60<sup>th</sup> year. She was a beloved member and Elder of Whitewater Monthly Meeting. She often spoke of the necessity to lay aside self in order fully to enjoy the love of our Heavenly Father, and of how precious He was to her. Her sufferings were very great, and she was much in prayer that her Heavenly Father would take her home, but would ask for patience also that she might suffer all and endure as a good soldier. She said she felt nothing but love for everybody, and entreated that we should be prepared for the change that awaits us all. We believe she sweetly sleeps in Jesus.

Christian Worker please copy.

**BELL.**—At her home, in Jewell Co., Kansas, Sixth mo. 16<sup>th</sup>, 1881, Mary Bell, wife of Lancaster Bell, aged 69 years; a member of Albion Monthly Meeting, Iowa, from whence she had recently removed with her husband. This dear Friend had been a sufferer with heart disease for more than fifteen years, which she bore with much patience, expecting a sudden death, which she experienced on the above date. She had from her youth been a diligent attender of meetings, and often in a private way gave counsel and encouragement to others to persevere in the truth, striving to walk therein herself, and sometimes saying that through the goodness of God she was ready to die; and her friends believe that she only put off the perishing tabernacle of her earthly house for a building of God, a house not made with hands, eternal in the heavens.

**WOODWARD.**—In this city, at the residence of his sister, H. R. Willits, on the 6<sup>th</sup> of Seventh month, Israel Woodward, in the 54<sup>th</sup> year of his age; a member of the Northern District Monthly Meeting.

**BAKER.**—On the 16<sup>th</sup> of Sixth mo., 1881, Elizabeth Bartram, wife of Samuel Baker; a member of the Western District Monthly Meeting, Philadelphia.

**BEDEE.**—At East Farnham, Province of Quebec, Can., Sixth mo. 19<sup>th</sup>, Abner H. Bedee, aged nearly 82 years; a member of Farnham Monthly Meeting of Friends. During a distressing illness of more than eleven months he had a constant desire to "depart and be with Christ," in whom he trusted as his Saviour.

#### RELIGIOUS INTELLIGENCE.

**THE LUTHERAN MINISTERIUM OF PENNSYLVANIA**, at its late meeting, adopted this:

*Whereas*, in the history of the Church, experience has unanimously shown the wisdom of employing woman's consecrated energy in the work of the Church; and whereas we now seek her efficient aid and services in the field of missionary work; therefore,

*Resolved*, That the Ministerium most urgently recommend the adoption of the practice of organizing women's work in general church interests, and especially of the most important work of Home and Foreign Missions.

At the recent meeting of the Congregational Union of England, Dr. Allen, the Chairman, stated that since the formation of the Union, 69 years ago, it had nearly doubled its members. The places of worship had risen from 1,879 in 1838 to 3,102 in 1880, with 1,081 preaching stations in addition. In 1838 the hearers were estimated at 563,200; in 1880 they were 962,100.

The annual report of the Board of Foreign Missions of the General Synod of the Evangelical

Lutheran Church states: Receipts, \$32,014; expenditures, \$29,782. In its India mission there are four stations; 3 ordained missionaries; 2 native pastors; 7 evangelists; 8 colporteurs, &c.; village preachers, 42; congregations, 109; members, including children, 5,423; accessions in 1879-80, 1,600. In Africa the principal mission station was in Liberia. A building for church and school purposes; 64 children in school, of whom 39 are Christians; native teachers, 3; membership of natives, 117.

The Women's Home and Foreign Missionary Board of the Synod have 4000 members, and greatly helped in raising funds and stimulating churches. They had sent out one missionary to India.

As a rule, the publications of the London Religious Tract Society have a high order of merit, and the illustrated books put out by it are admirable. Reporting the annual meeting of the Society the *London Christian* says of the Secretary's report:

Their field, he said, was the world, and the work was nearly as various as the forms of human language. In order to remove a misapprehension that the home field is overlooked in caring for those abroad, he said that out of 81,000,000 of separate publications issued through the year, 69,000,000 had been issued in the English tongue for the evangelization of our own country. It was also said that *tracts* are now being pushed out of notice by larger works, but they had, during the year, issued 137 new tracts, and they had from 24,000,000 to 26,000,000 of tracts and leaflets in circulation. He trusted they would never neglect the great work that is done by these silent messengers. Dr. Manning then referred to the recent issue of the weekly serial, *Friendly Greetings*, of which more than a million and a quarter had been put in circulation, and which was well suited for general distribution. At Christmas more than a hundred and fifty almshouses, orphanages, asylums, and hospitals had been supplied with an attractive parcel of appropriate literature, which had been most gratefully received. Reference was made to the parish and other libraries which are furnished by the Society, and of which 1450 had been put into operation during the year. As to the foreign work, it was carried on all over the globe. Wherever the printing-press had been set up, or the evangelical missionary found his way, there the Society went as an auxiliary, and co-operated in the work of shedding abroad the light of truth.

On the question of finances Dr. Manning reported that the Society's entire income from sales, subscriptions, and legacies during the year was £193,000, and out of this £46,000 had been expended on grants, being £13,000 more than they received for that purpose. This amount had been taken from the trade profits of the Society.

**HAMILTON DISSTON**, of Philadelphia, recently bought from the State of Florida 4,000,000 acres, and has paid the first instalment of \$200,000. This immense tract, nearly as large as New Jersey, H. Disston expects to open to emigration upon a large scale.

**DR. HENRY HARTSHORNE** had recently sent him from Japan a copy of the second of his

works on medical science which because of their terseness and excellence, have been selected for publication in Japanese.

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON VI. Eighth month 7th, 1881.  
THE PASSOVER. Exodus xii. 1-14.

GOLDEN TEXT.—"Christ, our Passover, is sacrificed for us."—I. Cor. v. 7.

Time, B. C. 1491, the month Abib, afterwards called Nisan, corresponding to parts of Third and Fourth months.

#### CONNECTION WITH LAST LESSON.

Moses and Aaron at first used only a sign to impress Pharaoh and his people with the fact that Jehovah was speaking to them. But as this was disregarded, ten plagues followed, growing each time more severe unto the last, the death of the first-born. These plagues were: (1) turning the Nile water into blood; (2) marvellous increase of frogs; (3) the plague of lice; (4) swarms of flies or beetles; (5) a very great murrain, or pestilence among cattle; (6) boils and blains on the persons of the Egyptians; (7) the plague of fire and hail; (8) Locusts, a grass-hopper plague; (9) darkness, probably caused by a sand-storm; (10) the death of the first born of each family in Egypt, of man and beast; which was preceded by the observance of the Passover, which forms the subject of the lesson. As the plagues grew more severe, Pharaoh's heart softened again and again, but he withheld full permission for the Israelites to go out of the land with their children and cattle. These plagues had extended over some months, probably, and now Egypt was awaiting the unknown midnight hour when the word of Moses, which had never yet failed, would come true. The Israelites would be preparing for the Passover, and getting all in readiness for their hasty departure from Egypt.

#### THE LESSON.

Verse 1. *And the Lord spake unto Moses and Aaron in the land of Egypt.* The Passover was established before the law was given; it was by the direct command of God, and had the highest sanction. The account was doubtless written after Moses left Egypt.

2. *This month shall be unto you a beginning of months.* The civil year began with the ninth month, Tisri, when the harvest was gathered. But hereafter their religious year was to begin with the new moon of the month Abib, from which all their festivals were counted. The Israelites continued to count their civil or common year from Tisri.

3. *Speak ye unto all the congregation of Israel.* All the people would by this time have been trained to expect to depart out of Egypt; and Moses, probably through their elders, now called upon them to make preparation at once for the solemn religious rite of the Passover, and for immediate departure.

*In the tenth day of this month shall they take to them every man a lamb.* The lamb or kid was to be taken up the tenth day, but not sacrificed till the fourteenth; meanwhile the

people sanctified themselves. (II. Chron. xxxv. 6.) *According to the house of their fathers, a lamb for a house.* There were first the twelve tribes of Israel, each from one of the twelve sons of Jacob; then each tribe had its families descended from leading men of the tribe; and each family had houses or households. One lamb was for each household of near relatives. Not less than ten grown persons, or twenty, including children, partook together according to later customs.

4. If one household was too small to eat the lamb they joined with others.

5. *Your lamb shall be without blemish.* This was that it might be perfect as a sacrifice to God, to whom it would have been sacrilege to offer the torn or the blind; and also to be a symbol of the moral perfectness of the Lord Jesus, who was sacrificed for us. *A male of the first year;* so as to be of the kind and age when the flesh would be most grateful and tender. *Ye shall take it out from the sheep or from the goats.* If any one had not a sheep he could take a kid instead; later a lamb was always used.

6. *And ye shall keep it up till the fourteenth day.* It was to be kept with great care; and all the household would have their thoughts called by it to the solemn ceremony and deliverance about to come.

*And the whole assembly of the congregation of Israel shall kill it.* The whole people were to kill their lambs about the same time.

*In the evening.* The Hebrew, as in the margin, is "between the two evenings." The meaning is uncertain, but probably refers to the time from afternoon or early eventide (three o'clock), until sunset. Our Lord died on the cross at 3 P. M.

7. *They shall take of the blood.* This was received in a basin. The blood of the lamb was not only to be shed, but also to be applied; so with us the benefit of the atonement is received through repentance and faith.

*And strike it on the two side posts and on the upper door post of the houses.* The blood was sprinkled with a bunch of hyssop, probably a species of origanum common in Palestine and near Mount Sinai, with long, straight stalk and leaves adapted to this purpose. It was applied to the side posts of the doorway and to the lintel over the doorway. See verse 22. *Wherein they shall eat it.* All had to gather within the house and remain there while the destroying angel passed over. "The meaning of the sprinkling of the blood is hardly open to question. It was a representation of the offering of the life, substituted for that of the first-born in each house, as an expiatory and vicarious sacrifice."—*Canon Cook.*

This sprinkling was not repeated in the observance of the Passover of a later period.

8. *And they shall eat the flesh in that night.* This sacrifice was peculiar in that all the flesh of the animal offered had to be eaten.

As there was expiation by the offering of the blood for the life of the first-born, so the eating of the flesh illustrates the pardon, acceptance and nourishment of the new spiritual life of the believer, whose sins have been borne on the cross by Christ.

*Roast with fire:* To signify the holiness of the sacrifice; and that it might be cooked with haste.

*And unleavened bread.* There was haste, not time for bread to rise. Also unleavened bread illustrated the purity of God's people, who were to show "sincerity and truth." *And with bitter herbs;* or, on bitter herbs. A symbol of the bitter bondage of sin and the trials of the Christian.

9. *Eat not of it raw;* or half cooked. Although in haste the cooking was to be thorough; it was to be well fitted for nourishment. *Nor sodden;* not boiled with water. *But roast with fire.* Dean Stanley writing of the Samaritan Passover, says: "On the cruciform spit (made with a cross piece) the lamb is left, after the manner of the Eastern feasts, to be roasted whole during the remaining hours of the day."

*His head with his legs, with the purtenance thereof.* No bone was broken, as our Lord's sacred body was spared fracture when the legs of the two robbers were broken. The lamb was to be roasted whole, as is done in Persia to this day. Several Jewish authorities state that the intestines were removed, washed and replaced.

10. *And ye shall let nothing of it remain until the morning:* lest it should corrupt, or be applied to superstitious uses, as the heathen employed the remains of their idolatrous feasts. *And that which remaineth of it until the morning ye shall burn with fire:* as an offering to God.

11. *And thus shall ye eat it.* Think of this whole people all ready to leave Egypt—the solemn night had come; the angel was passing over; they were trusting for safety and deliverance only in God's mercy, in His word of promise and the sprinkled blood. Usually they reclined at meals, now they stood on their feet. *With your loins girded, your shoes on your feet, and your staff in your hand.* Their flowing robes were girded by the belt around the loins; their shoes, usually laid aside in the tent or at meals, were now to be on their feet; their traveler's staff was to be in hand, and they were to eat in haste as ready to start at a word.

*It is the Lord's Passover.* The word Passover gives at once the proper name to the whole ordinance, and as it signifies passing rapidly over, as a bird soaring, it also includes the idea of sparing protection. In Isaiah xxxi: 5, the two ideas are combined: "As birds flying, so will the Lord of Hosts defend Jerusalem; defending it also He will deliver it; and passing over He will preserve it." So the Lord who passed through Egypt that night in judgment, passed over the homes of Israel in sparing mercy.

12. *For I will pass through Egypt this night, and smite all the first-born in the land of Egypt, both man and beast.* The omnipresent God would smite the first-born as representative of the whole people, who had turned away from the truth and had joined themselves to idols; and the first-born of the beasts as the objects of their idolatrous worship, such as the bull Apis and the goat Mendes, the crocodile, the frog, the beetle. It was thus a judgment upon the gods of Egypt.

13. *And the blood shall be to you for a token:* A sign or pledge of mercy and deliverance from bondage. *And when I see the blood, I will pass over you.* God saw the blood, and that they had in faith put themselves under its shelter. So we see not the blood of Christ shed for us 1800 years ago, but God sees it and spares us who put

ourselves under the pardoning mercy which that blood proclaims.

14. *And this day shall be unto you for a memorial.* Ever after until the fulfilment of the Passover in the offering of the Lord Jesus on the cross, this feast was to be a memorial of the deliverance from Egypt and from the slaying of the first-born.

*And ye shall keep it a feast to the Lord throughout your generations.* It was a solemn, yet joyous feast. It was a remembrance of the birth-day of the nation.

Although like all outward ordinances it was fulfilled in Christ, believers in Him, whose sins are under the shelter of His sprinkled blood still keep the feast of spiritual communion with him; "not with old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

#### SUGGESTIONS.

1. The Passover is an object lesson of redemption—of a buying out from bondage. The Israelites in Egypt were in a hopeless thralldom, and the Passover was their birth-day of freedom.

2. God was visiting the land in judgment for sin. Israel, though sinful, was spared in His mercy through faith and obedience.

3. Their redemption was by sacrifice. The life of the lamb was given instead of the life of the first-born. We are redeemed by the blood of Christ, whose life was given instead of our lives forfeit to God's broken law.

4. The blood sheltered those who trusted in God, put faith in the sprinkling, ate of the roast lamb, and were in haste to depart from Egypt. So Christ's sacrifice delivers from the penalty of sin those who trust in God, put themselves by faith under the shelter of the blood of Christ, and depart from evil.

5. The lamb was to be perfect. Redemption comes only through the offering of the spotless Son of God.

6. All the children were to go out of Egypt, and had an interest in the lamb slain. So now all the children ought to have an interest in Christ.

7. The lamb was kept four days. It was four thousand years before the chosen Lamb of God was offered.

8. The lamb was not only slain but its flesh eaten. So the believer is not only to be justified by Christ's blood, but to be nourished by feeding upon Him spiritually.

9. Are we redeemed—our sins forgiven for Christ's sake, and the bondage of sin broken so that we walk in newness of life, after the example of Christ?

#### CANADA YEARLY MEETING.

(Concluded from page 778.)

*Second day, Sixth mo, 27th, 8 A. M.*—The meeting this morning was principally devoted to teaching that "with St. Paul we should reckon ourselves dead to sin, that we might live unto righteousness."

10 *A. M.*—After routine business, advice was given cautioning Friends to be careful about the literature which made its way into their houses. A Minute of advice was prepared

which is to be sent to the subordinate meetings. A great deal of testimony has been given against secret societies, the thought being that enthusiastic members in these societies could not live as whole-souled Christians. The meeting having adopted the New York discipline, ordered the printing and distribution of five hundred copies.

1 P. M.—After considering pastoral work and appointing a committee, the question of funds for defraying their expenses next engaged attention, and a collection was taken up, which, including some jewelry, amounted to about \$200.

Elizabeth L. Comstock, from Kansas, then gave a very graphic account of her labors among the negro refugees from the South. E. L. C. proposes erecting an industrial institute, where these may be trained and prepared for domestics. Her appeal was well calculated to touch the heart as well as the pocket of the meeting, as shown by a collection being taken at once, which amounted to about \$100. Committees were appointed and arrangements were made by which Canada will lend a helping hand to this enterprise.

7.30 P. M.—A general praise meeting was held.

Third day, 8 A. M.—Devotional meeting. There were scores at the close who testified to having been blessed at this Yearly Meeting.

10 A. M.—Joint session. Pursuant to a request from one Quarterly Meeting, permission was given to the various Monthly Meetings quietly to release from membership those who have plainly seceded and do not care for further fellowship with the meetings which are in unity with the Yearly Meeting.

After the reading of the Bible-school report, it was urged that Friends should have a little more of the old-fashioned care of their children on First-day. So much dependence was placed upon "helps" that they were not obliged to study the Scriptures enough for themselves. The lessons were thus made so easy that the majority of pupils did not properly prepare their lessons before going to school.

1 P. M.—Joint session. The report of the Educational Committee relating to Pickering College during the past year was read. The College has enjoyed a fair degree of prosperity, though it is not as well patronized by Friends as could be desired.

*Receipts for year ending Sixth mo. 30, 1881.*

From resident pupils .....	\$7,451 00
" day pupils .....	534 95
Total receipts .....	\$7,989 95
<i>Expenses for year ending Sixth mo. 30, 1881.</i>	
Salaries .....	\$3,850 00
House account .....	3,612 24
Fuel .....	794 38
Incidentals .....	124 53
Total .....	\$8,381 15

With the exception of the repairs the college has supported itself with a balance in its favor.

To meet occasional reverses and to cancel the debt upon the building, an appeal has been circulated with the object of raising \$10,000, and for an endowment fund of \$20,000. In a few cases the appeal has been liberally responded to,

and it is hoped that by the aid of our friends at home and abroad the college can be put upon a sure financial basis.

7.30 P. M.—After recess, Samuel A. Purdie, from Mexico, was heard again relative to the necessity of Christian effort in the South, and calling attention to the importance of organization to meet this need. A committee was appointed to do what can be done as way opens for it. A proposal was made by which systematic giving would be encouraged in every meeting. Children trained to give will grow to be the men and women we want. All missionary effort has a reflex influence upon those who engage in it. Funds were then collected for the use of the newly appointed Foreign Mission Board. A collection was also taken up for Hibbard Meeting-house.

Fourth-day, 8 A. M.—Christians were cautioned to be careful about giving way to discouragements when they are deprived of the fellowship and influences with which they are blessed at Yearly Meetings. Remember the disciples were safe with the Lord in the ship, even if the Saviour was asleep. When they gave way to their fears His first words were a rebuke to them. Always trust in God.

Fourth-day, 10 A. M.—Meeting for worship. J. H. Douglas taught that it was the privilege of every believing child of God to enjoy purity of heart in this life, and that we are made perfect in love to God and man by the baptism of the Holy Ghost when we dedicate our all to Him, and ask in faith for this blessing.

Fourth-day, 2 P. M.—This last session of the Yearly Meeting was characterized by much love. In fact, the greatest harmony and love have prevailed throughout the sessions. The various epistles to corresponding Yearly Meetings were read, after which the visiting ministers expressed themselves with much feeling and affection for us, and spoke of how surely God had been in our midst to own and bless the meetings.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace be with you."

The Meeting adjourned to meet at the usual time next year, at Pickering, Ont.

Fourth-day, 7.30 P. M.—The last service of the Yearly Meeting. The large house which Friends have been using was densely packed, and so great was the interest that many remained standing during the whole time. A meeting was held across the street, composed of those who could not get into the other house. It would be making an invidious distinction to say this was any better than our other meetings, except from its being the last, and that we were so soon to separate from our loving friends, which spread a feeling of Christian love over the meeting.

## CORRESPONDENCE.

### FLORIDA ITEMS.

We are aware that many Friends are looking with interest toward some parts of the Southern States as a field for Christian labor, as well as a place of resort in winter for health; and as Friends are very wisely

disposed to congregate together to enjoy Christian fellowship, and that such blessings may extend to their families under the auspices of their own denomination; therefore, we wish to hold out an invitation for such to come to Florida. This State has, perhaps, the pleasantest climate in the United States, and is as good a winter resort as can be found, especially for throat and lung troubles.

There are already a number of Friends' families in this State, some of whom have been here several years. We have felt our isolated condition keenly, and as our numbers have somewhat increased recently, we have believed the time had come when it was right to be properly organized into meetings. So, acting upon the advice of a number of prominent Friends, we have formed ourselves into three Preparatives and one Monthly Meeting, as follows: One Preparative at Archer; one at Waldo, and one near Leesburg; the two former in Alachua County, on the Transit R. R., and the latter in Sumter County, on Lake Harria.

The first Monthly Meeting, composed of the above three Preparatives, was held at Archer on the second of the present month, with a total membership of forty-one. It is to be known as Florida Monthly Meeting of Friends.

It is our expectation soon to apply to some Quarterly Meeting for admission, who may legalize our proceedings and extend care over us.

We cordially invite Friends in general to come, whether for recreation, health, or permanent settlement, to help in the strengthening and building up of the little church here. The field for Christian labor is large, and might profitably be occupied quite extensively by Friends.

D. S. Place, of Waldo, is our Monthly Meeting correspondent.

Milton H. Mills, of Leesburg, may be addressed. W. B. LIPSEY.

Archer, Fla., Seventh month 6th, 1881.

WHITE RIVER MONTHLY MEETING of Friends, Ind., was held Seventh month 2d, 1881. E. and I. S. Beard, ministers, were liberated for religious service.

Written answers were received and read from six Preparatives; two failed to make report.

Elijah Johnson was appointed to the station of an Elder.

One person disowned; two removed by certificate; three received by certificate.

The meeting for Worship re-established at White River on First-day following Quarterly Meeting.

A Committee was appointed to consider the needs of the several neighborhoods, and

where way opens for it, propose names for Pastoral Committees.

*Statistics.*—Births 19. Deaths 21. Received by request, 32. Received by certificate, 14. Received by certificate from other Yearly Meetings, 9. Number of members, 994. Males, 477. Females, 517. Number of families, 143. Number of parts, 222. Isolated members, 113. Under 21 years, 395. Removed by certificate within the Yearly Meeting, 11. Removed by certificate to other Yearly Meetings, 7. Number disowned, 24. Number resigned, 30. Number of meetings, 8. Number of ministers, 10. Number of meetings without a minister, 5.

Winchester Quarterly Meeting will be held on Seventh-day, 23d inst., at 10½ o'clock. The meeting of Ministers and Elders on Sixth-day, 22d inst., at 10½ o'clock. A Bible-school meeting on Seventh-day morning, at 9½ o'clock. Meetings for Worship, each evening from Fifth to First inclusive; also, on First-day morning at the usual hour. May many prayers ascend for a blessing on all these meetings. E. C. THORNTON.

Portland, Ind., Seventh month 6th, 1881.

#### SCIENTIFIC NOTES.

*Storing Electricity.*—M. Faure, of Paris, has succeeded in storing electricity in a properly prepared box so that it can be carried for long distances and then used. The London *Times*, of Fifth month 16th, has the following from a correspondent at Paris: "A Faure battery was charged with electric fluid direct from the ordinary Grove battery in my presence. The receptacle consisted of four Faure batteries, each about five inches in diameter and ten inches high, forming a cylindrical leaden vessel, and containing alternate sheets of metallic lead and minium wrapped in felt and rolled into a spiral, wetted with acidulated water, and the whole placed in a square wooden box measuring about one cubic foot and weighing some seventy-five pounds. This was protected by a loose wooden cover, through which the electrodes (in lead) protruded, and were flattened down for convenience of transport. This box of electric energy was handed to me at my request by M. Faure, with the object of submitting it for examination to our eminent electrician Sir Wm. Thomson, F. R. S., at the University of Glasgow. This box was carried from Paris to Glasgow, and after careful testing was found to hold within its small space a force equal to nearly one million foot-pounds.

Many suggestions have been made as to the uses of electric energy thus boxed up. It has been thought that it might be applied

propelling tram cars on city railways, or other uses where the cost of transporting the boxes would not be great. When the boxes are exhausted they can be charged again, so that this item of cost would be saved. It has also been suggested that such batteries should be used in connection with electric lighting, as storage of electric power during the day, much as gas is stored during the day in large receivers and used through the night. The Faure box would become charged during the day and should the machinery be stopped the lights would not go out instantly as now is the case.

Scarcely any invention of modern times has raised more hopes of ultimate useful results than this of Faure.

#### FRIENDS AND THE PUBLIC SCHOOLS.

I believe that we should keep Friends' children separate from others in educational matters. Three things present themselves: First, the effects upon the scholars' minds and hearts produced by the teachers, along with the system of which teachers are the exponents. Second, the immediate effects upon the individual scholars, by those who are fellow pupils in schools. Third, the advantages and disadvantages of the associations and friendships formed at schools, as affecting scholars in after life.

We need, I think, denominational, but not sectarian schools. Denominational in that they are controlled by principles and convictions, and taught by men and women especially belonging to our body. Such denominational schools will not succeed unless they are *good schools* in every sense, with competent teachers, furnished with all needful appliances for instruction, so as to compete with the best. My conclusions are, first, that we should always put the children under the care of those teachers who are by conviction—whether by birthright or not—Friends. Secondly, that there should be primary and secondary schools and colleges, largely endowed and supported by officers and teachers from Friends, to which pupils may, when there is room, be admitted from other denominations. Thirdly, that where in individual cases any schools of this kind are not available, children of Friends may, as a rule, attend public and private schools not conducted by Friends. Fourthly, that perhaps the most desirable state of things is that which is approached in some of the Western States, namely: Friends' schools so good, and so equipped and endowed, that teachers educated in them are greatly in demand.

And finally, I think we need denomina-

tional institutions, well conducted, to strengthen the society by its own education, and yet they will, I think, gain by infusing into them some of fresh blood from other bodies in the community. Remember the great principle is not that they should take the children out of the world, but that they should keep them from the evil of the world.—*Henry Hartshorne at Educational Conference.*

While Bishop Ames was presiding over a conference, a member began a tirade against universities, education, etc., thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes the bishop interrupted him with the question: "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer, "you can put it in that way, if you want to." "Well, all I have to say," said the bishop, in his sweet, musical tone, "is, that the brother has a great deal to thank God for."—*Selected.*

#### UNANSWERED PRAYERS.

BY JOSEPH A. TORREY.

My friend had put her little boy to bed,  
Sat by his side and heard the prayers he said,  
Till in soft slumber he was quieted.

Then, ere the evening lamps she did illumine,  
We went—the door ajar—to the next room,  
And talked awhile amid the gathering gloom.

But from the chamber where the child did lie,  
Anon there came a piercing wail, and I  
Did marvel much she heeded not the cry.

And still we talked, until there came again  
The same sharp cry of terror and of pain;  
But yet the mother moved not. It was plain

She cared not for the child. And soon the third  
Time that same cry—methought the same—I heard.  
She, on the instant, swifter than a bird,

Flew to her boy and clasped him to her breast,  
Soothing with voice and kisses his unrest.  
Her practised ear, more keen than mine, had guessed

The meaning of those cries, and could discern  
The difference, which fond-hearted mothers learn,  
'Twixt dreamful cries and "mother-cries" that yearn.

For mother-love, and will not be denied,  
Till, in her loving arms or at her side,  
His fears are quelled, his longings satisfied.

And so I thought: My God is kinder far  
To me, His child, than any mothers are:  
Will He not leave the door of heaven ajar?

And if upon his ear my dreamful cry  
May seem to fall unheeded, sure am I  
That no good thing will He to me deny.

For though He answers not my vague alarms,  
I know that in the Everlasting Arms  
I shall be shielded from all real harms.

—*Christian Union.*

**SUMMER BOARDING.**—Desirable Country Board at Centreton, one mile from Masonville, N. J. A large grove near; bathing, boating and fishing convenient.

M. A. ALBERTSON,  
1629 Arch St.

Or, Masonville P. O., Burlington Co., N. J.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 19th inst.

**GREAT BRITAIN.**—Progress was made in the Land bill to the 46th clause, by the close of the session of the 18th, two clauses being postponed, and the others adopted. The leading Irish members strongly opposed the clause proposing to assist emigration, and some of them appealed to the Government to withdraw the clause, but without success. In the course of the debate, W. E. Gladstone said that it was incorrect to suppose that the Canadian government contemplated a mere emigration of laborers, but the emigration of families is expected, and that provision shall be made for them of means for their maintenance, as was done in Ireland. He said he did not view favorably a decrease of any population, but the Government felt it to be a duty, under the circumstances in which Ireland is placed, to provide assistance for those wishing to emigrate. The names of three Commissioners to be appointed under the bill were announced in the House on the 18th. They are, Sergeant O'Hagan, C. F. Litton, M. P. for County Tyrone, and J. E. Vernon. A fourth, judicial, member is to be appointed.

C. Bradlaugh has served a formal notice on the Speaker and other officers of the House of Commons, protesting against his previous exclusion from the House as illegal, and giving notice that on or before the 3d prox. he will present himself at the table of the House; that any one endeavoring to prevent him will be acting illegally, and that he will resist physical force and endeavor to overcome it if offered.

The steamer *Britannic*, between New York and Liverpool, went ashore on the Southeast coast of Ireland recently, but has been got off, and arrived safely at Liverpool for repairs.

A steamer recently arrived in the Thames from the Clyde, which was steered by an electric apparatus. The steering gear worked well, but the compasses were so affected by the electricity as to be useless.

Arthur P. Stanley, Dean of Westminster, the eminent preacher and author, died on the 18th inst.

The first stone was laid on the 14th inst. of new water-works in Mid-Wales, to supply Liverpool with water from the river Vyrnwy, a tributary of the Severn. The *London Times* says that the works, on account both of their magnitude and novelty, are among the most important of modern times.

**FRANCE.**—The Senate has passed the bill prolonging the treaties of commerce for three months.

The Anglo-American Telegraph Co., the Direct U. S. Cable Co., and the French Telegraph Co. from Paris to New York, have given notice that from the 1st prox. the rate for messages between New York and the United Kingdom and France will be reduced to 25 cts. per word.

An uprising against the French has occurred in the interior of Tunis, the character and extent of which it is difficult to ascertain from the varying reports published; and at the port of Sfax, on the Gulf of Gabes, an insurrection, apparently unconnected with the other, has taken place, and French vessels have bombarded and taken the town. Some uneasiness has been felt because Turkish troops have been sent to Tripoli, which is the adjoining province to Tunis, and is a dependency of Turkey; the French government apparently apprehending that they might be intended to

assist the insurgent Tunisians, though Turkey disclaimed any such purpose.

A decree has been issued for the expulsion from France of the Spanish pretender, Don Carlos. It is said he has been engaged in proceedings which are regarded as a manifestation against the present form of government.

**SWITZERLAND.**—A great land slip is in progress near Sigriswell, in the canton of Berne. A mass three miles long, one mile broad and of unknown depth, is steadily moving toward Lake Thun, at the rate of three metres a day. The houses in its path have all been deserted. Sigriswell and the neighboring villages are not apparently in danger.

**ITALY.**—The remains of Pope Pius IX., in accordance with his last will, were removed on the 12th inst. from St. Peter's to another church building in Rome, followed by a long procession with torches. Some persons disturbed the procession, but were dispersed by the police, and six of them were subsequently fined and imprisoned. The trial was made the occasion of riotous demonstrations against the clerical party. The Pope has since informed the foreign Ambassadors that on account of these occurrences he must consider himself more than ever a prisoner in the Vatican, and prevented from attending religious services in any of the basilicas of Rome.

**GERMANY.**—Statistics published by the Hamburg police authorities show that the number of German emigrants passing through that port alone to America during the first six months of this year, amounted to 74,633; being twice the number for the same period in the year following the late Franco-German war. In the corresponding period of last year, the number was 32,489, and the total for the year, 106,190; so that, if the emigration for the second half of 1881 be in the same proportion, Germany will lose in 1881, reckoning also the emigrants by other channels, about a quarter of a million of its people; and many of these are of the most efficient class.

The Berlin correspondent of the *London Daily News* asserts that 22 Socialists have been banished from Leipzig. A Socialist printing office at Dresden has been closed and all the employees arrested.

**RUSSIA.**—The Minister of War proposes to discontinue the construction of fortifications on the German and Austrian frontiers which were begun by the former Minister, thereby saving 10,000,000 rubles, about \$7,500,000, in the budget.

**TURKEY.**—The Turkish war material has been removed from the second zone of the ceded territory, and it is believed that the treaty term for the final transfer to Greece will be shortened.

Lord Dufferin, the British Ambassador, interceded with the Sultan to spare the life of Midhat Pasha, sentenced to death for alleged complicity in the murder of Abdul Aziz. The Court of Appeal, on the cases of all the prisoners, admitted that there were some flaws in the procedure, but declared them not sufficient to invalidate the sentence. It is understood that the Sultan intends to commute the death sentence of all to banishment.

**SOUTH AMERICA.**—The American Ministers at Buenos Ayres and at Santiago, Chili, have overcome all differences attending the settlement of the boundary between Chili and the Argentine Republic, and the governments of those countries have agreed to finish the settlement by treaty, without arbitration.

**DOMESTIC.**—The town of New Ulm, Minn., with a population of 3500, was almost destroyed by a cyclone on the 16th, over 100 buildings being demolished, and many others damaged. The storm traversed a space a mile wide and about forty miles long, in a south-easterly direction, causing great destruction. A number of persons were killed and many others injured.

# Friends' Review.

*A Religious, Literary and Miscellaneous Journal.*

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For Friends' Review.

## ON SOME TEXTS IN THE REVISED NEW TESTAMENT.

BY THOMAS CHASE, LL. D.

(Matt. vi. 13.) The doxology at the end of the Lord's Prayer is not found in the oldest and best manuscripts. "In many of the manuscripts which do contain it," as says Dr. Abbott, one of the American revisers, (*S. S. Times*, June 11), "it is written in red ink, to distinguish it from the proper text; in others it appears only in the margin: such manuscripts mark the steps of its introduction. It is found in the Oodex Rossanensis, but this manuscript represents a text far less pure than that of our uncials of the fourth, fifth and sixth centuries, Aleph, B, D, Z, which omit the doxology (A and C

are mutilated here), as do also the cursives 1, 17, 118, 130, 209, of which 1, 118, and 209 are of exceptional excellence. The testimony of the Old Latin, Vulgate, and Memphitic versions against it, and the dead silence respecting it of the early commentators on the Prayer, as Origen, Tertullian, Cyprian, are of very great weight, while its variations in form in several of the versions and ancient quotations in which something like it is found, diminish their authority as witnesses in its favor." It is a liturgical form which was frequently used in the early church at the end of prayers, and is founded on a text in the Old Testament (I Chron. xxix. 11.)

No one can deny the appropriateness of the words in themselves, nor can any one be censured for using them in his devotions when he is led to such an ascription of glory to God. It is natural, too, that men should feel pain at anything which appears, at first sight, like a mutilation of a form of words most sacred and most dear. But throwing aside all the influences of old associations, does the Prayer suffer by the restoration of its original and genuine form? The omitted clause is an ascription of praise, rather than a supplication; while pure supplication is the very essence of the Lord's Prayer: that prayer, so weighted with the burden of all that the soul would pour out in supplication before its God: that prayer, in which it often seems to me that one might pause, for a whole hour of worship and aspiration, upon each single phrase,—in some parts on each single word: I verily believe that it gains in weight, in majesty, in significance unimpaired by the addition of anything which, however worthy in its own place, is here extraneous, by ending now,—as it did when first uttered on the Mount,—with a simple cry for deliverance in harmony with all that goes before.

(Matt. vi. 4, 6, 18.) The promise, "thy Father which seeth in secret shall recompense thee," needs not the spurious addition "openly" to make it glorious. It is enough

for the Christian that he is assured of the approbation of his Heavenly Father, without any selfish thought of earthly vindication or of the glory that cometh of men.

(Mark ix, 22, 23.) The superior vivacity of the genuine reading is generally recognized by critics of the Revised New Testament. There is a delicate beauty in the original Greek, from paronomasia, which can hardly be expressed in English; though the nearest approach to it would be, "If thou canst? All things can be done by him that believeth."

(Luke xvi. 9.) The meaning of this passage is much clearer than it was in the old text. The Revision reads, "Make to yourselves friends by means of the mammon of unrighteousness, that, when it shall fail, they may receive you into the eternal tabernacles." The lesson is this: The Christian is to use wealth—"the mammon of unrighteousness," that is, the mammon which is so often an occasion of unrighteousness—so *righteously*, with such integrity, such utter freedom from covetousness, avarice, extortion, or any of the sins bred by the love of money, and also with such unselfish beneficence—that he will make friends by his virtue, thus proved by one of the closest of tests, who, when his wealth shall fail or leave him, as it will certainly at death, will welcome him in heaven. It does not make much difference whether we conceive of these friends as the angels, with Meyer *et al.*, or, with other commentators, as the spirits of good men gone before, who, while in this life, witnessed the integrity or enjoyed the bounty.

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For Friends' Review.

#### LITIGATION;

#### IS IT EVER MORALLY LAWFUL?

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I have noticed two essays on this subject of recent date in *Friends' Review* and think well to offer a few additional thoughts.

The question involves the right to property and of appeal for justice. One essay makes a summary disposal of the question by reference to I Cor. vi. not taking cognizance of the fact that we are not at this day living under heathen law, but really have in our land Christian legislators, Christian jurists and Christian law.

I think Jonathan Dymond has ably shown the undesirableness and expensive consequences of suits at law, and therefore every expedient of equity, justice, and economy should be used to avoid them. We, however, are but one party in the case. The unjust neighbor will not be so equitable, or expedient. For amicable methods both parties must be agreed.

The above able author of *Essays on Principles of Morality* finds an exceptional case, which follows the failure of "private arrangement," and "Arbitration," which is an appeal to law.

The case now pending in Western Yearly Meeting between White Lick Quarterly Meeting and Allen Hadley, *et al.*, is an illustration of the latter case, the history of which is as follows:

Catharine Mulloy, in 1868, bequeathed to said Quarterly Meeting, to Western Yearly Meeting and to the Bible Association of Friends of Western Yearly Meeting, various sums amounting in all to \$3,600. The amount placed in the hands of Allen Hadley by said Quarterly Meeting, to be loaned, and the interest appropriated by order of the Quarterly Meeting for the education of poor children and for the relief of suffering humanity, was \$1,500. Said Allen Hadley made regular report to White Lick Quarterly Meeting until the autumn of 1879, when he became in fellowship with the company who left the Society in 1877, two years before. Being requested by White Lick Quarterly Meeting to pay to their order the moneys in his hands, he consulted an attorney who advised him not to pay to any party without an order from court, for if he paid to Friends or to the Separatists who claim their name, he would be liable to two suits, one by the other party and another by the heirs of Catharine Mulloy.

White Lick Quarterly Meeting must either surrender to Allen Hadley the bequest which had been accepted for a sacred purpose, or resort to legal means for repossession, and to preserve their good faith. Suppose it had been thought, as a correspondent of *Friends' Review* seems to think, that all resort to law for protection is unjustifiable, then as a Society, by such surrender, we would indicate to all persons, that trusts are accepted and administered subject to the caprices of appointed agents for holding and administering the same. We should say to all persons who choose to commit to our keeping endowments or other trusts for educational, benevolent or religious uses, we only accept subject to the honesty or dishonesty of those who may be appointed our agents; and our principles would in like manner prevent any foreclosures on securities. The borrower, knowing this, would find a rich pasture on our easy virtue. We would also, in like manner teach our members who are appointed as guardians for minors, to let the inheritance of their innocent wards be lost, rather than to call upon those who are God's ministers appointed under the law for this very thing, to secure justice and protect the helpless.

It was not thought best by Western Representative Meeting as the advisors of White Lick Quarterly Meeting, that the obligations in the acceptance of the trust should thus be surrendered; but as Paul when it came to the worst said: "I appeal unto Cæsar," and in that conscience of justice which has a proper discipline of others in view, as well as our own just rights, "when he had been illegally taken into custody, he availed himself of his legal privileges, and made the magistrates come themselves and fetch him out," [See Dymond's Mor. Phil. Litigation] proceedings were taken to procure an order upon Allen Hadley to surrender the moneys in controversy, to White Lick Quarterly Meeting. Could they have done less and be morally and legally justified?

Bad as the acrimony, expense and frequent injustice of litigations may sometimes be, yet there may be times when duty requires us to exhibit justice by the rules of law, either by prosecution or defense.

To some of us cases are fresh in memory when slave-masters, in order to secure freedom to their slaves, conveyed to Friends the legal title to their persons, knowing that they would use all proper means at their command to protect their lives and their rights.

To day, in order that the honor, integrity and faithfulness of the Society may be maintained, that our schools and colleges, our missionary and benevolent work, and our efforts to send the Bible to every destitute home, shall assure men and women, to whom God has given this world's goods, that their bequests will be safely and rightly held and faithfully administered, according to the design of the donor, we must be ready and willing, humiliating as it may sometimes be, when all other means fail, to appeal for protection to the law.

When such appeals are made, let us remember that such occasions are not without their temptations. All earnest work, either of opposition or defense, has such liability. The Christian then, the more needs the grace which will deliver him from evil. There are times when we would do well to suffer wrong. We alone may bear it; but when great moral questions are at stake and the rights of others are involved, our obligations and duties are modified.

The question under consideration is one which involves the entire idea of civil government, and our opinions on litigation I think will be governed by our opinions in relation to that subject. Some would disclaim all action and obligation in the administration of human government, while others assume with our early Friends, that

one important duty of the Christian in this world is to formulate and maintain a correct system of government. The first would say that when the millennium comes men will need no laws; each will be and do right without law, except the law in the mind; the second, that human laws and governments will then have reached their perfection on earth and the glory of national administration will be seen in the perfect union of moral and legal administration.

B. C. HOBBS.

Bloomington, 12th mo. 7th, 1881.

For Friends' Review.

#### REPORT ON ALASKA.

Ivan Petroff, Special Census Agent, has submitted a preliminary report upon the population, industry, and resources of Alaska—the Sitka and Wrangell region still remaining to be visited. Alaska is not strictly a Territory, but may be characterized as a "customs district" for the collection of customs only, with a Collector and three Deputies, separated by hundreds and even thousands of miles. The Customs Collector, and a man-of-war, as the representative of police restrictions, are located at Sitka.

Of Alaska's population, ascertained and estimated, of 30,178, about 400 are whites, 1,600 are creoles, the remainder being Aleuts, Innuits and Indians. Assuming that about one-half of the creoles would be sufficiently intelligent to understand the meaning of constitutional government, these, with the whites, would give an average of less than one possible citizen for every 1000 square miles of superficial area. Alaska's area is nearly one-sixth of the total of that of all the States and Territories of the United States.

The resources of Alaska come under the following four heads: First, the fur trade, which to-day is really the only industry of much importance in the district; second, the fisheries; third, the timber, mines, and mining; and fourth, and least of all, the agricultural capabilities.

The fur-bearing interests of first importance in Alaska, are those of the Pribylov, or Seal Islands, in Behring's sea, the right to kill no more than 100,000 fur seals annually being granted by the United States government to the Alaska Commercial Company. For this privilege, the Government receives the sum of \$317,000 per annum, whilst the yearly killing scarcely equals the natural increase of the animals. The sea lion is valuable to the natives for many economic purposes; the walrus for its oil and ivory. The sea-otter interest is next in importance to that of the fur seal, inasmuch as the

world's supply comes from the North Pacific and Behring Sea. The annual catch aggregates between 5,000 and 6,000 skins, and as these are worth, to the natives, not less than \$30 a piece—sometimes more than double that figure—the income derived from their capture maintains upward of 4,000 natives in comparative luxury.

Of the land peltries, those of the black fox are said to be the rarest and most precious of all known furs. The silver fox is also a very valuable peltry, as high as \$40 or \$50 being paid the natives for them. The blue fox is found on the Pribylov group, and on two of the Aleutian Islands; the white fox is characteristic of Norton Sound and the Arctic coast; whilst the red and cross fox is the great commoner among the fur-bearing animals of Alaska. Its skin is of but little value. Very few beavers are now caught in the District. Large herds of reindeer roam over the interior, but the trade in their skins is mostly confined to the country.

As to the fisheries, the salmon and cod are staple species, yet the annual export amounts, as yet, to but a few thousand barrels of each. They go principally to San Francisco and the Sandwich Islands. This industry is evidently capable of great development, for I. Petroff states that the supply of salmon "is practically inexhaustible in abundance," whilst "the cod banks of Alaska, in their length, breadth, and superficial area, are the most extensive known to the fishermen of the world."

The timber of Alaska consists principally of evergreen trees, the spruce family preponderating to an overwhelming extent. The forests of this species extend northward as far as the Yukon valley; but, as compared with the fine timber growth of the Puget Sound region, it is of slight commercial value. The Alaska spruce is a small or medium-sized tree, and, when run through the saw-mill, the frequency and close proximity of knots, greatly mar the quality and depress its value. There is, however, a species of yellow cedar, which attains a height of one hundred feet, with a diameter of five and six feet, the lumber made from it being exceedingly valuable, of the very finest texture, odor, and endurance, highly prized by the cabinet-maker and the ship-builder.

Of minerals, much has been said about the discovery of valuable veins of coal in Alaska, but the report states that, whilst coal, chiefly or wholly of a lignite composition, is indeed found at many points on the south and west coasts, yet it is so highly charged with sulphur and other deleterious combinations, that during combustion, which is very rapid, it seems to eat out, as it were, the heart of

the iron and ruin the boilers. Very little use has as yet been made of it. With respect to the reputed findings of large, paying gold mines and other precious minerals, the report says: "that as far as is known to-day, there is nothing of the kind in Western Alaska."

Concerning the agricultural resources of Alaska, our author says that it has been settled by numberless patient and repeated tests, that the cereal crops cannot be grown there. Neither can our fruit trees and the small fruits of our gardens, be cultivated successfully. In a few places, potatoes and turnips are grown, although the crop in some years proves a total failure. The raising of these roots appears to nearly limit the agricultural capacity of Alaska. Nevertheless, this result is not owing to the rigor of the climate, but to the fact that fog clouds or banks hang surcharged with moisture, or dissolved into consecutive weeks of rain, over the land, thereby retarding or arresting a proper ripening of fruits and vegetables. In some localities, there is, however, an abundance of indigenous, hardy, shrub fruits, whilst the flora of Alaska shows a long list of two hundred species of pretty blossoming annuals and perennials—the wild rose, violets, the gaily colored pea, etc.

Repeated attempts have been made to raise stock cattle, sheep and hogs in large herds, within the borders of Alaska. The Russians, who took a deep interest in this pastoral work, brought over hardy selections from the Siberian stock, placing the cattle at almost every point of importance for trial. On Kadiak Island, especially, there is an abundance of nutritious grasses, and here, in summer, the herd thrived well. A herd is still kept there, but the protracted winter, with its much snow and sleet, finds the sleek herd very much worn and emaciated when the sixth month of the year comes around. In the same manner, sheep will do well in the warm weather, but when huddled months together in some dark, low shelter, there follows a sweating or heating of their wool, which, becoming detached and falling off, leaves the animals greatly enfeebled and emaciated in the spring. For horses or mules there appears to be very little service. We may now turn our attention to the people of the District.

(To be concluded.)

AND oh, ye whom God has set in His garden, not as the giant oaks for strength, nor as the tree that bears abundant fruit—count it no vain calling, though ye may seem the least and last of all the plants that claim His care, if still your life is a life of sweetness; and be well content to please

your Creator by this blessed service of ever having a reviving breath to pour out upon the passer-by, or to fill the little sphere in which you live with a continual fragrance. —*Garden Grailh.*

#### OUR LONDON LETTER.

The meetings of Friends in *France* again claimed the attention of our Meeting for Sufferings on the 1st of Seventh month. The Continental Committee, to whom the subject was referred last month, recommended the appointment of a deputation of three or four Friends, perhaps including one or two women, to visit the South of France in the autumn. The intention is to make some stay—to dwell among the Friends and enter into their affairs and difficulties—not merely the brief visit which is frequently paid. It is at least twenty years since a deputation was sent from this country to those meetings. Although there is a wide and open field for labor amongst the French people at large, yet it was deemed best that the scope of this visit should be chiefly limited to building up the little church of Friends in their own localities, as this is our primary duty. We may, however, desire that a wider ultimate effect will be kept in view, that the Society should become the enlightened nucleus of a more extended work. There are about seventy persons in membership with Friends in France, and also a good number of others who attend meetings, or who are connected by birth or association with the Society. The meeting agreed to this proposal, and the Continental Committee is to nominate the deputation, and make arrangements.

Negotiations are pending for the acquisition by the Meeting for Sufferings of the valuable school house at Cape Town, *South Africa*, left by James Backhouse in the care of trustees. Although the Society has no opening for its use at present, such may occur in the future. Such little possessions in various parts of the world must be regarded as talents committed to our charge, for which the opportunity for use may arise we know not when.

A good deal of continued interest was expressed in the progress of the anti-opium movement, especially by Friends from the North of England. As, however, there seemed no opening just now for action, the Committee was not re-appointed. The practice of opium-eating is unhappily not confined to Asiatic countries. In a work published three years ago, on the Fen country of Lincoln and Cambridgeshire, it is stated that many agricultural laborers spend as much as one or two dollars a week in opium

and laudanum; the drug was at first used by them as a specific against ague; and now that the country is drained and fever much lessened, they continue the practice of taking it.

An epistle was at this time issued to Friends in *Denmark*; it expresses especial sympathy with them in their efforts to check the drinking customs of their country, and free their fellows from the grievous yoke of bondage in which they are held. Accounts from Walter Morris from Stavanger, Norway, 25th of Sixth month, relate the holding of family visits amongst Friends, which had only deepened the religious concern which rested on his mind for their welfare. The interpreting had been done well, yet he felt his inability to get near enough to the people by this means, and had therefore decided, after conference with Friends, to spend a few weeks in learning the language sufficiently for conversing. He hoped to visit Denmark later on.

R. Littleboy mentioned the receipt about one day previously of a formal communication from the Governor of Pennsylvania, respecting William Penn's remains. He stated also that many letters had reached him from Friends and others on both sides of the Atlantic, warmly concurring in the decision of the trustees, not to entertain the idea of the removal of W. Penn's bones from their present resting place at Jordans. Colonel Stuart, the present representative of the Penn family, had written to R. Littleboy to the same effect.

The annual examinations of several of the Friends' public schools in England have just been held. Ackworth, the first, and still by far the largest of these, draws yearly a goodly number of Friends to the small Yorkshire village, for the General Meeting of the school. The examination, indeed, conducted by Friends for their own satisfaction, cannot be looked upon as a conclusive test of the school work. For several years past paid examiners of high standing have been engaged to conduct a strict examination of the classes and methods of teaching in several of the schools, and their criticisms and hints have proved very valuable. Friends come a few weeks later and hold their own investigation, and show their interest in the welfare and progress of the children.

At Ackworth a large annual deficit has just induced the decision to charge the cost of clothing all the children in future to the parents.

Francis T. King and Dr. J. C. Thomas have been since Yearly Meeting visiting many of our schools, as well as other educational work outside our Society.

London, Seventh month 7th.

For Friends' Review.

## A SANCTIFIED LIFE.

In a recent number of *Friends' Review*, a correspondent remarks that he "cannot be happy without leading a sanctified life." It were well if all who profess the name of Christ had similar feelings. Our dear Lord does not design that His children should be fully happy or satisfied short of that experience; and no one should object to the term sanctification. It is a good old Bible word and Bible doctrine. It is in measure distinct from, yet always conjoined with justification, and always will be. One implies that the repentant, believing sinner is forgiven sins that are past, and accepted as if he was blameless, and has already a measure of holiness of heart and renewed spiritual character. The other, starting with this initial degree of holiness, implies in its fullness the state of having been cleansed from the pollution of heart caused by sin, and an ever enlarging experience of progress in grace and holy living.

We are justified through repentance and faith in Christ and His atoning blood; sanctified through yielding all to the Lord Jesus and faith in His cleansing blood—all under the power and operation of the Holy Spirit.

Let me give a few texts. Rom. iii. 24—26. "Being justified freely by His grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; . . . that He might be just and the justifier of him which believeth in Jesus." I John i. 7. "If we walk in the light as He (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." 9th v. "If we [Christian believers] confess our sins, He is faithful and just to forgive us our sins, [Justification] and to cleanse us from all unrighteousness," [Sanctification]. John xiv. 23. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

This sense of the abiding presence of the Lord in the secret of the soul, this promised baptism of the Holy Ghost, is not designed for a favored few merely, but for all who will seek it by consecration and prayer, through faith in the efficacy of the great sacrifice made at Calvary. It is to be maintained in the same way; for the Lord having once taken up his abode in the heart, does not design to withdraw Himself from His trusting children, who walk in humble, watchful obedience.

How much more Christ would be honored if all the members of His church of which He is the Head would seek this experience, and pressing forward in the pathway of holiness, would acknowledge the cleansing, in the spirit and conduct of their lives, to His glory; not what they have done, but what Christ has done for them. M.

## AN ILLUSTRATION OF A SANCTIFIED LIFE.

Pastor H. Roerich, of Stockholm, sent the following interesting letter to a German paper, from which the correspondent of *Christian Work* translates it:

"On the evening of the 30th October, I was in my study engaged in reading a paper, which recalled my native land to me, when I heard a knock at my door. I opened it, and whom should I see come in but two Lapps, one of whom was Maria Magdalene Mathsdotter. Imagine my astonishment and delight at again meeting this Christian woman, when I had been so long asking for tidings of her, and receiving no answer but the words, 'Maria? it is not known where she is. She is wandering in the desert of Lapland, accompanying her father's herd of reindeer.' And now, here she was before me; the next moment she approached me, and offered me her hands. Immediately I said to myself, 'Here is a new appeal which Lapland addresses to Sweden and to all the friends of the gospel. Let us listen to it. "Let us work while it is day; the night cometh, in which no man can work."'

"It was Maria, who, in March, 1864, came to Stockholm, after a long and difficult journey through snow and ice on skates, in order to show the king the state of misery and abasement in which her fellow-countrymen existed. It was by faith she walked (we may well say she needed it, certainly, to undertake such an enterprise alone), but her faith did not deceive her; she obtained precious promises of aid; she had the gratification of learning that a 'Society of the Missionary Penny' was about to be established for Lapland, to labor for the moral and religious elevation of her brethren; and herewith, her prayers having been granted, she returned, blessing God. Two years and more passed without any tidings being received of her. Maria was, with her reindeer, traversing the country, shifting from hills to plains, and from plains to hills, but constantly active in the Lord's cause.

"I must observe that a certain part of Lapland, the south of it especially, is partly inhabited by Swedish colonists, who come thither, not to embrace a nomadic life, but to establish fixed habitations and to cultivate

the soil. These persons receive from the State a space of ground, which they engage to cultivate. What is the result? The colonists advance into the interior of the country, and take possession of it, in order to cultivate it, wherever that is feasible. The Lapps, on the other hand, are desirous of keeping the country for themselves, as they need it for the maintenance of their numerous herds of reindeer, which constitute their only wealth. Now, if any reindeer unluckily trespass upon the property of the colonists, the latter bring them down with their muskets, without any form of law. Hence arise, as may be imagined, continual grievances and bickerings between the Lapps and the colonists. Such was the case this summer, and the more influential members of parish of Wilhelmina (Maria Mathadotter's parish), which is situated in the province of West Bothnia, in the south of Lapland, met together to discuss their compromised interests. The only measure they could adopt was to address the King, to submit the question to him, and to implore his intervention and succor. It was determined to do this. But who was to undertake the journey? No man in the parish would accept the office of deputy; all found the work too difficult and troublesome. Their eyes were turned then to one woman, Maria Mathadotter. She offered her services; they were accepted, and the voyage was resolved upon. She started, and went to Stockholm with one of her cousins. It was assuredly with God's favor that she went, for her presence in the midst of us warmed our hearts and revived our zeal for the Lapps. I determined, on learning how much misery the Lapp people were suffering, to make a collection in favor of the parish school of Wilhelmina. This brought in—thanks be to God—more than could have been expected. The Committee of the *Few-are* Society came together, moreover, to hear Maria, and to be enabled, by means of the newspapers, to give the public some particulars to encourage the work carried on in Lapland. It may be imagined that this session was interesting and encouraging. Maria told us how necessary her work was, and with what success she has been favored. All the Lapps see with pleasure the foundations of new schools, and are glad to send their children to them; but this is not yet much. There is a great deal more to do. I cannot tell you how much good to the heart the converse does of this woman. How one feels at once humiliated and excited to labor when in the presence of one of such faith, such profound humility, such love of souls, such zeal for the advancement of God's kingdom! And another striking thing, when one hears her speak, is her apprecia-

tion of human distress, with her clear-headedness, her logical reasoning, and her precise expressions. She discourses with the greatest ease, and although she has had no training, she comports herself calmly, and defends her opinion without allowing herself to be intimidated by her audience.

"On Sunday, November 11, 1866, at 7 a. m., Maria started in a boat which was to take her to Hernosand, a small seaport in the Gulf of Bothnia, whence she has to travel about one hundred and fifty leagues on *her skates*. It will take her about a month to rejoin her family and her herd of reindeer. She has taken a stock of clothing with her, and one not less valuable of affectionate remembrance and sweet consolations. We went to the door to greet her again, and to accompany her with our prayers. Her last words were, 'The peace of God be with you.'"

#### WEARY WOMEN.

Nothing is more thoroughly mistaken than the idea that a woman fulfils her duty by doing an amount of work that is far beyond her strength. She not only does not fulfil her duty, but she most signally fails in it; and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, over-worked wife and mother—a woman who is tired all her life through. If the work of the household cannot be accomplished by order, system, and moderate work, without the necessity of wearing, heart-breaking toil—without making life a treadmill of labor,—then for the sake of humanity, let the work go. Better to live in the midst of disorder than that order should be purchased at so high a price—the cost of health, strength, happiness, and all that makes existence endurable. The woman who spends her life in unnecessary labor is by this very labor unfitted for the higher duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, and the tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? It is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and more than all, her youth, the last thing that a woman should allow to slip from her; for, no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the overworked woman this green old age is out of the question. Her disposition is

often ruined, her temper soured, her very nature changed, by the burden which, too heavy to carry, is only dragged along. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and most intense longing are for the rest and sleep that probably will not come, and even if they should, that she is too tired to enjoy. Better by far let everything go unfinished, and live as best she can, than entail on herself and family the curse of overwork.—*Sanitary Magazine*.

## FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 30, 1881.

A CAUSE which engages one in twelve of all the members of London Yearly Meeting cannot but have an important bearing on the religious life of the Society. Such a cause is that of their First-day schools. The annual meeting of the First-day School Association is reported in *The London Friend*. From this it appears that the work of these schools still expands, gains strength, and is carried on under an increasing sense of responsibility and desire to gather souls to Christ.

At the close of Third month last there was in the Society in England a total of 142 schools in 97 places, with 25,262 scholars.

These schools are taught by 1,551 teachers; and of the pupils 14,143 are adults, and 11,119 juniors. This is an increase over last year of 48 teachers and 1,524 scholars. With the exception of a few classes for Friends' children at Darlington, Leominster, Eccles, &c., the schools are of the class usually called mission-schools in our country.

Small schools exist at Hobart Town and Sydney in Australia; and at Brumana, in Syria, under the care of Dr. Beshara. The scholars exceed by about one-half the whole number of members of the Yearly Meeting, and through them the influence of Friends reaches the working classes far more than it once did.

Some of the schools have mission meetings connected with them, and the need of them is much felt by others. At Leeds many of the scholars are members of a Friends' Christian Union, which originated in the desire of the scholars for closer religious fellowship, and to which they are admitted after careful consideration, upon profession of belief in Christ and a desire to serve and follow Him. So pressing

was the need of more organization and wise combination for meeting the religious wants of the scholars, that it was proposed that a conference of seventy or eighty earnest, practical Friends be held to consider the subject.

This led to an interesting discussion upon some principles involved, in which the importance of developing the gifts conferred upon the members of such meetings was enforced, so that the whole should be on the plan of the apostolic church, and not dependent upon a class of paid pastors.

One of the beautiful lessons of the Bible-school system of all the denominations is that so much efficient religious training is given by unpaid laborers with the constraining love of Christ as their impelling motive.

THE surrender of Sitting Bull, the noted Sioux Chief, to Major Brotherton at Fort Buford on Seventh mo. 20th, marks an era in the relations of the United States government with the Indians. Ten years ago the Sioux were by far the most powerful of all the Indian tribes, and their submission to the authority of the government was often a hesitating one.

It is believed that their number largely increased between 1836, when they were estimated at 23,991, and 1874, when the report of the Commissioner of Indian Affairs assigned them a total of 41,704. For many years they held peaceful relations with the whites, but it was feared by military officers and others well-informed that the advance of white population towards their land would result in a strife, which from their numbers and courage would cost many lives. Irritated by injustice, they did revolt against the government in 1862 and 1873, closing their blind protest against white injustice by the Custer massacre.

Now, however, that Sitting Bull has yielded, and so many of their people are turning to agriculture, sending their children to school, and accepting the Christian teaching of missionaries, a course of common prudence and right will almost certainly secure peace for the future with this powerful tribe, and we will see them gradually assume the habits of Christian civilized life.

THE Executive Committee on Indian Affairs find it necessary to build a small house near the Cheyenne Agency for a home for the Friends who are expected to succeed Elkanah and Irene Beard in giving religious instruction to the Indians there. Such a house bought in Chicago, would cost at least \$800 delivered at Caldwell, Kansas. To transport it to the Agency the Indians would charge about \$210, and Agent Miles offers to be

one of seven who will give \$30 each for this latter purpose.

The Committee have not the funds for this very important object, and appeal to Friends for them. Superintendents of Bible-schools are desired to bring this to the notice of their pupils, and Friends generally are requested to consider it, and give liberally, as it will be needful to do, if the sum is raised.

All contributions may be sent to James E. Rhoads, Germantown, Philadelphia, acting for the Treasurer.

The Committee also much desire to secure the services of suitable Friends as superintendent and matron for two Boarding-schools; and of two men to teach schools; about one of which a leading Indian of the neighborhood writes, "Do send us a good Christian teacher." Will not some of those who have just left schools or colleges where they have had such good opportunities, enter this field of service? For it is good teachers and settled Christians who are wanted, to live in communities where they can be of great help to their neighbors, and carry on a missionary work. All applications should be addressed to Barnabas C. Hobbs, Bloomingdale, Indiana; or to Lawrie Tatum, Springdale, Iowa, with references.

THE LIFE OF ALEXANDER DUFF, D.D., LL.D.  
By George Smith. American Tract Society,  
New York. \$2.00.

From his early youth Alexander Duff seems to have been surrounded by missionary influences, for he writes: "Into a general knowledge of the objects and progress of modern missions I was initiated from my earliest youth by my revered father, whose catholic spirit rejoiced in tracing the triumphs of the gospel in different lands and in connection with the different branches of the Christian church." While still a boy he came to an assurance of acceptance with God through the atoning blood of the Lord Jesus Christ, but the turning point in his life came while he was a student at St. Andrews. Dr. Chalmers had been called to the chair of Moral Philosophy and "the first session was not over when the great Christian economist, who had transformed the worst wynds of Glasgow, began the humblest mission work in the more ancient city, and threw himself into the then despised cause of foreign missions." Duff's young spiritual life, which had been slumbering into formalism, he tells us, was quickened with that burning enthusiasm which glowed the brighter to his dying day. Two of his friends soon after offered themselves to the London Missionary Society to go to China and Calcutta, and a third, to the Scottish Missionary Society, to go to Bombay. These young men organized the Students' Missionary Society, of which Duff became the librarian, their object being to "study foreign missions, so as to satisfy themselves of the necessities of the world outside Christendom." But so indifferent were the college authorities, and the

magistrates who had charge of the city school, that they refused to allow them a room to meet in, and "this society, noteworthy in the history of Scottish missions, as the fruitful parent of the most apostolic missionaries of the country, met first in an adventure school in a dingy lane of St. Andrews." In 1829, the last year of Duff's theological studies, the General Assembly for the first time appointed a permanent committee on Foreign Missions, and Dr. Inglis, as the head of it, issued a general letter to the people of Scotland, apologizing for the slackness of their church up to that time, and urging all to do their duty in the neglected cause.

Alexander Duff's answer to this appeal was to give himself, not indeed to the committee for a time, but to the Lord, to be used as His minister wherever He might choose to send him. But all his sympathies were with the people of India. "It was," he says, "when a student at college, in perusing the article on India, in Sir David Brewster's *Edinburgh Encyclopædia*, that my soul was first drawn out as by a spell-like fascination towards India. And when, at a later period, I was led to respond to the call to proceed to India as the first missionary ever sent forth by the Established Church of Scotland, my resolution was, if the Lord so willed it, never to return again." At first his parents, deeply as they were interested in foreign missions, were almost overwhelmed at the thought of giving up their son, of whose brilliant talents they were justly proud, and whom they had fondly hoped to keep near them, but calm reflection brought them to acquiesce in the dedication of their son, and they lived to rejoice in it. In writing of his decision to his lifelong friend, Dr. Chalmers, he says, "the work is most arduous, but is of God, and must prosper; many sacrifices painful to flesh and blood must be made, but not any correspondent to the glory of winning souls to Christ." The General Assembly of Fifth mo., 1829, cordially and unanimously appointed Alexander Duff their first missionary, and his ordination followed on the 12th of Eighth mo., Dr. Chalmers officiating on the occasion. The young missionary spoke from not a few pulpits and platforms before his departure. At one place when preaching from Rom. i. 14 he exclaimed, "There was a time when I had no care or concern for the heathen; that was a time when I had no care or concern for my own soul. When by the grace of God I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on my bended knees, I then said to God—'O Lord, Thou knowest that silver and gold to give to this cause I have none; what I have I give unto Thee—I offer Thee myself, wilt Thou accept the gift?'" Just before his ordination Dr. Duff married Annie Scott Drysdale, a woman eminently fitted to go with her husband to the work, and to be his helper and comforter at all times. When Dr. Duff finally arrived at Calcutta after many dangers, having been twice shipwrecked, the natives who read the account of his perils in the newspapers, remarked—"Surely this man is a favorite of the gods, who must have some notable work for him to do in India." Upon examining carefully the condition of things, Dr. Duff found that it would be necessary for him to disregard the one restriction that had been laid on him by the committee. They had charged him not to begin

his work in Calcutta, and it was the place, where, his judgment on the spot told him, his efforts should be concentrated. He saw clearly that his work would have to be done in a different way, and on a totally different plan from previous missionaries, but so confident was he of its final success, that he was willing to go forward no matter what the opposition and difficulties. He decided to open an English school, in time to be developed into a college, thus getting hold of the youth. "His object was, in the strength of God and the intensity of a faith that burned even more brightly to his dying hour, nothing less than the destruction of a system of beliefs, life and ancient civilization of the highest type, based on a great literature, expressed in the most elaborate language the world has seen." Hitherto the missionaries had been at work for more than a century in the southern part of India, and had been driven to evangelize the non-Brahmanical tribes, for as far as the Brahmanized Hindoos were concerned missionary efforts had failed. We have Duff's own statement of his divine strategy when ten years afterward he told the people of Scotland: "In this way we thought not of individuals merely, we looked to the masses. Spurning the notion of a present day's success and a present year's wonder, we directed our view, not merely to the present but future generations." While joyfully hailing all the missionary work in India, he said, "we shall with the blessing of God devote our time and strength to the preparing of a mine, and the setting of a train which shall one day explode and tear up the whole from its lowest depths." Dr. Duff received most valuable help in his plans from the distinguished Ra'ja Rammohun Roy, then fifty-six years old, who was spending his declining years in earnest meditation on divine truth, broken only by works of practical benevolence among his countrymen. Dr. Duff had determined that his system of education should be "inseparable combination with the Christian faith and its doctrines, precepts and evidences, with a view to the practical regulation of life and conduct," and he therefore meant to have a portion of the Bible read and expounded every day. To this the Ra'ja cordially agreed, for though not a full believer, he yet revered the Bible, and as he acknowledged one God, he considered it right that His blessing should be invoked each day, and further said of his own accord, that he considered the Lord's Prayer the most brief and comprehensive of any he had ever met. He therefore advised Dr. Duff to use that prayer either in Bengalee or English in his school. Rammohun Roy not only used his influence in procuring a house and recommending pupils, but attended himself the opening of the school, which proved to be a great help. For after Dr. Duff had slowly repeated the Lord's Prayer in Bengalee, and then placed copies of the gospels into the hands of the scholars, they were much excited, and one of them exclaimed, "This is the Christian Shaster. We are not Christians; how then can we read it? It may make us Christians, and our friends will drive us out of caste." Then the Ra'ja stepped forward and told them that they were quite mistaken, that Christians often read and studied their Shasters and did not become Hindoos. "I have read the whole Koran, has that made me a Mussulman? Nay, I have

studied the whole Bible, and you know I am not a Christian. Why then do you fear to read? Read and judge for yourselves." This seemed to satisfy most. In this school English and Bengalee were taught side by side, and the methods employed by Dr. Duff have since been generally adopted. At the end of the first year Dr. Duff thought it advisable to have a public examination in order to show the European residents of Calcutta, who were strongly opposed to his work, what he had been able to accomplish. It was a complete and overwhelming victory for the school. Those who had been most prejudiced against it could not fail to be struck with the marvellous progress made by the boys in geography, arithmetic, etc., and their great familiarity with the Bible. The English papers were full of it, and the favorable opinions of the Europeans reacted on the native leaders of society. The next year hundreds had to be turned away from the school for want of room. As the boys advanced in their studies and learned of the natural laws that govern the world, they were involuntarily led to see the foolishness of the teaching of their own Shasters, and this paved the way for doubt of the rest of the teachings. The record of the progress of the work in Calcutta, of the wild excitement that prevailed among the natives when any of the students were baptized as professed believers in the Lord Jesus, and of the steadfast faith and unflinching courage of Dr. Duff, is well worth reading. At length, after six years of incessant labor in teaching and lecturing and preaching, his health broke down, and he was obliged most reluctantly to leave his field of labor to his co-workers, and return for a time of rest to Scotland. It was, however, only leaving one part of the work, and entering into another, for it was his privilege to be the means of creating a living missionary spirit in the church at home. "Thus he became at once the missionary worker, the unrelenting civilizing force in India, and the missionary organizer, the unmatched Christian orator and preacher at home. After five years, during which his eloquent appeals in England and Scotland and Wales kept the cause of India always before the public, he and his wife returned to Calcutta, and for ten years more labored there with ever increasing success, until his health again gave way, and they were forced once more to visit Scotland for several years. Finally Dr. Duff was obliged to bid farewell to India, and after four years of work and prayer in his own country for the beloved cause, he peacefully passed away in his sixty-fourth year. It has been quite impossible to give any adequate idea of the result of the labors of this noble Christian missionary, but we trust that enough has been said to induce many to read the book for themselves.

M. S. T.

#### DIED.

MALLISON.—In Glens Falls, New York, on the 6th of Seventh mo., 1881, S. Elizabeth Mallison, aged 47 years. Born and educated in England, she came to this country soon after her marriage. As a member of the Methodist Episcopal Church, she was for several years a devoted and earnest Christian. As she advanced in religious experience, she felt that the Lord was calling her into more public service in His cause than she found liberty for in this connection. During the first General Meeting at Glens Falls, her acquaint-

ance with the doctrines and practices of the Society of Friends resulted in her uniting in membership with us. She soon evinced a gift in the ministry; the evidence of which was so clearly of divine authority, that Friends were united in acknowledging it accordingly. Since then much of her time has been employed in the ministry. The power and clearness of her presentation of the truths of the gospel won admiration, and secured the confidence of her large circle of friends. For a time she accepted a call to the care of "Friends' Institute" of Pickering, Canada, but found that the Lord was calling her to more extended service; and with minutes of unity of her Monthly and Quarterly Meetings, and as a member of the General Meetings Committee, she has been liberated for repeated and almost continuous labor in various parts of our own and other Yearly Meetings.

With a sound judgment, she practically embraced and faithfully advocated the truths of the gospel as held by the church of her choice. By repeated remarks, it is evident that she anticipated that some important change awaited her, not definitely clear to herself, whether a service of some kind or otherwise, but connected with a choice whether "now or after Yearly Meeting." To a friend, the day before the attack which resulted in her death, she said, "The Lord has been showing me wonderful things, too wonderful to repeat or speak of."

On First-day morning while standing before an audience, after having knelt in prayer, she said, "I feel the very near presence of the dear Lord this morning, and His own words are very precious in that wonderful and last prayer of His, 'Father, I will that those whom Thou hast given me be with me where I am;'" when she sank into her seat, remaining insensible three hours. She revived, and though her physicians pronounced her disease a near approach to apoplexy, by remedies and restoratives she seemed trembling for three weeks as between life and death, and her friends indulged a hope that her precious life might be prolonged. Repeated attacks continued, and during the intervals she plead, "Let me go, O! let me go home to my rest. I had thought my work in the church was not done, but for my family it is all done. If I never speak another word, my work is done. I have done what I could. O! let me go. I have had a view of the Heavenly City. O! it is beautiful. The gates are open. There is room for all. I have seen Stanley Pumphrey." (To whom she was closely united in gospel fellowship in life.) "O beautiful city, so beautiful. I am ready, I am ready, ready to meet my Lord when He comes."

Surely a valiant in Israel is fallen, is risen rather, and while the church militant mourns, the church triumphant rejoices.

"Another victory is won.  
Servant of Christ well done."

A RELIGIOUS MEETING will be held at the Home for Aged and Infirm Colored Persons, Belmont and Girard Avenues, on First-day, Seventh month 31st, at 3 o'clock, P. M., to which Friends especially are invited.

#### TEMPERANCE NOTES.

UNFERMENTED wine is manufactured in London for the use of the 1500 congregations in Great Britain and Ireland which avoid intoxicating wine at the sacrament.

"It has never been proved that our Lord's wine, made at Cana, or the wine He drank Himself, was anything nearly as dangerous as the wines you drink," said Joseph Cook in a sermon

preached in London, before the National Temperance League of Great Britain, and reported in *The Independent*.

THE Life Insurance companies of Great Britain pay from 7 or 10 up to 15 or 17 per cent. bonus to the total abstainer over and above the charge to the moderate drinker.

TRIFLING WITH DANGER.—I was sitting at the table of an Irish merchant in Sligo a few years ago. He had eight beautiful children. He had his wines and brandy on the table, and of course asked me to drink, and I had to give my reasons for declining. This gave me an opportunity to put in a little temperance, and while I was making my little speech by way of apology, I made this remark: "I would like to see the man who could truthfully say, 'No relative or friend of mine ever fell through intemperance.'" I saw that this had struck him; his knife and fork fell from his grasp, and he remained silent for some seconds.

"Well," said he at length, "*I am not that man*. My first Sunday-school superintendent was a man of genial spirit and noble mien. He went into the wine trade, and died a drunkard before he was forty. My first class-leader, I believe, was a good, intelligent, useful man; but he, too, yielded to the habit of intemperance, and died a drunkard. My own father suffered through intemperance."

"Yes," I exclaimed, "and you yourself are parading before your friends and your children the instruments of death which slew your first Sunday-school superintendent, your first class-leader, and your father." W. TAYLOR.

—Selected.

THE encouragement of drunkenness, for the sake of the profit on the sale of drink, is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country.—*Ruskin*.

IN commenting on London Yearly Meeting *The (London) Christian* says:

"From the remarks of a Friend, who took a principal part in these discussions, we extract as follows:

"Materialism and unbelief and worldliness are eating into the vitals of the Christian Church generally. What, then, is the cure? Some say that the Church should humble herself before the Lord, and pray for an outpouring of the Holy Spirit. This is the commonest suggestion. I want us not to take that view, but rather, that it is our duty, endowed by the Holy Ghost in our measure, to be faithful to the little we have received, and afterwards be made rulers over more."

"We do not understand the speaker as discouraging prayer for the supply of the Spirit according to our need, but he emphasized a most important truth, viz., that we have received the Spirit, and that as we are faithful in the use of the gift received, the same Divine gift will be imparted more abundantly."

## THE INTERNATIONAL LESSON.

## THIRD QUARTER.

LESSON VII.

Eighth month 14th, 1881.

THE RED SEA.

Exodus xiv. 19-27.

GOLDEN TEXT—"Speak unto the children of Israel, that they go forward."—Exod. xiv. 16.

Time, B. C. 1491, in the month Abib, or Nisan, corresponding to parts of Third and Fourth months.

## CONNECTION WITH LAST LESSON.

The Israelites were awaiting within their houses,—the Passover had been eaten with all haste,—the first-born of Egypt had been smitten "from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon." A great cry was in Egypt, the loud wail from every stricken household, and Pharaoh's messengers burst in to tell the Israelites to be gone out of the land, and serve the Lord their God. He even asked a blessing from Moses and Aaron. The Israelites asked gifts from the Egyptians, who readily gave them, and urged the Israelites to depart. Collecting together around Rameses, the Israelitish host, 600,000 males who could march, started forward with their flocks, herds, and very much cattle, their kneading troughs bound up with their clothing upon their shoulders. There went with them a great mixed multitude, so that the whole host was hardly less than 2,000,000 souls. Suddenly, like the flight in a single night of 400,000 Tartars, described in Bell's History of Russia, they moved away and marched, probably along a canal, to Succoth. Thence, led by the Lord in a pillar of cloud, they moved to Etham, or Pithom, on the edge of the wilderness; and here came the strange command, promptly obeyed by Moses, to turn southward and "encamp between Migdol and the sea, over against Baal-Zaphon." Taking two or three days to do this, they had encamped when the army of Pharaoh, with its chariots, was seen approaching. Recovering from the stunning blow caused by the death of the first-born, he had hastily called out his chariots and cavalry forces, and pursued the Israelites.

The Israelites were "sore afraid," and Moses betook himself to earnest prayer. Moses was bid to tell the people to go forward, and to lift up his rod over the Red Sea, for a way should be made through it. Authorities generally agree that the arm of the Red Sea was crossed by the Israelites near Suez. The sea was then wider than now, and extended probably fifty miles further north.

## THE LESSON.

Verse 19. *And the angel of God, which went before the camp of Israel.* God manifested His presence and protection by the pillar of cloud, which removed and went behind them. The Persians and Greeks used fire and smoke as signals in their marches, which could be seen from afar. "In an inscription of the Ancient-Empire, an Egyptian general is compared to a flame streaming in advance of an army."—*Canon Cook*. The Lord, by the pillar of fire and cloud, showed His presence as the Leader of His people.

20. *And it came between the camp of the Egyptians and the camp of Israel.* This visible

manifestation of the presence of the omnipresent God moved majestically over the vast host of the Israelites, and as a wide bank of cloud came behind them as a protection. *And it was a cloud and darkness to them.* The same cloud looked by day like a pillar of vapor or smoke, and at night as a pillar of fire, shining out of the cloud. It was dark to the Egyptians, hiding the Israelites from them. *But it gave light by night to these.* Its light shone upon the path of the Israelites and enabled them to go on safely. The face of the Lord is upon the righteous as a help and light, but is against those that do evil.

*So that the one came not near the other all the night.* Thus God graciously separated them from their dread enemies.

21. *And Moses stretched out his hand over the sea; with the rod of God in it. And the Lord caused the sea to go back by a strong east wind all that night.* Even in a miraculous deliverance God used the natural means of a strong wind which parted the waters. Probably there were shoals or flats at the place of crossing, as there are now near Suez, with deeper water towards the north. *And made the sea dry land, and the waters were divided.* "That is, there was a complete separation between the water of the gulf and the water to the north of Kolsum."—*Canon Cook*.

22. *And the children of Israel went into the midst of the sea upon the dry ground.* Probably Moses and Aaron would go first upon this untried path, and the whole multitude follow. The distance across was probably three or four miles, and could be passed in a few hours, even by a great host with cattle, moving over a path half a mile wide. It was a moonless night till late, and from intimations in the Psalms there seems to have been a great thunder-storm and wind. Ps. lxxvii. 12-21. *And the waters were a wall unto them on their right hand, and on their left.* That is, the water was a protection to them on each side, not necessarily that they were heaped up. Yet it was a work of God. "God's way was in the sea, and His paths in the great waters, and His footsteps are not known." There is much of obscurity and mystery about it all. "God led his people like a flock by the hand of Moses and Aaron."

23. *And the Egyptians pursued.* Pressing on after the Israelites they may not even have known at first that they were entering the sea. Their path was shadowed by the cloud. *And went in after them to the midst of the sea.* By the time the Israelites were across the Egyptians would be in the midst of the sea. *Even all Pharaoh's horses, his chariots, and his horsemen.* The Egyptian horses were very fine. Solomon bought horses from Egypt. Egyptian chariots had two wheels, with rims and spokes; they had a "tongue," and were drawn by two horses. They held two soldiers, one of whom bore a shield and drove; the other was armed with a bow and arrows. A large quiver for the latter was hung at one side of the chariot. There were also horsemen or cavalry. "Rameses II had a force of 24,000 cavalry, according to Diodorus Siculus," says Canon Cook. The Egyptians had also infantry, but no mention of their presence on this occasion is made.

24. *And it came to pass in the morning watch.* The Israelites divided the night then into three

parts. The first and second watches would include six or eight hours, and allow that time for the people to cross.

*The Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud.* The dark cloud which hung between the Egyptians and Israelites was probably now rent by lightning flashes, and God's presence, His dread eye, struck the Egyptian host with panic and confusion.

25. *And took off their chariot wheels.* Amid the pouring rains, the fearful lightning flashes and awful thunders, they found their chariots sunk in mire, and without their wheels *they drove them heavily.* So that the Egyptians said, *Let us flee from the face of Israel.* Armies have often been seized with a sudden and universal panic, when their only thought is flight. *For the Lord fighteth for them against the Egyptians.* They had seen God's power ten times in the plagues, and had good reason to fear His displeasure.

26, 27. *And the sea returned to his strength when the morning appeared.* At sunrise the wind probably ceased and the tide turned; the heavily-mailed chariots and frantic horsemen would be caught in the quicksands as the water returned, and overwhelmed with the waves.

*And the Egyptians fled against it.* The waters would soon be too deep to urge the horses through. *And the Lord overthrew the Egyptians* (or shook them off from their chariots), *in the midst of the sea.*

As Pharaoh would lead his army, as was usual with the kings of Egypt, he and all the flower of his army were destroyed. Hence the Israelites were free from pursuit by the Egyptians, who were crippled effectually for a foreign war.

What an amazing deliverance to Israel as that morning rose! They were free from bondage—their God had led them through the very sea itself—their dreaded enemies were destroyed—they were redeemed from Egypt, and bound to God and to His servant Moses, by the strongest ties of gratitude and merited confidence.

#### SUGGESTIONS.

1. God is everywhere present, and keeps up the order of all things, but sometimes He shows His power so that it is seen by the people very clearly.

2. God led His people to a place where they were shut in, the Red Sea before, the mountains on either hand, the Egyptians behind, so that all hope in themselves was gone. He made a way where there was no way. He shows His power when His people need it most.

3. God led His people by a pillar of cloud. So He leads us now by the Bible, by our friends and teachers, by the events of our lives, and by the teachings of His Spirit in our minds and hearts.

4. When all is dark without us He still gives us light and comfort on our path.

5. Israel prayed, and God did wonders. In trouble or difficulty pray, and God will help, if we "go forward" and follow our leader, the Lord Jesus, with faith and courage.

6. Passing the Red Sea was a change from Africa to Asia, from bondage to freedom to serve God. So true conversion is a deliverance from bondage to sin to serve and follow the Lord Jesus Christ.

7. Israel was baptized unto Moses in the cloud

and in the sea; they took him with the heart to be their leader, teacher, guide and saviour. So we are to be baptized into Christ, to give Him our whole hearts, and take Him to be our Leader, Teacher, Guide and Saviour. Then we can sing the Lord's songs on the banks of deliverance.

## CORRESPONDENCE.

A MEETING for worship and a Preparative Meeting has been established by Bear Creek Monthly Meeting at Wiscotta, four miles from the place where the latter meeting is held. There was a meeting held there some years ago, but it had been discontinued. The meetings have been held in a school-house in the village, and will probably have to be so held for some time to come.

About thirty members, mostly lately received, also hold a meeting twice a week near Weston, Pottawatomie Co., Iowa, nine miles east of Council Bluffs. They desire to be remembered by all Friends, especially ministers. Rebecca Charles, a minister, resides there.

N. L. Hastings is now correspondent of Bear Creek Monthly Meeting, in the place of I. P. Cook. His address is Earlham P. O., Madison Co., Iowa.

WM. P. SMITH.

A CORRESPONDENT writes from China, Maine, that the Monthly Meeting there has a large Committee under appointment for religious labor, and that they are holding meetings on First-days in school-houses and meeting-houses where it seems right and duty calls.

SEVERAL meetings have been held in school-houses in Camden Co., New Jersey, by a Friend resident in that County. Also, a number of meetings in Chester County, Penna., by Clarkson Sheppard, Joseph Scattergood, and Phebe Roberta. These meetings have been generally well attended, and have awakened interest in some who have attended them.

ECONOMY, LTD., Seventh month 18th, 1881.

I WOULD like to bring to view an idea promulgated by many, that the Society of Friends is in a better condition spiritually than at any previous period of its existence. With the best means for judging at my command, I can but view this as an erroneous conclusion. When I read of the large number of conversions at different points, I fear the writers of those accounts sometimes fail to distinguish between a conviction for sin and an entire turning away from it and leading a new life. I have been led to this conclusion by seeing how little difference there

seemed to be in the conduct and lives of many before and after making profession. It does seem, indeed, that truth must suffer while professing Christians can pass along evincing more of the spirit of the world in their every-day walk than they do of the Spirit of Christ.

When will the day come that to be a Christian will mean the having put off the old man with his *deeds*, and the putting on of the new man with his *deeds*? This I understand conversion to mean, and nothing short of this is real. I do not by any means want to judge censoriously, feeling my own weakness as I do, and the necessity of praying day by day, yes, hour by hour, rests weightily upon me, that a portion of that Spirit that was to guide into all truth may be vouchsafed me; yes, even poor me. And here I rest, and feel a sweet calmness that surrounding circumstances do not rob me of.

#### THE PEACE CAUSE IN THE UNITED STATES.

The two recent Presidents of the United States, General Grant and Mr. Hayes, were induced to manifest a most important practical regard to the subject of International Arbitration. The emphatic declarations of both Presidents, upon the question, have long been before the world, and have taken practical shape in some of the Treaties between the United States and other countries. But it is not so generally known that one of the very last official actions of President Hayes, done on the day before he yielded up his office to Mr. Garfield, was to address the following letter to the American Ambassador at Paris:—

"EXECUTIVE MANSION,  
Washington, March 3rd, 1891."

"Dear General:—Having favored the propositions looking to an agreement between the Government and France for the adjustment by Arbitration, rather than a resort to War, of all difficulties that cannot be settled amicably between ourselves, I shall be pleased to learn that you have effected such an understanding, believing it will promote Peace and insure a continuance of our friendly relations with the Republic of France. Yours truly,

"R. B. HAYES.

"His Excellency Gen. Edward F. Noyes."

Such a final effort as this letter implies, amid the extreme pressure of business attendant on delivering up the office of President of the United States, proves, afresh, the genuine and earnest interest of Mr. Hayes in this great question. It is pleasing to observe that President Garfield, also, very early in his term of office, intimated

that he would take the same favorable position in relation to it, which was maintained by his two illustrious predecessors. It is, however, to be gratefully acknowledged that this excellent attitude of the American Administration, of late years, has been materially promoted by the personal influence brought to bear, at Washington, through the late British Ambassador there, Sir E. Thornton, and also through the agents of the Pennsylvania Peace Society, who have, in the Federal Capital, some trustworthy and diligent friends, always ready to second the pacific endeavours of their colleagues in Philadelphia and Baltimore. A minor, but yet noteworthy, incident is reported from Washington as affording further proof of the increasingly pacific convictions of the members of the Legislature there. On the occasion of the inauguration of President Garfield, large bodies of soldiery were, as usual, gathered together to give *clat* to the spectacle; some of these entered the Capitol wearing their arms. This appears to have excited a wholesome jealousy on the part of some of the members of the House of Representatives, who protested against such military disrespect to the supremacy of civil law and government. In several of the States there have recently been elicited active protests, from the friends of peace, against a movement for introducing military training into the public schools, which are supported by the taxpayers.—*Herald of Peace*.

#### SCIENTIFIC NOTES.

*Coal Beds in China*.—The immense coal fields of China are slowly being developed. On the Upper Yang-tse-kiang, a coal field has been found extending over seventy-five square miles. In one bed lying only a hundred feet from the surface, at least 200,000 tons of anthracite have been exposed.—*American Naturalist*.

*Saharan Telegraph*.—The Commission for the construction of the Trans-Saharan Railway has determined that this great work shall be preceded by the establishment of a telegraph line connecting Algiers with St. Louis in Senegal, *via* Timbuctoo.—*Nature*.

*The Mastodon Recent in America*.—Prof. John Collett, State Geologist of Indiana, in a communication to the *Clinton* (Wia.) *Herald*, states that "During the past summer of 1880, an almost complete skeleton of a mastodon was found six miles northwest from Hoopston, Iroquois county, Illinois, which goes far to settle definitely, that it was not only a recent animal, but that it survived

until the life and vegetation of to-day prevailed.

The tusks formed each a full quarter of a circle, were nine feet long, twenty-two inches in circumference at the base, and in their water-soaked condition, weighed one hundred and seventy-five pounds. The lower jaw was well preserved with a full set of magnificent teeth, and is nearly three feet long. The teeth, as usual, were thickly enameled, and weighed, each, four to five pounds. The leg bones, when joined at the knee, made a total length of five and a-half feet, indicating that the animal was no less than eleven feet high, and from fifteen to sixteen feet from brow to rump. On inspecting the remains closely, a mass of fibrous bark-like material was found between the ribs, filling the place of the animal's stomach; when carefully separated, it proved to be a mass of herbs and grasses, similar to those which still grow in the vicinity.

*The New Naval Observatory.*—A tract of seventy-one acres of land has been purchased lately on the outskirts of Georgetown, D. C., for the site of the new Naval Observatory. The proper buildings can only be erected when Congress shall make the necessary appropriations.

#### ITEMS.

THE London *Daily Telegraph* has lately had a full account of the progress of H. M. Stanley, the African explorer, in ascending the Congo or Livingstone River. A station has been formed at Vivi, and a site selected for a second station thirty miles above Vivi, at a spot called Isangila. The country between these was very irregular, sparsely populated, and without available resources for support. Stanley's provisions, boats, and materials for the new station weighed forty-two tons, and were partly carried on men's backs, partly in wagons dragged by men. In his march to Isangila, Stanley met difficulties often serious; torrents had to be bridged over or ravines filled up, or a road to be cut through dense forests with axes; rocks had to be blown up, and the wagons sometimes to be dragged along the sides of mountains by sheer strength of arm. He has lately received twenty mules from Teneriffe, and was awaiting a reinforcement of seventy-two natives from Zanzibar, coming round the Cape of Good Hope.

THE Secretary of the Treasury, says *The Ledger*, has awarded a gold medal to Ida Lewis, now Ida Lewis Wilson, for her services in rescuing persons from drowning since the passage of the act authorizing such awards. Most of the rescues were made under circumstances calling for heroic daring, and involving the risk of the noble woman's life. Since 1854, so far as known, she has saved thirteen lives, and in all cases except two without assistance from others. Her latest achievement was in Second month last, when, at great peril to herself, she saved the lives of two bandsmen from Fort Adams who broke through the ice in Narragansett Bay.

#### STILLNESS.

Rest in the Lord and wait patiently for Him.—Psalm xxxvii. 7.

Be silent to God and let Him mould thee.—Luther's Bible.

Thy lesson art thou learning,  
O tried and weary soul?  
His ways art thou discerning,  
Who works to make thee whole?

In the Haven of Submission,  
Art thou satisfied and still?  
Art thou resting in the Father,  
'Neath the shadow of His will?

Now, while His arms enfold thee,  
Think well, He loveth best;  
Be still and He shall mould thee  
For His Heritage of Rest.

The vessel must be shapen  
For the joys of Paradise;  
The soul must have her training  
For the service of the skies.

And if the great Refiner,  
In the furnaces of pain,  
Would do His work more truly,  
Count all His dealings gain.

For He Himself hath told thee  
Of tribulation here;  
Be still and let Him mould thee,  
For the changeless glory there.

From vintages of sorrow  
Are deepest joys distilled,  
And the cup outstretched for healing,  
Is oft at Marah filled.

God leads to joy through weeping,  
To quietness through strife,  
Through yielding into conquest,  
Through death to endless Life.

Be still, He hath enrolled thee,  
For the kingdom and the crown;  
Be silent, let Him mould thee,  
Who calleth thee His own.

Such silence is communion,  
Such stillness is a shrine;  
The fellowship of suffering  
An ordinance divine.

And the secrets of abiding  
Most fully are declared,  
To those who with the Master  
Gethsemane have shared.

Then trust Him to uphold thee,  
'Mid the shadows and the gloom;  
Be still and He shall mould thee,  
For His Presence and for Home.

For Resurrection Stillness,  
There is Resurrection Power;  
And the prayer and praise of trusting  
May glorify each hour.

And common days are holy,  
And years an Eastertide,  
For those who with the Risen One,  
In Risen Life abide.

Then let His true Love fold thee,  
Keep silence at His Word;  
Be still and He shall mould thee:  
Oh, rest thee in the Lord.—*Selected.*

**SPICELAND ACADEMY.**—The Fall term will begin Ninth month 5th, 1881.

A full corps of scholarly and experienced teachers constantly employed.

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Expenses low. Great pains taken in the formation of character. Catalogues sent on application.

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Principal.

### SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 26th inst.

Very unusual heat has prevailed in most parts of Europe. In England, deaths from sunstroke have occurred. On the 15th inst. at Greenwich Observatory, the thermometer registered 97° in the shade, which is said to be the highest trustworthy record; while the maximum in the sun was 153°. In Paris, on the same day, the temperature in the shade was 97°. A private letter from Paris on the 20th, published in London, said that the thermometer had been 96° to 98° nearly every day since the 10th, and that on the 19th it reached 101° in the shade. In both cities, great complaint was made of the failure to water the streets, the reason given for which was the scarcity of water. In Paris, the Prefect of the Seine issued a public notice on the 18th that the supply would be exhausted if the people were not less wasteful of water. Subsequently, the heat was moderated, and there was some rain. There was also a short supply of water at Bordeaux, Rouen and Lyons.

**GREAT BRITAIN.**—In Committee of the House of Commons on the Land bill, on the 19th, an amendment offered by the Attorney General for Ireland, enabling the Land Court to quash all leases concluded since 1870 which it finds to contain unfair terms and to have been forced on the tenant by threat of eviction or by undue influence, was carried by a vote of 201 to 109. The clause for the appointment of the Commission was adopted on the 20th. On the 21st, clauses proposed by W. E. Forster were added to the bill, providing for the allotment of land and the building of cottages for laborers employed on the lands; giving power to the Courts, on application for the determination of judicial rent, to impose conditions as to laborers' cottages; and providing that the Land Commission shall report their proceedings yearly to the Viceroy. The consideration of the bill in Committee was finished on the 22d, and it was ordered to be reported to the House.

In the action brought by one Clark against C. Bradlaugh to recover £500 penalty from him for having sat and voted in the House of Commons without taking the Parliamentary oath, the special jury rendered a verdict for the plaintiff. The only question for the jury to determine was whether the writ in this suit was actually issued before or after C. Bradlaugh voted in the House.

An International Medical Congress is to be held in London from the 2d to the 9th proximo. To the 23d inst. the number of foreign medical men announced as to attend it was about 800. The aggregate attendance is expected to reach 2000.

**IRELAND.**—At the Cork Assizes, on the 22nd, the trial of the criminal agrarian cases was stopped by the Justice, at the request of the counsel for the Crown, on the ground that the juries persistently declined to return verdicts of guilty, despite the plainest evidence. The remaining fourteen cases, involving fifty defendants, were postponed to the next Assizes.

**FRANCE.**—Two important laws respecting education were promulgated on the 17th ult. The first makes

elementary education gratuitous throughout France, and makes obligatory the power, previously optional, of the municipalities to impose an educational tax; but it is intended that the State shall bear half the expense arising from the abolition of fees. The second law abolishes the episcopal certificate by which monks and nuns could teach without passing State examinations and obtaining the State diploma required of all other teachers, in either public or private schools.

In the Chamber of Deputies, on the 21st, a motion by Raspail, a Republican member, that members of the Chamber allowing their names to appear as directors of new financial undertakings shall by that fact vacate their seats, was declared urgent by a vote of 304 to 23. This is not, however, any certain indication that the measure will pass when brought up.

**SOUTH AFRICA.**—A Royal Commission is engaged in negotiating with the authorities of the Transvaal the terms of the settlement. It is stated that the draft of the convention drawn up by the Commission, virtually retrocedes the whole of the Transvaal to the Boers, gives them the right to elect the Volkraad and the President, and reserves to the suzerain (England) the right of declaring war. Gen. Wood has stated that the Boers will not be permitted to legislate for the natives without the consent of the British Resident.

**AUSTRIA-HUNGARY.**—A conflict has arisen between the Austrian and Hungarian financial administrators. The notes of the Imperial Austro-Hungarian Bank were formerly printed in all the languages used in the Empire. The recent issues are printed only in German and Hungarian. The Bohemians, displeased at this, defaced the German and Magyar text, and stamped a Czech lettering instead. The Hungarian Minister of Finance ordered the branches of the Bank in Hungary to refuse these defaced notes, but the Austrian Minister has now issued opposite instructions. Much excitement and confusion are likely to result.

**RUSSIA.**—The Czar has commuted to penal servitude for life the sentence of death of Hessa Hallmann, a woman convicted of complicity in the assassination of the late Czar.

**TURKEY.**—The foreign Ambassadors have refused the Porte's request to delay the cession of the second zone of the ceded territory to Greece. The Delimitation Commissioners have reached Janina, on their way to the district where they will trace a new frontier line.

It is said that a high religious functionary has given his opinion that only the two actual murderers of Abdul Aziz can lawfully be put to death. The Council of Ministers has recommended a commutation of the sentences of the prisoners convicted of complicity.

**DOMESTIC.**—Since the report in this Summary two weeks ago, President Garfield's condition improved slowly but steadily until the morning of the 23rd, when he had a chill, and a few hours later another, followed by increased fever, the temperature rising higher than at any previous time. The cause was found to be the formation of a "pus cavity," or partial abscess, from a slight obstruction at the point where the course of the ball was changed by its striking a rib, which it fractured. The consulting surgeons, Dr. Hamilton of New York, and Dr. Agnew of Philadelphia, were summoned, and reached Washington about 8 P. M. The next morning, a direct opening was made into the abscess, the discharge of which gave great relief, and a gradual improvement has since been going on. On the 26th, a small splinter of bone, about half an inch long, was taken out, a smaller fragment having been previously discharged. The surgeons state that there are no indications of "blood poisoning," the discharge from the wound being of a healthy character; and altogether the prospect at this time, the 27th, appears favorable for ultimate, though perhaps slow recovery.

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For Friends' Review.

## MUSIC AMONGST FRIENDS.

In the (London) *Friend*, recently, it was editorially remarked that, in England, learning music has become general amongst the daughters of Friends. It has become common, also, if not general, amongst them, in this country.

Evidently this is a part of the extended reaction from the traditional limitations of our forefathers, which has affected, more or less, all our usages; and has brought anew into question, (happily so far without much loss) even the most fundamental doctrines and principles of the Society.

All such questions must now be considered afresh, as reopened; no matter how abso-

lutely they seemed to have been settled by the dicta of George Fox, William Penn and their associates. A clear illustration of this practical necessity may be seen in the fact that a direct descendant of Robert Barclay was the author of the remarkable book on "The Inner Life of the Religious Societies of the Commonwealth," in which the whole fabric of our denomination is subjected to a radically independent examination and criticism.

We cannot, as Friends, consistently object to such a scrutiny of our foundations and superstructure. Always principles, not traditions, constitute the true Quaker platform. It can have no foundation except the Rock, no code of laws other than those written or spoken by the "authority of Truth."

Without prepossession, then, I would briefly (I know very imperfectly) look at some abstract considerations, *pro* and *con*, in regard to music, as related to us at the present time.

In the nature of things, harmony has been divinely ordained. Every forest and grove has its songsters, making it "a populous solitude of birds and bees." Those modulated successions of vibrations which we call musical sounds, are discerned in nature by the student of physics as clearly as are the colors of the rainbow, under the analysis of the spectroscopes. Our ears are adapted to these, with a marvellous delicacy of perception and discrimination. The vocal organ of man (unlike that of the animals nearest to him in bodily structure) is constructed so as to be capable of musical performance unequalled by any invented instrument, and, in its best attainment, unsurpassed even by the wood robin or the nightingale.

It cannot, then, be rightly said, that there is anything *intrinsically* wrong in music. Moreover, King David, the "man after God's own heart," made his fervent and lofty songs of worship more musical with pipe and timbrel and harp; and when the prophet-apostle in the Revelation would describe the worship

of the angels in heaven, he writes: "The voice that I heard was as the voice of harpers harping with their harps; and they sing a new song before the Throne," etc. (*Revelation*, xiv. ii.) Nor can we here forget (as we have of late been oftentimes reminded of it), the hymn sung together by the little band of disciples with their Master, just before they went to the Mount of Olives.

It would seem, then, to be, at any place and time, in the absence of a direct and unequivocal command from the Head of the Church, a question of *Christian expediency*, what part, if any, vocal or instrumental music may take in the religious service and secular life of society.

On the question concerning music in connection with worship, so much has been said and written amongst Friends of late years, that I propose not now to dwell upon it. Let me simply express my own conviction, that, while it ought never to be harshly forbidden or excluded, yet the place where singing is apt, under the best ordering, to have the most exceptional place, is in the large gatherings of Friends for stated public worship; while it may take, occasionally at least, a fitting and often useful part in the less formal devotional meeting, and by the family altar and fireside. Especially in mission work has it proved at times auxiliary to the preaching of the gospel. Yet even here I would not press it; and I believe that the *absence* of the organ always leaves room for more spontaneity in the offering, making it less apt to crowd out spiritual devotion by excess of sound.

Now then, for the place of music as an accomplishment and a recreation. The last term includes both; as no one can claim much *utility* for secular music, over and above the enjoyment it gives. Is it of the highest order of enjoyment, and, thus, of accomplishment? Richard Grant White it was, I think, who about two years ago, discussed music in the *Atlantic Monthly*, in a manner which showed his own extended acquaintance with it, in practice as well as in theory. He insisted that the whole nature and effect of music upon us is *sensuous*; all else, seemingly intellectual or emotional, is attached to it by *association*. Words may be fitted to music, so appropriately that the whole effect is powerfully expressive; scenic surroundings, as of the opera-house or the cathedral, may have similar associative action with instrumental harmonies; yet all that music does of itself, is to please the outward ear, and that faculty of mind which is directly cognizant of its impressions.

We ought not, then, to rank it very high in the scale of human attainments. The answer comes at once from its advocates,

"the most intellectual nation of our times, the German, is the most musical." True, and it is also the most abundant in its fumigation with tobacco, and in its imbibition of beer. Do those things promote its intellectuality? I believe not. That is its gift as a race; preserved still in spite of many things which, in a weaker stock of men, would have "sunk the spark immortal." I do not claim that musical proficiency is incompatible with high intellectuality; only, that it is not directly promotive of it. Luther and Milton were both great lovers of organ music. To the latter, in his blindness, it was no doubt often a very welcome solace.

To come down to the really practical question of our own time. Is it desirable for "the daughters of Friends generally" to learn music? This means, we all know, at present, to be taught and trained to play upon the piano; with or without vocal accompaniment. How much does it cost, in time as well as in money; and what is it worth? These are inquiries directly to the point. Wealthy Friends, like other wealthy persons, may not care to consider the first of these; a few hundred dollars for an instrument, and an aggregate of a thousand dollars or so (in a term of years) for instruction, many suppose that they can afford. But, the time also is important. One or two hours daily, through all the years of acquisition, every teacher of music will require of the pupil; and quite as much afterwards, if skill so attained is to be kept.

Now, can this amount of time be rightly afforded? I speak as an educator, after some fair opportunity for comparative observation, when I say that I believe it cannot. There is too much else to learn, and to do, for any man or woman to give, in a reasonable economy of time, one or two hours every day for ten or twenty years to instrumental music as a part of education.

On the other question, how much is it worth to those who do give the time to it, it may be boldly said that it is usually worth very little on any scale of values. Not more than one in ten acquires such skill as to give much pleasure to herself or others. Opportunities for employment of that skill are not apt to be numerous; and they are mostly confined to the time of life preceding settlement in a home of her own. Few married women ever open their pianos. So many years of toil, then, for so little return! Can that be a true a right economy of time?

On the subject of the culture of the voice, and vocal music, I might, with liberty to use more space, express a somewhat different view. But that may be left for the present. A few words upon another aspect of our subject.

At the last session of London Yearly Meeting, some members spoke with much feeling of an increasing tendency amongst Friends *towards the world*; shown in indulgence in dancing, attending theatres, etc. Is not all this *reaction* going too far? If we grant that it is no longer required of all Friends to differ from other sober Christian people by wearing a strikingly peculiar dress, does it follow that Friends are not now called upon to be separate from the world, from all worldliness? I believe that this is no less laid upon them now than ever it was. There must be a difference between Christians (under whatever name) and the world, in the whole plan of life. Often it is harder to maintain this *without* conspicuous and recognized peculiarities, than *with* them. May all Friends everywhere consider and reconsider their position, aims and tendencies; looking for a clear knowledge of the will of Him who said: "Ye are not of the world, even as I am not of the world." H. H.

#### "AND THE DOOR WAS SHUT."

At a Mission Hall in the city of G——, a Christmas tree had been provided for the benefit of "The Red Ribbon Army"—men and women mustering many hundreds, of whom a large proportion were reclaimed but recently from intemperance, and for whom it was thought desirable that some counter attraction to the public-houses should be provided during the universal holiday.

The beautiful decorations of the room, the tree loaded with "fruit," and an attractive programme of gospel temperance, drew such an immense audience that ten minutes before the advertised time of the meeting, and while 500 or 600 people were still outside, the doors were closed and locked.

Among the disappointed crowd was a woman whose husband was lying in the Infirmary on the opposite side of the way. Eight or nine months before this they had taken the "Red Ribbon pledge" together one Saturday night, and shortly afterwards her husband was converted. Then a terrible accident befel him, and he was spending his Christmas-day in suffering, not knowing whether even his life would be saved. The wife had seen him in the morning, and he had specially desired her, as her home was lonely without him, to spend a happy evening in the hall where they had signed together. Her disappointment, therefore, at being now shut out was all the greater. Then the devil whispered to her to go and break her pledge—"Go and have some brandy, go and have some brandy." But at

that moment a fellow-workman of her husband's, in the good providence of God, accosted her, reminding her that he had recently called to see him, and expressing his pleasure at finding his companion, who had been converted about the same time as himself, was rejoicing in Christ and resigned in the prospect of possible death. This distracted her attention for a time, and as they were talking she heard a loud knocking at the hall door, and looking saw it partially opened, and a hand stretched forth to draw in one who was waiting, and who was expected and privileged to enter. Then the door was closed against herself and others. The thought immediately flashed into her mind—Ah, what if it should be so with heaven, that Christ's hand should draw my husband in and the door should be shut against me?" With this dreadful fear for her fate in her heart she turned towards her own house, and all the way she went the words echoed over and over again—"And the door was shut—the door was shut—was shut"—till she could bear it no longer. Reaching her home she drew her little daughter to her side, and throwing herself down on her knees, poured forth her whole soul to God to have mercy and forgive and save her. For above an hour she wrestled in prayer, pleading Christ's name. Her Heavenly Father heard her graciously, and gave her pardon and peace, and she retired to rest perfectly happy. Oh, what a change had passed over her! She could scarcely sleep for light-heartedness and joy, and the next day, being Sunday, she was among the first to testify, in the after meeting at our service in the hall, that she felt she was really a converted woman. There was a glad expression on her countenance, mingled with a restfulness of assurance that was pleasant to witness, during the prayer meeting held some nights after, at which she was also present to testify of the Lord's goodness to her soul.

How wonderfully God uses unlikely occasions to carry conviction to the sinner! It was well for her the room was crowded and the door locked; but better far that heaven's gate stood—not ajar—but wide, wide open for her entry.

Reader, hast thou found the Lord? or hast thou refused His invitations of love and mercy? Oh! how sad it will be if, after all, though thy friends and relatives are many of them safe in glory, or on the way to it, thou shouldst find the *door shut* and be refused admittance. There is still abundance of room; the door, as yet, stands open day and night, and Christ bids thee welcome, stretching forth His pierced hand to draw thee to Himself. Wilt thou not

come to him now for pardon, peace, and happiness?—*F. S., in Loominster Tract.*

For Friends' Review.

# REPORT ON ALASKA.

(Continued from page 804.)

The natives of Alaska are of three distinct tribes or races. First, the Innuits or Eskimo race, which predominates in numbers, and covers the north and west coast regions of Alaska, including the most of the peninsula of Alaska and the well-populated island of Kodiak, south of it. Second, the Indians proper, spread over the vast interior in the north, reaching down to Cook's Inlet, and peopling the Sitka Wrangell district, or the narrow strip south of Mount St. Elias. Third, the Aleutian race, inhabiting the Aleutian chain of islands and the west end of the Alaska peninsula.

The Aleuts, although third in numbers, are the first in importance of the Alaskan aborigines, being the professedly Christian inhabitants of the Territory. The average Aleut is not a large man, being somewhat below our medium standard, and wearing the expression which we note in the Mongolian race. With very few exceptions, they now dress in "store-clothes," as do Americans and Europeans, although the women, tempted by the many gewgaws brought thither by the traders, bedeck themselves with bright ribbons, cheap jewelry, and other adornments. One may well question, however, whether such attire as this, betokens any advance in civilization over the aboriginal covering of skins; whether this imported finery will not pretty effectually prevent the "adornment of a meek and quiet spirit;" and whether a heavy condemnation is not incurred by those who tempt the simple and unwary with such indulgence. Advice of excellent savor in this connection, is the address (long issued as a tract) of Adoniram Judson, to the women of America. It would be well were it thoughtfully pondered by all whose lot may be cast with the Aleut, the negro, or the Indian of either hemisphere.

The barrabara, or house of the Aleut, is half underground; is entered by a low door, and is usually of two apartments—a cooking room and a bedroom. The principal diet of the Aleut is fish, varied occasionally with tea, hard bread, or a few other articles purchased of the trader. Tedious journeys have to be made along the coast for drift-wood, or to spots on the mountain sides, for the matted growth of the *empetrum nigrum*, of which large bundles are gathered by the women, as we would gather dried grasses.

It is used in the peculiar Russian stove, or oven, no doubt in the same manner that the Mennonite emigrants from Russia now use grasses for fuel in our own far West. A hot fire is made, the heat is absorbed by the thick walls of the petchka, and the small apartment, within the barrabara's earthen sides, is kept at a tropical heat for many hours without renewal of the fire.

The monotony of the Aleut's life is varied by the frequent recurrence of the feast or fast days of the church or some name's day in their own family. But the report says that "latterly these occasions of enjoyment and religious exhortation, in many instances, have been turned into orgies and disreputable carnivals by over-indulgence of the people in home-brewed beer, or kvass. It is said upon good authority, that the brewing of this liquor was taught those people by the earliest Russian arrivals in their country, who made it as an anti-scorbutic, and it certainly has not proved to be, to those people, a blessing in disguise. The abuse of it has brought upon them nearly all the misery that they are capable of understanding or conceiving."

This Russian kvass, as at present made with the aid of the extra sweet sugar of the Sandwich Island brand, possesses a high alcoholic power. They take the sugar, with a large proportion of flour, put it into a barrel or cask, with a few handfuls of dried apples or rice—hops, if they can get them—bung up the barrel, and allow fermentation to go on. They seldom wait for it to work entirely clear, but usually draw it when it is thick and very sour. This is the root of all evil among these people; its abuse gives rise, nine times out of ten, to the disturbances among them; it transforms the quiet husband into a howling brute; he becomes fired to a state of mind bordering on frenzy; drives his wife, flying for her life, screaming from the hut, and the children hiding like little chickens in the grass.

Attou, the westernmost of the Aleutian chain, is also the extreme western settlement of the North American continent. Its few inhabitants mostly depend upon the sea-otter for means of purchasing needed articles of dress and diet; but of late they have also turned their attention to the protection and conservation of the blue foxes—*vulpes logopus*, of which they kill about two hundred, for their skins, yearly. The grasses which grow upon the sand-spits above the wash of the sea, as high as the heads of the people, are used largely by them in the construction of mats, rugs, screens, etc., adding very much to their creature comforts. The women on the neighboring island of Atka, however, have a monopoly of the fine skill and beautiful workmanship in the grass trade.

In the Ethnological Hall of the Smithsonian Institution, exceedingly neat specimens of their handiwork may be inspected.

On the island of Oomah, another of the chain, there is a small mud volcano, upheaved in 1878, which is still sputtering, whilst a prominent volcanic peak of the island is also yet smoking. The port of Oonalashka contains four hundred and six people; the extraordinary fact being noted, that as many as one-half of them can read and write in the Aleutian language. From a cave in the island, many of the peculiar Aleutian mummies have been taken. They are almost identical with those of Peru.

Special mention should be made of the inhabitants, one hundred and thirty-nine in number, of the little island of Spirkin. In some respects, this village is the most remarkable one that we shall come to notice, or have observed. The strange and subtle influence of the method and manner of living, practiced by an old trader who was and is their leader, one Gregory Krukov, is strikingly illustrated there to-day. This man and his wife are singularly neat in their manner of living; they keep everything clean about them, and in the Summer decorate their house tastefully with wild flowers. The natives, under the influence of his example, are living in their barrabaras, the neatest and cleanest of their people in all Alaska. They are living so without an exceptional instance, every house being as orderly and as tidy as its neighbor. They put large windows into their barrabaras, sand and scrub the floor, keep their furniture and beds tidy, and window-panes bright, while pots and tumblers, filled with wild flowers, stand on the tables and windowsills. This is the point, or rather, the old settlement, where Captain Cook first came in contact with and noted the Aleutian people, they being then only half an hour's portage from his anchorage in Samganooda Bay. These people hunt the sea-otter, securing, however, only about twenty annually. Nevertheless, they have good opportunity to capture the young fur seals, in *transitu* through Oonagla Pass, securing of these animals upward of one thousand in good seasons.

Coming to the main land, the well-to-do people of Belkovsky Parish, at the extremity of the Alaska peninsula, furnish, in their manner of living, a strong contrast to the neat and frugal Spirkin Islanders. The people of the principal village are famous sea-otter hunters; they live well; they are able to purchase their wood and coal; the majority of their habitations are comfortable frame cottages; they rejoice in a large church edifice, and support a school; yet, in

spite of all these advantages, they are an utterly dissipated community. Also, of Protassov, a neighboring village, the report says: "This settlement, in its method of living, securing through its hunters, an average of about five hundred sea otters every year, is equally opulent, equally extravagant, and just as dissolute as its neighbor, Belkovsky. It is said—and we, ourselves, witnessed the fact—that in spite of an average revenue of nearly \$1,000 per annum to each family, the whole place, without a single redeeming case, presents an aspect of great misery and debauchery, which has put its stamp more firmly and more shamefully upon the people of this place, than it has made its mark elsewhere in all Alaska."

Deplorable as is this state of affairs amongst the miserable Aleuts, yet, notwithstanding all the opportunities favoring right living among ourselves, we may point to instances of degradation caused by rum, which, in degree, are no better. For instance, the writer had occasion recently to observe, upon a personal visit, that the old town of Yorktown, with a good port and well situated for trade, still numbers but about fifty houses, ten of which are liquor saloons or stores where liquor is sold. To these people, as well as to the Aleuts, might be commended the excellent example of a remnant of the Indians of the South Long Island coast, who, until fifty years ago, seemed doomed to early extinction on account of their intemperate habits; but upon removing intoxicants from their midst, their condition improved notably; so that now, in their habits of living, and in their habitations, they are (for their class) exceptionally neat and thrifty.\*

(To be concluded.)

#### THE VIRTUE OF TRUTHFULNESS.

The following story was told me by the gentleman to whom it happened. He had a butler who fell into habits of intoxication. After threatening him several times with dismissal, the gentleman was compelled, after a very gross case of drunkenness, to send him away. The man implored him to give him a character which would enable him to obtain another place; but this Mr. S. conscientiously refused to do. Time after time, the butler was on the point of obtaining employment, but was rejected, when the silence of his late master, on the matter of sobriety, betrayed the reason for his dismissal.

At last, the man, much impoverished and driven to the wall, wrote a piteous letter to

\*See an interesting account of a late visit to these Indians, in *The Friend* of Seventh mo. 2d and 9th, 1881.

Mr. S., vowing that, if he would but once recommend him, he would take the pledge; and adding that, if he refused, he had resolved to make an end of himself, as he had no further hope of earning his bread. The master was greatly disturbed by this appeal, and only by most painful effort held to his duty of veracity; for weeks afterwards, fearing in every newspaper to read of some tragedy connected with his unfortunate servant.

Years passed, however, before he heard of him again, and then he received a letter from Australia. The ex-butler had become a prosperous and sober man, and wrote to *thank* his old master for the firmness wherewith he had refused his entreaty. "Had you sent me, sir," he said, "to another place, I should have fallen again under the same temptation. You compelled me to break away from my old life, and I was saved." It is an offence to bear false witness *in favor* of our neighbor, as well as *against* him.

F. P. COBBE.

For Friends' Review.

#### THOUGHTS ON LUKE XVIII.

BY E. H. P.

The word of our King is, "Men ought always to pray and not to faint." This command would turn us from the faltering life it is only too natural for us to lead, and would teach us to sway the conflicting, vexatious multitude of cares with the might of this gift of prayer.

The parable which illustrates this is taken from details painfully familiar in Eastern arbitrary injustice, but the helpless widow must have been pressed by unusual desolation when she urged her suit at such a tribunal. The final decision of the unjust judge was, "I will avenge her, lest by her continual coming she weary me." Though coarse selfishness and cruel aggression may rise like prison walls, shutting out the sunshine of hope, our King and Saviour can make even the unjust judge and his selfish purpose a tool to render service to his helpless ones. In the darkness of trial, as well as in the light, Christ's word remains true, "The Father worketh hitherto and I work." This is the word of the once crucified, the supreme sufferer, to the weary and heavy laden. The prayer of the weakest may serve to make manifest the Lord's perfect work of justice and mercy. Therefore men ought always to pray and not to faint.

Let us note the essential elements in the widow's prayer. There is the intense sense of need, and her continual coming. Our continual coming is encouraged by the Lord

and giver of all good gifts, who is more willing to hear than we are to pray; and this continual coming is given us as one token of the "Elect" of God, (v. 7) or, in other words, of those who attain special nearness to Him, who will avenge them speedily who cry day and night unto Him.

Though answers to prayer abound, and have been the glory and bloom of the centuries, yet when the righteous Judge cometh, shall He find faith on earth? It is the true-hearted children of faith He comes to seek, and even now, where the prayer of faith is, will His coming be manifest, "For the kingdom of heaven is within you." At His full and final manifestation, when every eye shall see Him, the long-suffering, the burdensome delay in the past will seem as a night-watch, while the glory and beauty wrought by the light affliction of a moment will have fitted His faithful ones to stand in the presence of the King. A well known writer has said, "I believe the teaching of the Bible very methodical, and perhaps if we follow the steps it marks out for us, we may learn something." So, if we follow the pathway of incident, as recorded in Luke xviii, we may gain an outline of the life and power of prayer.

In noting the prayer of the Pharisee, we shall lose the force of the lesson conveyed if we fail to realize that he had much to render him self-satisfied. If fairly representing his class, he was in good repute for moral well-being, and was obedient to manifold rules prescribed by the church leaders, and was giving withal from his possessions with a largeness that would be deemed lavish by many a modern Pharisee. But the blight of self was on his soul and limited its vision. He could not look away from or beyond its narrow horizon. His prayer, therefore, is earth-bound, heavy laden with self-righteousness, which comes as a thick veil between the soul and its upward look towards God.

No sense of urgent need is there, such as moved the widow—no touch of humility, and therefore he builds with his works and ways and prayers even, a Babel tower of confusion. The publican's prayer is not weighed down with selfish, but winged with repentance, or that turning from self to God which brings near the kingdom of heaven, and his prayer is heard. He is not looking at the merits of self, nor at the deficiencies of others. "God be merciful to me, a sinner," expresses the humble sense of his relationship to God and dependence on the sure mercies that are renewed every morning to those who look for them. He that humbly, or sets aside self, shall be exalted, is a saying filled with the wisdom of God.

To Him, therefore, we must bring our life, standing alone in His presence, even as the publican, seeking to be forgiven and cleansed from our crude self-seeking, healed from the strange aggression of self against the things that are of God, and filled with His abundant mercies.

But special nearness is for the child-heart. We all know the buoyant, eager expectancy of the little child, and as children of Faith we may draw near, assured that no heart-desire or prayer can ever rise unheeded. Earthly parents give good gifts; how much more will the Father in heaven give to them that ask Him?

Gifted and blessed as was the young ruler who came to question Jesus, how far removed is his life from the loving, child-like heart which has the abundant entrance? "Good Master," he said, "what shall I do that I may inherit eternal life?" and we must pause to realize how great a concession is involved in these words from a Jewish ruler to the Nazarene. Unlike the Pharisee, he shows a willingness to learn, and is conscious of a need, although from his youth he deems he has kept the law of Sinai. With the reply, "Why callest thou me good? None is good save one, that is God," instantly the ruler's earthly and limited standard is enlarged to the true and heavenly proportion; instantly a new test of discipleship is given. Does he come to Christ as to one teacher among many who may supply some deficiency, or does he give the entire submission which true disciples render only to the One who has come forth from God? Not a mere perfecting of self, but losing the very thought of self in the Master's service, and letting His touch fashion as He will, is the attitude of the true disciple who pleads for heavenly wealth, and does not shrink from the way into which the answer to such prayer may lead. This incident is given by three of the Evangelists, showing that it has a marked lesson for us all. The life so near the kingdom, and yet not entering in! The petition urged reverently, the answer given, and yet the failure to heed, so absorbed was he in the thought of self and its plans.

The answer seemed strange and unexpected, yet it was a loving one, for the record reads, (Mark x.) "Then Jesus beholding him loved him." "One thing thou lackest; go sell that thou hast, and come and follow me." All must be for the Master, nothing for self. It seemed a hard saying, yet even so the young man should have eternal wealth.

Not the careful upbuilding of the most perfect self, not the earnest coveting of the most refined of heavenly graces, can open the gateways of the kingdom. All you have

and are you hold in stewardship for the Master, that you may distribute freely of your riches of talent, knowledge, time and earthly possessions, and so the seal of Divine power may be on your life. The human hopes and plans that vanish may leave room for an undreamed fullness of blessing.

The answer to the highest aspiration of the human heart is found in these words, "Follow me," and leaving the fainting and the fears behind, we may press to that throne of power where Christ is risen, and where we may find help in time of need.

Peter said: "Lo! we have left all and followed thee." One might smile at the all that Peter had left,—his boat and fishing-nets and daily toil, in contrast with that wealth of blessing to be an Apostle of the Lord Jesus; with the earthly immortality, as it were, which has joined his name indissolubly with Christ and has made him a king with Christ. And yet at the moment of definite choice it loomed up to him as some great and sorrowful sacrifice, though he would not waver from it.

Of the rich young ruler, his prayers and aspirations, we hear no more—save that he "went away sorrowful," and the words, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." This comparison is a graphic picture of lives weighed down with a multitude of possessions and purposes, which they deem essential; we have before us the contrast of the heavily laden creature; the slow hard progress, the difficult entrance possible only when these burdens are laid aside, as they must be when we pass through the needle's eye gateway of death; instead of the abundant entrance of those who keep the Leader closely in view rather than their own attainments and belongings. Keeping in mind that the things impossible with men are possible with God, is a grand incentive to reach out to those heavenly possibilities through prayer, and to take a heart-grasp of the words which guide us through these incidents, leaving the fainting that we may touch the Saviour's strength.

In direct connection with the loss and fear of Peter, and the things that are possible with God, our Lord speaks to his Apostles of things that must be accomplished concerning the Son of Man, and now that the light of centuries has thrilled through those words—how must the angels of Heaven wonder, that we who are disciples, understand so little of the trueness of God concerning the "things that are written," and so little of His willingness to give more than we ask or think. Against the dark back-ground of the mystery of pain, evil and

loes, stands forth the life of the Son of Man who left the glory that he had with the Father that we might draw near and receive blessing.

The closing incident of this chapter gathers up all the possibilities and elements of prayer. The blind man sitting, begging by the way-side, is a type of helpless misery; he hears the multitude who throng Jesus, and his cry of faith goes out to the "Son of David," claiming his sympathy in human kinship, his royal power, his Divine healing; and the earnest prayer of faith is heard. The busy crowd must pause as Christ gives answer,—and immediately he received his sight and followed him. Eager in his appeal as the poor widow, humble as the publican, his cry for mercy is heard; and wiser than the Ruler, he follows Jesus wherever He will lead. Many there are who are blind to Christ's light, separated from useful activities and trusting Christian communion, they sit dumb, as it were, their lives untouched by praise. Thronged by vexing cares, blinded by mists of error and confusion, from this blind man they may learn that the prayer of faith will quicken them to receive the loving power, which presses so near their daily life, and to hear the answering word of peace, which will still the myriad thronging cares, and lighten their darkness and give them strength to rise and follow Jesus in the way.

"I have called upon thee, for thou wilt hear me, O God, incline thine ear unto me. Show me thy marvellous loving kindness. O! thou that savest by thy right hand them which put their trust in thee."

## FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MO. 6, 1881.

In one neighborhood in Bucks County, Penna., are twenty of the pupils of the Carlisle Indian school. Captain R. H. Pratt, who has charge of the institution, desires that not only shall his pupils receive the drill of its school-rooms and work-shops, but that they shall come into contact with the home-life of our people, while learning still further of household and farm work. Last year Captain Pratt had some difficulty in securing homes for his pupils, but this year his success has been much greater. Those who have tried the children learn that they are generally cheerful, obedient and helpful.

Thus a good impression is made on the white hosts as well as the Indian guests, and a kindly interest, born of mutual acquaintance, hastens the time when just views of our duties to the In-

dian shall prevail, and they shall merge peacefully in our nation.

UNDER date of Vienna, Seventh mo. 21st, the *Political Correspondence* says: "Several States of South America are thinking of adopting the principle of arbitration in their various differences. Colombia, which assumed the initiative in this movement, has invited the several friendly republics to send delegates to a conference for the purpose of discussing the subject. Some of the other republics, including the Argentine Confederation, have already adhered to the proposal."

In view of the late sanguinary war between Chili and Peru, and the harsh measures of the former towards a conquered State, such an agreement as would lead to peaceful decision of disputes in the future among the States of South America, would be specially opportune.

PUBLISHER'S NOTICE.—This number closes Vol. 34, and the Publisher would respectfully remind subscribers and agents that subscriptions for the next volume are now due. Those who are in arrears are urgently requested to forward payment. Accounts are going out as rapidly as they can be prepared. Remittances by postal order, check or bank draft, should be made to order of Alice Lewis.

### MARRIED.

RICKS—CRENSHAW.—At Friends' Meeting-house, Richmond, Va., on the 23d of Sixth mo., 1881, Richard A. Ricks, to Eliza C., daughter of John B. Crenshaw, both of same meeting.

### DIED.

HAWORTH.—On the morning of Sixth month 27th, 1881, at his home, George D. Haworth, an Elder of Wilmington Monthly Meeting, Ohio, aged 84 years. Soon after attaining his majority he removed to Wilmington and engaged in active business, and from that time forward was always prominently identified with all the public interests of the county until his late declining years. A course of probity and honesty early attracted to him the confidence and esteem of his fellow citizens. He was appointed by the County Commissioners one of the earliest Treasurers of the county, and continued in that office for more than twenty-one years, and until by his own desire it was given to another. He was the sympathizing friend of young men, aiding them not only with good counsel and advice, but many times financially, and not a few who have since been prosperous and successful feel and speak with gratitude of his kindness and assistance to them in early life. His conversion took place when a boy, as he was returning from Yearly Meeting in company with his uncle and aunt, the late Daniel and Mary Bailey, when his feelings and countenance changed so suddenly from sadness to joy as to attract attention and cause his companions to ask what had happened to him. From that time forward he took a lively interest in promoting the cause of the dear Redeemer. His house for many years was the home of the traveling ministers, and

many of the younger ones received kind words of encouragement and help to cheer them on in their work of love. The meeting, when first established in Wilmington, about 1836, met for some time at his house, until other accommodation for it was provided. It was his precious privilege to live to see the little twig, planted largely through his aid and influence, grow to a large and flourishing tree. For near thirty years his seat has been at the head of the meeting, which, through all those years of wet and dry, heat and cold, unless prevented by sickness, has been occupied by him. He filled acceptably for a great many years the position of Recorder and Treasurer of Center Quarterly and Monthly Meetings. Unpresuming and modest, he never pushed himself forward, but seemed always to give the preference to others. He had a kind word and friendly shake of the hand for all, and in turn was honored and beloved by them. He fell asleep in Jesus as quietly and peacefully as if sinking into a natural slumber. Opening his eyes and looking for the last time at each of his five children who stood around him, he closed them, and as a shock of corn fully ripe, was gathered to the garner of the Lord.

GREEN.—Sixth month 4th, 1881, at his residence in Carmel, Hamilton County, Indiana, of sunstroke, Rowland Green, in his 67th year; a member of Richland Monthly Meeting. For a number of years he was an active member in the Society of Friends, assisting ministers, with whom he traveled many miles as companion; an advocate of sound doctrine and the purity of gospel principles, worthy of imitation in forgiving and forgetting injuries. In his illness being asked if Jesus was all in all to him, he nodded his head twice, smiled, then nodded again. His friends believe that he realized the fulfilment of his favorite text, "All things work together for good to them that love God," and feel assured that our loss is his eternal gain.

CREW.—On the 27th of Sixth mo., 1881, at the residence of her son-in-law, Camp Chase, Ohio, Mary H. Crew, in her 80th year; a member of Columbus Monthly Meeting. In contemplating the life and departure of this dear friend we can in truth say, hers was a beautiful life and triumphant death. Possessed of a strong frame and vigorous mind she was actively useful in the church, and in the world. She was a firm believer in and supporter of the religious principles and doctrines of the Society of Friends, wisely filling the responsible station of Elder in the church for many years. As the evening shadows began to gather around and the infirmities of age to rest upon her, she laid aside these services. No longer able to attend all the religious meetings as they came in course, and in which she had been so diligent, she calmly and patiently waited for months and years, under increasing bodily affliction, for "the gentle call" that would summon her to the church triumphant, there to swell redemption's song to God. Her favorite and oft-repeated text was, "Thou wilt keep him in perfect peace whose mind is staid on thee."

PAGE.—At Lake City, Minnesota, while on a visit to her friends there, Twelfth mo. 10th, 1880, Elizabeth J. Page, in the 54th year of her age; a member of Ferrisburgh Monthly Meeting, Vermont. Though struggling with disease for several years, her place in meeting was seldom vacant, and the "fruit of her lips" in praise to our dear Redeemer was seldom withheld. With much cheerfulness of spirit she always seemed to fondly look forward to a recovery of health, that she might work more abundantly in the Master's vineyard; yet when conscious that the end was near, with the same cheerfulness, she could trustingly commit herself and her dear ones to the care of Him, who had been faithful in life and who was present with her then.

BACON.—In Utica, N. Y., on the 21st of Second mo., 1881, Eleanor Bacon, in the 72d year of her age; an esteemed member of Westmoreland Monthly Meeting. With good talents and very energetic, her life was passed in busy activities until the last fourteen years, during which she was nearly a helpless cripple from rheumatism, and most of the time an extreme sufferer, yet sustained by the grace of her Redeemer. She was patient and cheerful, and by her influence and example was a blessing to all who knew her, verifying in her experience the language of the Psalmist, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." She looked forward to the close with a joyful hope of being forever at rest in the Lord. And we trust she has joined that "innumerable company who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

BOND.—Fourth mo. 21st, 1881, Jesse Bond, aged 72 years; an Elder of Spiceland Monthly Meeting, Indiana. In the death of this dear Friend, the meeting and the community have suffered great loss. He was ever active to promote the interests of the church, the cause of education, and the welfare of the whole community. His was truly a consistent life.

### RELIGIOUS INTELLIGENCE.

MORE than one hundred pupils attend the school of the Stockton Chinese Mission of California, and two of them were received into membership by the Congregational Church during the past year.

AN agent of the American Bible Society reports the following interesting incident:

"At Teheran I had the pleasure of meeting a British military officer who has spent twenty years in the India service, and is familiar with affairs in the Punjab district. He has recently been traveling in Northeastern Persia, visiting Meshed and penetrating to the Afghan and Turkistan borders. There he found copies of the Scriptures in Persian and Tikki-Turkoman. There a man had called upon him who represented himself as a Mussulman in name, but really a Jew, who like his brethren had been compelled to profess Mohammedanism, or suffer death or banishment. He said that, through the colporteurs of the 'American priests' in Teheran (the Presbyterian missionaries), a New Testament had found its way into his hands; that his eyes had been opened, and he had come to believe in Christianity as the only true religion. He asked the colonel if he considered him a Christian. He replied: 'Do you believe Jesus Christ to be the true Messiah? Do you believe and trust in Him alone as your Saviour? Do you accept the Old and New Testaments as the word of God?' An affirmative reply was given. Then said the colonel, in his brusque Scotch way, 'Well, my friend, so far as I can see, you are a Christian.' The man replied: 'Oh, I'm so glad to hear you say so! I do want to be a Christian, and I am glad you think I am one.' He talked further on the subject, and the inquirer was 'instructed more fully in this way.' He said that he was selling the Scriptures on his own account; that he had bought up a number from the colporteurs sent from Teheran, and was selling them at an advance. This is certainly very interesting and encouraging, and it comes from an unlooked-for quarter."

THE American Home Missionary Society (Congregationalist) last year had 131 churches formed by its missionaries, most of them upon the frontiers; 67 churches became self-supporting, and 57 houses of worship were built. In the last ten years this Society has brought into existence 912 churches, almost one-fourth of the whole number of Congregational churches in this country.

The Congregationalists find that while each church may do well to be independent, there is the greatest benefit in union for mission effort, and these united, well-organized and well-superintended efforts are the most fruitful in spreading the gospel.

In a valuable summary of Mission Work in India in *The Independent* it is stated that there are now 689 foreign missionaries there, representing 32 Societies. This is an increase of 67 missionaries since 1871. Of the United States, Ohio has furnished 18 missionaries to India, New York 16, Pennsylvania 12, Massachusetts 7.

Of the Societies, the Church of England out of the whole 689 missionaries furnishes 103; Basel (German) Society, 75; M. Episcopal, 65; Gospel Propagation Society, 48; London Missionary Society, 45; Wesleyan Missionary Society, 44; English Baptists, 31; American Presbyterians, 29; Free Church of Scotland, 27; American Board, 24.

There are now 389 *native missionaries*, a gain of 164 since 1871. As these form the class which is ultimately to leaven the whole population, an increase of more than one-third in ten years is an important one.

Of *Native Christians* there has been a gain of 52 per cent. since 1871, the total now being 340,623. The American Baptist Missionary Society has increased its membership eight-fold in ten years. The total increase in ten years has been 116,365. Beside the regular members there are at least 150,000 Christians who have not been formally admitted to church membership.

The *communicants* who are adults have grown in nine years from 52,816 to 102,444, or in round numbers have doubled.

#### TEMPERANCE NOTES.

THE Pennsylvania State Temperance Union held a conference at Altoona, Seventh mo 13th, 1881. A paper by James Black, of Lancaster, President of the Union, was read, which recited the various steps taken since 1836 to prevent by constitutional provision either the licensing of the sale of drink for revenue, or finally the manufacture and sale of such drink. Resolutions were passed to the effect that science declares and experience confirms that the only reliable ground of hope for the removal of the evils from drink is by the total abstinence from the use of alcoholic drinks, and the prohibition of their manufacture and sale. That constitutional and statutory laws to this end are necessary, are right morally and politically, do not unjustly contravene personal liberty and are in accord with the principles of republican government. Thanks were expressed to the members of the Legislature who voted for the prohibitory amendment, and the resolve was recorded to persevere by moral suasion to enlighten the public mind and conscience

on the drink question, and to seek efficient prohibitory legislation, by amendment of the State Constitution and by restrictive laws.

HUNDREDS of petitions have been presented to the British Parliament from all parts of the country, asking the closing of public-houses on First-days. A petition with nearly 84,000 names attached to it has been presented to the same body, "praying that the Sunday Closing Act may become a law as speedily as possible."

At the Annual Meeting of Friends' Temperance Union in London, the Chairman, Samuel Bowly, who is a veteran in the cause of temperance, said: "He thought it was matter of congratulation to those of them who had long taken a part in the great question of temperance reform, to see how rapidly it was advancing in public opinion amongst all classes of the community. And that advancement seemed to him to devolve additional responsibility on those who still stood aloof from the work. If they would consider for a moment that since the Friends met there last year 120,000 persons had gone to a premature grave, either directly or indirectly through strong drink, he could scarcely understand how any Christian man or woman would stand by the deathbed of one so destroyed without feeling the terrible responsibility of upholding the cause of their death. (Hear, hear) Whatever might be done to try to keep drinking within what was termed moderation, their efforts he believed would always fail, as they always had failed. With regard to the great masses of the people. It was just possible that partly by the influence of fashion and custom they might restrict the use of intoxicants among the upper and middle classes, but he believed they could never do it among the masses of the people unless the temptation was removed entirely out of their way, because they had confessed over and over again their inability to withstand the temptations to which they were exposed, temptations which were not known to the higher circles of society. After commenting upon the general progress of the movement amongst the latter, the Chairman said in conclusion that he hoped the day was not far distant when not a single member of the Society of Friends would countenance the use of intoxicating drinks. (Cheers.) He had not been in the habit of denouncing or dealing uncharitably with anybody, but, seeing the evil the drink was continually doing, he could not as a Christian and a citizen, and especially as a member of that Society, but plead earnestly with his fellow-members to come and strengthen the hands of the Society in this great and good work. It had been somewhat painful to him when he had gone a long way to attend a meeting, sometimes having traveled a hundred miles, and not half a dozen of the influential classes of the place would come to hear what he had to say. No member of the Society had a right to be ignorant of the merits of the question. They had now abundance of literature, an abundance of facts, and a large number of medical men who assured them they were on the right course physically. Everybody ought to be thoroughly informed upon the question at any rate. He was very glad that there were a large number who were convinced, that were not what he might call converted. But he trusted that the influence that they would bring to bear upon the

question in the coming year, each one of them working according to his or her strength, would be such that they would be able to say when they met again that further advances had been made in the great cause of temperance."

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON VIII.

Elighth month 21st, 1881.

THE MANNA.

Exodus xvi. 1-8.

GOLDEN TEXT.—"Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."—John vi. 32.

Time, B. C. 1491; about six weeks after the departure of the Israelites from Egypt.

#### CONNECTION WITH LAST LESSON.

After the crossing of the Red Sea, the Israelites encamped for a short time at a place called "The Fountains of Moses." There was sung the glorious song of Moses, of triumph and praise to God for their deliverance. Then they moved to the Wilderness of Shur, and came to Marah; where they first murmured, and where the bitter waters were made sweet for them. Two hours of marching brought them thence to Elim, where they appear to have remained for several weeks.

#### THE LESSON.

Verse 1. *And they took their journey from Elim.* This place, according to travellers, was a glorious oasis in the wilderness, with wells (or springs) of water, palm, tamarisk and acacia trees, and an abundance of tall grass.

*Came unto the wilderness of Sin.* Two Deserts of Sin (one, however, written Tsin) are named in the Bible. Of this one little is now known, except what is mentioned in the text, that it is between Elim and Sinai. A day's journey would probably bring them to this wilderness from Elim.

2. *And the whole congregation of the children of Israel murmured.* Already, within two months of their escape from bondage, they were discontented for the second time. First, at Marah, for want of water; this time, for fear of a want of food. They ought, as Bishop Hall has remarked, to have said, "He that commanded the sea to stand still and guard us, can as easily command the earth to nourish us." Only by looking into our own hearts can we find such ingratitude and doubting to be possible. As it has been said, "Who cannot pray for his daily bread when he hath it in his cupboard? But when our own provision fails us, then not to distrust the provision of God is a noble trial of faith."

3. *Would to God we had died by the hand of the Lord.*

Looking back to the terrible plagues that had been visited upon the Egyptians, their desperate want of faith led them even to prefer death by such dispensations to the hunger they now began to feel and dread.

*When we sat by the flesh-pots of Egypt, and when we did eat bread to the full.* These words show that, notwithstanding the hardships they had suffered from their Egyptian masters, the Israelites had not been without sufficiency for their daily life. The *flesh-pot* (translated from an Egyptian word) was a large three-legged bronze vessel, used for cooking. The Egyptians

were very fond of meat, especially beef, goose and fish.

4. *Behold, I will rain bread from heaven for you.* This was the *manna*, of which a supply was divinely furnished them in the wilderness for forty years. It was a miraculous gift. The name was applied because of its resemblance to a sweet exudation from the tamarisk tree, called *man* in Hebrew, *mennu* in Arabic, and *manna* or *mannahut* in the Egyptian language. But it could not have been this gum itself, for several reasons. 1. That would not have been sufficiently nourishing, from its known properties. 2. It was gathered, not under trees, but out on the open plain. 3. A whole year's supply would, from all the trees in the wilderness, not have provided the Israelites (numbering more than two million persons in all) for a single day. Since they had numerous flocks and herds, living upon pasturage found as they journeyed from place to place, milk and some other food was, no doubt, added to the manna given them from heaven; but they could not have lived without it.

*And the people shall go out and gather a certain rate every day.* It was not dropped into their mouths; they had, every one, to go out and gather the gift. So must we, in spiritual things, "hunger and thirst after righteousness," that we may be filled. "Ask and it shall be given you; seek and ye shall find."

*Every day it was to be gathered.* That is the law of constant dependence upon the fatherly providence of God.

*That I may prove them.* Our Heavenly Father sometimes proves His children with afflictions. Much more often His *bounty* tries or proves whether they have hearts of gratitude and love or not. How we would reproach any one who should be as ungrateful to a human benefactor as very many are to God!

5. *On the sixth day . . . it shall be twice as much as they gather daily.* This commandment agreed with the miraculous withholding of a supply on the Sabbath day. Divine honor was thus given to the institution of a weekly day of rest; yet those who obeyed the commandment suffered no loss. Neither do those now lose, even in temporal things, who fulfil the spirit of the same commandment, in regard to the first day of the week.

6. *Ye shall know that the Lord hath brought you out from the land of Egypt.* As our Golden Text shows, it was not Moses but God who did all these wonders. Yet, how slow they were to recognize His hand!

7. *Then shall ye see the glory of the Lord.* Behold it (that is) manifested in His power to supply them abundantly, even in the midst of the wilderness.

8. *The Lord shall give you in the evening flesh to eat, and in the morning bread to the full.* The *flesh* here alluded to was that of the *quails* which (v. 13) came up at even and covered the camp. The word *bread* was applied to manna, as to other vegetable food. It would not be descriptive of the *natural* Sinaitic manna, which was no more nourishing than gum or honey. The heaven-sent manna could be ground, baked, and otherwise treated like meal for making bread. All authorities agree that it must have been a supernatural product.

In the Chapter from which the Golden Text is selected (John vi. 30—63) we find our Lord's own teaching concerning this manna as a type of Himself. "I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and not die . . . . yea, and the bread which I will give you is my flesh, for the life of the world."

## SUGGESTIONS.

1. God's love is sufficient for all our needs. No miracle ought to be wanted to make us trust in His providence, whose blessings are new every morning.

2. Have not all Christians a part in a song as glorious as that of Moses? What deliverance, even from bodily slavery, is equal to that from the chains and bondage of sin? Yet some look back upon the flesh-pots of Egypt with murmuring.

3. All *must*, in the wilderness of life, feed upon the bread from heaven, or they will die forever. "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves."

4. We must renew this food, *day by day*. No one can live upon, or trust in, the gifts and blessings of the past. Services rendered yesterday, under the Divine blessing, do not render less necessary prayer for new help for the services of to-day.

5. There is a "hidden manna" (Rev. ii. 17) given to every one who, by the grace of God, overcometh. This is the perfect peace of those who, having come to know God in Christ, obtain victory through the obedience of faith in Him.

## CORRESPONDENCE.

GOSHEN MONTHLY MEETING was held Seventh mo. 23rd, 1881. We had the acceptable company of Alfred C. Hathaway from Damascus, Ohio, who spoke from the text: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

His message was very cheering and instructive. Zilpha M. Knight returned a minute granted her for service and was liberated for Gospel labor in the limits of Ohio Yearly Meeting. Noah C. McLean made return of a minute also, and was liberated to attend Kansas Yearly Meeting, and attend meetings going and returning, together with other Gospel service.

Josiah Peel, a member, was liberated to attend some meetings in the limits of Winchester, Kokomo and New London Quarterly Meetings in Indiana. Susan Walker, aged about 86 years, was received into membership at her request.

A FRIEND.

Zanesfield, Ohio, Seventh mo. 25th, 1881.

HONEY CREEK MONTHLY MEETING was held Seventh mo. 9th, 1881. Abigail C.

Hobson returned a minute granted her for religious service in the limits of Northern and Mississinewa Quarterly Meetings. Mary Ann Rich obtained a minute to visit the meetings of Ohio Yearly Meeting, also some meetings going and returning in the limits of Indiana Yearly Meeting. The Committee on Bible Schools and Education made their annual report, and a new Committee was appointed.

New London Quarterly Meeting was held Seventh mo. 16th, 1881, and throughout was well attended. We had with us with credentials, David J. McMillan from Bridgeport, Indiana; Abijah Hooten from Sugar Plain Monthly Meeting, Indiana; Benjamin P. Cosand with his wife as companion, from Friendsville, Tennessee; also Wm. Pinkham and Dr. Mills, who are working on behalf of the interests of Earlham College. About \$235 was raised, and we think enough more will yet be to make up the sum expected from this Quarter. Friends from other Quarterly Meetings were also with us acceptably. The Gospel was set before us in a very plain and practical manner.

MIRA SMALL.

## FROM THE BACCALAUREATE ADDRESS OF PRESIDENT MOORE, OF EARLHAM COLLEGE.

All are agreed that it is the duty of the individual to educate. What do we think of the youth or the adult who prefers ignorance to enlightenment? All admit it to be the duty of the family to educate. We hold the parent who neglects his offspring in this respect as guilty of a crime. And what do we think of a man in this half century and in this country who thinks the State ought not to educate? It is one of the crowning glories of a State that from the primary school to the university it educates. And what is the duty of the church in this work? Shall the church educate? All right education is a work of love.

The ever blessed Head of the Church when visibly on earth, was the embodiment and expression of love. He was for the spread of the gospel of light and life and for the general elevation of mankind. The church is His visible body in the world since His ascension, to receive from Him and to show to the world "all things that pertain to life and godliness," and in as far as she does this she is blessed and proves a blessing. The furtherance of all sound learning under the restraining, constraining, health-giving, hope-inspiring influences of Christianity, is a legitimate Christian enterprise, since it greatly promotes the good of man.

A living church itself, even in a church capacity, is a great educator aside from the fostering care it may have over seats of learning. The fact seems to be that the church does educate, and always has since the age when the Jewish theocracy first decreed that every child should learn the law and a trade, down to the present

time, and their law included the religious, the civil and the sanitary.

It cannot be denied that the church has many a time shown great lack of liberality, and has proscribed science and the scientist. Individuals and churches have seemed to fear that their religion would be chilled or would wither or be buried or swept away, if brought in contact with science; but there is ever liable to be much in the church and in the individual which is not of Christ nor of Christianity. A well grounded Christian faith fears not, but welcomes light from the four winds of the universe.

Education as a part of the Christian enterprise of the church has no war to make on home education or on private institutions conducted on individual responsibility, nor on the educational work of the State. It is decidedly favorable to all these. Nor, so far as I know, are the denominational colleges worthy the name, at war with each other. None of them claim a monopoly of the truth, either natural or revealed. None of them have a patent on geology or astronomy or Greek or the four gospels.

A sufficient number of colleges is a source of great strength to the churches, and no church dares be without them. It is true that with good intent these have in many States been unduly multiplied, and the tendency of this has too often been to lower the standard both for entrance and for graduation, and thus lessen the value attached to college training. But even with these serious obstacles it is still true that not only the church but the country has been incalculably benefited by these colleges. Sweep from our nation to-day the power and influence, in public and private life, of the men who were educated in the colleges whose spirit and aims were and are decidedly Christian, and you would well nigh sweep away the government!

If we note in one of our towns a man of large capital, it is not difficult to see the relation of his wealth to the good of many others. Here are five hundred men at work among spindles and looms, amid saws and hammers, amid drills and planes and lathes, and these men represent five hundred homes in each of which may be wife and children, and flowers and books. Now this capitalist's wealth has a close relation to all this thrift and enjoyment, and the sum total of the good the five hundred receive from the wealth of the capitalist is vastly greater than what he himself receives. It is much so with reference to intellectual capital, both to a country and to a church, but the relation, though equally real, is not so readily seen.

The material wealth of a country is largely due to deep plowing and fertilizing. But do the men who own the factories and those who work in them, and do the men who own and till the acres owe nothing to deep *mental* plowing and enriching? Have they no use for colleges and universities? Is it nought to them whether men study geology, chemistry, physics, astronomy, history, law or even metaphysics? We like to talk of utility, but can we see the utility of only what is to eat and wear and bring in money? They who sail in seas with the commerce of the world, all who manufacture, they who bleach and they who color, they who teach and they who heal, they who make and administer the laws, have all availed themselves of the experi-

ments, researches, discoveries, advanced thought, which have resulted largely from college and university training. The practical application of the results of well-directed experiments and of advanced thought is yearly adding many millions of dollars to the wealth of the world.

Besides all this, intellectual acquirements are wealth in themselves, as much above money as mind is superior to matter. "The devoted scholar is a living lighthouse," shining unconsciously for the good of all. There seems yet to linger an impression in many minds that an educated man can hardly make a living, much less become wealthy. Well, it may be he can do better than even to amass material wealth, by giving his time to helping others in the line of prosperity and usefulness; it may be he has not even time to make money, as the loved and devoted Agassiz said he had not.

Still, I have not noted on a map of the world that in the regions where the colleges and universities are, where they make great use of lexicons and cyclopedias, where they peer through the microscope and the telescope, where they work air-pumps and galvanic batteries, where they dig fossils and arrange museums, and do all such work, that the people are specially poor or on a low moral or social plane; but just the contrary.

I have referred to the relation of advanced education to material wealth and national prosperity, because it may assist us in seeing its relation to the prosperity and efficiency of a religious society; for mental culture from some source is as essential to the one as to the other. If general education and provision for advanced education be political economy in a nation, it is religious economy in the church. Whether we look at the duty of the church towards itself or towards the world, it has no higher duty than the care of its youth.

But what are the relations which a well educated membership holds to the growth, stability and efficiency of a Christian society or church; and what are the relations which Earlham College holds, or ought to hold, to a well educated membership here in these Yearly Meetings? These great questions I shall have to leave you chiefly to answer for yourselves. They are questions we cannot ignore. They are relations I would like so to see and so to present that all who ought to be interested in Earlham College, and especially all Friends, from the mountains on the east to the river on the west, might also see and present in turn.

If we had the best college in all the Mississippi Valley, and if tuition were entirely free, it is, of course, not to be expected that all our youth would attend or even ever see the college. But many more would attend than now do, and then, as now, its effects would reach hundreds and thousands who do not attend. Some of the localities to-day most indebted to Earlham College know but little of it and care comparatively little for it; but where would their home institutions be without it? And, aside from our own section of the church, her influence is felt in every quarter of the State. Hundreds among us who may even think they can do better than to educate at Earlham, are indirectly educated through or by means of Earlham. Though it has been uttered here on a former occasion, allow me to repeat it in this connection, that nearly all

the higher grade schools among Friends in Indiana, Ohio, Michigan, Illinois, Iowa and Kansas, besides Wilmington and Penn Colleges, have for years relied either mainly or entirely on Earlham for instructors.

The relation of a better educated membership touches our material interests. If we were better educated intellectually, along with that moral training in benevolence and beneficence, by which we could better see the relative values of things, we would not only *have* more wealth among us, but we would be readier than the many now are to *spend* it for *education*. We are solemnly urged to secure a better educated membership, in view of all the prophecies of our country for the future. Foreign nations are pouring in on both shores, and the tides are meeting and mingling in this valley of the continent. There is now, and is to be more and more, a contest between brain power and Christian principles on the one side, and a godless faith, superstition, brute force, greed and ignorance on the other. Since the Quaker, from conviction and from education, turns a deaf ear to the trumpet that calls to carnal warfare, we ought, *of all people*, to be the foremost in equipping ourselves with all that gives efficiency in the moral conflict.

"Our fathers to their graves have gone;  
Their strife is past—their triumph won;  
But sterner trials wait the race  
Which rises in their honored place—  
A moral warfare with the crime  
And folly of an evil time.

So let it be. In God's own might  
We gird us for the coming fight;  
And, strong in Him whose cause is ours  
In conflict with unholy powers,  
We grasp the weapons He has given—  
The Light, and Truth, and Love of Heaven."

A membership well educated in that broader sense of which I have spoken, means a wealthier people, a larger hearted humbler minded people, with more power and influence with the world in general and with the sister churches of Christendom. It means sweeter and better enlightened homes, better parents and children, better citizens, more and better missionaries, more men and women of science and letters—if not more writers, much abler ones than our average—better preachers and more teachable and reverent hearers.

The preacher can preach nought that he has not in some way learned. All truth is of God, whether what we call natural or revealed. Let the preacher's range be just as wide as his capacities and circumstances will admit. He who knows enough to be often-times oppressed with a sense of his ignorance can not be less disposed to trust to Divine guidance. When the Christ was revealed to George Fox he saw among other things that an education in the languages at Oxford or Cambridge was not enough to qualify a man to preach the Gospel. We think the good man saw well; but I do not know that he anywhere intimates that a knowledge of any language, not even English, would hurt his preaching, and it was so self-evident to him that ignorance was no qualification that he did not think worth while to teach it or put it in his Journal.

A denomination that, like our own, so fully recognizes the individuality and the value of each man, woman and child, that professes that each member as truly as the Gospel minister is called to fill a place in the church, that seeks to give woman her full share in the service of the church and of society in general, that recognizes the equality of all men before God and before the law, whose founder wanted the youth educated "in all things civil and useful in creation"—such a society should of all others secure to itself a well educated membership. Furthermore, a liberally educated people means a people not given to extremes, not jumping to hasty conclusions, not carried about by every wind of doctrine and not fascinated with the ostentatious or superficial.

It can need no elaborate effort to show the relation of a strong, well-ordered college to such a state of things, and yet this is the connection that our people need to see with a vividness and clearness that will awaken to prompt action. So well understood is this relation by the more enterprising and promising of our youth, that if Indiana and Western Yearly Meetings wanted to convince them that our society was not worth enough to warrant their staying in it, they could not more effectually bring them to such a conviction than by saying, we do not care to be at the expense and labor of sustaining a college.

On the other hand, would we make them feel that the church loves them, that Quakerism is synonymous with benevolence, sacrifice and Christian enterprise, and that Quakerism is here in this broad valley to stay and to bless the land; then let the church *see its golden opportunity*; let it *come* to the rescue and *stand* to the rescue, with every substantial encouragement, and make our Alma Mater an honor and a praise wherever her name is known.

#### SCIENTIFIC NOTES.

*The inventor of the submarine telescope, a woman, has received \$10,000 for her invention.*

*The first Hereford cattle brought into this country were imported in 1815, by Henry Clay, and were kept on his farm at Lexington, Ky.*

*In a recent sun disturbance, a protuberance was thrown up from the surface which was 855,000 miles long, but in a few hours it subsided to only 18,000 miles.*

*Nature reports a remarkable discovery by Alexander Adams, of the British Post Office Telegraph Department: "It is the existence of electric tides in telegraphic circuits. By long-continued and careful observations, he has determined distinct variations of strength in those earth currents which are invariably present on all telegraphic wires, following the different diurnal positions of the moon with respect to the earth." A fuller and more satisfactory exposition of the matter was to be given by the author.*

*Professor Stephenson*, of the Hayden surveying party in New Mexico, states, according to a Chicago paper, that the tribes known as the Cliff-dwellers are to be credited with all the romance attached to the Aztec name. New Mexico is full of their buried towns and cities. During his summer's work in New Mexico, Professor Stephenson made a number of valuable collections, including skeletons and remains of extinct animals. Among his trophies are two gods of Egyptian character, with finely cut features, outstretched wings, and traces of paint on their faces. The Professor brought away specimens of pottery bearing a close resemblance to that unearthed in the ruins of the Old World, and also secured the secret of its manufacture from the Indians, who still make it in New Mexico.

*Ancient Sepulchres*.—Five walled tombs, each containing a skeleton, have been discovered at Chamblandes, Canton Vaud. From the absence of metal ornaments and other indications, they are supposed to belong to an age prior to that of bronze.—*Nature*.

*Sounding the Niagara River*.—A party of United States engineers has recently taken soundings of the Niagara River below the Falls. It was a work of great difficulty to approach the Falls in a small boat. Great jets of water were thrown out from the Falls far into the stream, and the roar was so terrible that no other sound could be heard. The line marked 83 feet near the shore; further down, 100 feet, deepening to 192 feet at the inclined railway. The average depth of the swift drift, where the river suddenly becomes narrow with a velocity too great to be measured, was 153 feet. Immediately under the lower bridge, the whirlpool rapids set in. Here the depth was completed to 210 feet.—*Nature*.

*Carboniferous Forest*.—A fine sample of a carboniferous forest has been laid bare at Oldham, England. The trees were at first scattered, then every day's work began to reveal one. Of course, they are now but casts, nothing remaining of the original trees except a thin film of coaly matter representing the bark. They measure in height from three to ten feet, and have a diameter of from one foot to two feet four inches. I think it may be safely stated, that they were merely hollow stumps when finally submerged; fronds of ferns, fossil twigs and leaves, and other vegetable waifs having found their way into the hollow cylinders and left their impress on the inclosed matrix. There are several successions of growth, masses of leaves of unascertained species being indiscriminately mixed throughout the whole

section, the ferns being met with in greatest numbers near the bases of the erect trees. The trees are very perishable. It is, perhaps worthy of remark, that there is no accumulation of coaly matter in the section revealed, nor is there any of the usual "floor clay" about the roots of the trees.—*Jas. Nield*.

*Vaccination*.—There has been a lively and sometimes heated discussion of the merits of vaccination carried on in England, which has had the advantage of directing careful observation to the subject, and promoting statistical inquiry upon it. Certain it is, that vaccination has not done all which was at first hoped from it. The immunity of the vaccinated is not so perfect as was once supposed. But the London *Spectator* states that Dr. Buchanan, the Medical Officer of the Local Government Board, affirms that "the death rate from small-pox, among people of all ages, is ninety to a million of those vaccinated, and 3350 to a million of those unvaccinated. The death-rate from the same cause of children under five years of age, is forty and a-half per million of those vaccinated, and 5950 per million of those unvaccinated. The inference is, that even vaccination is not an absolute and final security from death by small-pox, but that it is an insurance against it of the most effectual character, and most effectual at that time when the period of vaccination is nearest, and the consequences on the constitution most potent.

*Religious Service by Telephone*.—The Liverpool *Courier* reports a telephone to have been successfully laid from Childwall church, Liverpool, to the house of a lady half a mile off who is unable to go out; the chants, hymns and lessons are distinctly heard, but only fragmentary sentences of the sermon can be caught.

#### HYMN.

Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

But Christ, the Heavenly Lamb,  
Takes all our sins away;  
A Sacrifice of nobler name  
And richer blood than they.

My faith would lay her hand  
On that dear head of Thine,  
While like a penitent I stand,  
And there confess my sin.

My soul looks back to see  
The burdens Thou didst bear,  
When hanging on th' accursed tree,  
And hopes her guilt was there.

ISAAC WATTS—1709.

## THE WORD.

Voice of the Holy Spirit, making known  
 Man to himself, a witness swift and sure,  
 Warning, approving, true and wise and pure,  
 Counsel and guidance that misleadeth none!  
 By thee the mystery of life is read;  
 The picture-writing of the world's gray seers,  
 The myths and parables of the primal years,  
 Whose letter kills, by Thee interpreted  
 Take healthful meanings fitted to our needs,  
 And in the soul's vernacular express  
 The common law of simple righteousness.  
 Hatred of cant and doubt of human creeds  
 May well be felt: the unpardonable sin  
 Is to deny the Word of God within!

JOHN G. WHITTIER.

**WANTED**—A Situation as Salesman in some Store near Friends' Meeting. Best of references given. Address Box 10, Woodburn, Iowa. Care JACOB CROWLEY.

**SICELAND ACADEMY**.—The Fall term will begin Ninth month 5th, 1881.

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## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE**.—Advices from Europe are to the 2nd inst.

**GREAT BRITAIN**.—The Irish Land bill, as reported from Committee, was considered in the House of Commons on successive evenings until the 28th ult. Amendments were adopted as follows: providing that no Land Commissioner shall be capable of sitting in the House of Commons during his ten years of office; and that whenever, within six months after the passage of the bill, an action for debt is brought or is pending against a tenant, before or after an application to fix judicial rent, the Court shall have power to stay sale of a tenancy under execution, until the termination of proceedings on the application. On the 29th, the bill was read a third time, and passed by a vote of 220 to 14. The minority was composed exclusively of Conservatives; most of that party, and several of the Irish Home Rule members, including C. S. Parnell, abstained from voting. The bill was read the first time in the House of Lords on the same night, and the second reading took place on the 1st inst.

On the 25th, a Conservative member offered a motion, censuring the course of the Government concerning the Transvaal, as having resulted in the loss of valuable lives without vindicating the authority of the Crown, as fraught with danger to the future peace of the British dominions in South Africa, and as failing to provide for fulfilment of the obligations contracted by England towards European settlers and natives of the Transvaal. In the debate, Gladstone showed that peace overtures had been begun before the disasters to the British troops occurred. To withdraw the offers made, on a point of military honor, and insist on a certain number of victims being slaughtered to expiate British defeats, would, he said, have been wicked, cruel and mean. The Government, had done everything possible to vindicate the Queen's authority, except by shedding more blood. The motion of censure was rejected by the House.

Much excitement has been caused by the discovery among the cargo of two steamers at Liverpool from America, of several machines charged with explosive material and fitted with clock-work, and which had been carefully packed in barrels ostensibly of cement. They

were supposed to be intended for destroying public buildings. Investigations are going on, both in this country and England, but as yet the senders and intended recipients have not been ascertained.

**FRANCE**.—The Chamber of Deputies repassed the Compulsory Education bill, rejecting the Senate's amendments. Both Chambers passed the budget. The session of the Chamber of Deputies closed on the 29th. Elections for a new Chamber are to take place on the 1st inst. The electoral campaign has actively begun. The Minister of the Interior has issued a circular to the Prefects, enjoining them to preserve strict neutrality during the elections.

**GERMANY**.—A Berlin dispatch to the London Times says that emigration returns from Bremen, show that 77,303 persons left that port for America during the first half of this year.

A disease among horses, similar to that in New York and Philadelphia a few years ago, has recently appeared in Berlin. Only a few cases have proved fatal, but the tramways have been obliged to reduce their service, as have been much inconvenienced.

Riots against the Jews have occurred at Hammerstein in West Prussia, and at Baerwald, in Pomerania.

**RUSSIA**.—In two villages in the government of Poltava thirty houses, belonging to the Jews, have been destroyed by rioters.

The Czar and his family went to Moscow on the 30th and were warmly welcomed by the inhabitants. The Czar in response, made a speech of thanks.

An epidemic among cattle has appeared, and extended into Livonia, causing much alarm. It is thought that the Siberian cattle plague, and several persons have also been attacked, some of whom have died.

**SPAIN**.—The Cardinal Archbishop of Toledo, Primate of Spain, in a pastoral letter, has violently attacked the Italian Government and people, inciting all Catholics to combine, and if necessary, use force and arms to restore independence and temporal power to the Pope. The Italian Minister at Madrid immediately protested, as the Spanish Cabinet declared that it severely blamed the Primate's language, and would remonstrate with him. The occasion of this outbreak appears to be the slight disturbances on the removal of the remains of Pius IX. The Spanish Ambassador to the Vatican is said to be instructed to assure the Pope of the regret of his government at those disturbances.

**AFGHANISTAN**.—For some time, Ayoub Khan has been advancing with an army toward Candahar, where Abdurrahman Khan, the Ameer, friendly to the English, was in possession, the English troops having evacuated. On the 27th ult., a battle occurred at Karezzi-Atta, in which one of the Ameer's regiments went over to the enemy, when the remainder of his army fled, leaving guns and baggage. Ayoub Khan occupied Candahar on the 30th. The Ameer holds Cabul, but it is expected that Ayoub Khan will soon march on that place.

**SOUTH AMERICA**.—The Peruvian Congress was organized on the 10th ult. at Magdalena, the Chilean army being in possession of the Capital. Provisional President Calderon presented a brief message, showing the difficult position of the Provisional Government, and the necessity of restoring the constitutional rule and of concluding peace with Chili. He then resigned, but was immediately elected by the Congress as Constitutional President. Advices to the 14th state that the question of peace was discussed daily in both Houses, but the action of the Bolivian Congress was awaited. It was reported that the latter body had resolved to recognize President Calderon, and to appoint a plenipotentiary to open, in conjunction with the Peruvian agents, peace negotiations with Chili. Pierola, the ex-Dictator, is in the interior of the country with an army, opposing both the Chileans and the Provisional Government, and one of his subordinates controls the Oroya Railway, and prevents the sending of supplies to the Lima market by that line.

The Congress appointed a commission of leading members of both Houses to wait on our Minister to Peru, and communicate an official expression of regret at the attempt to assassinate the President of the United States.

**DOMESTIC**.—President Garfield continues steadily to improve in physical condition, and the prospect is altogether encouraging.

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